



Religious Tolerance Model in Salatiga: Analysis of the Implementation of Religious Moderation Concept in a Multicultural City

Muhammad Aji Nugroho

Universitas Islam Negeri Salatiga, Indonesia

Corresponding Author ajinugroho@uinsalatiga.ac.id

ABSTRACT

This study examines the model of religious tolerance in Salatiga, a city known for its religious diversity, focusing on the role of Islam in promoting religious moderation. Salatiga has been recognized as one of Indonesia's most tolerant cities due to strong religious awareness, supportive government policies, and the active role of religious leaders in fostering interfaith harmony. The concept of religious moderation in Salatiga emphasizes not only passive acceptance of differences but also active efforts to create peace and mutual support. However, challenges such as social tensions and identity politics still persist. This research, using a qualitative approach with case study methodology, explores the implementation of religious tolerance in Salatiga through in-depth interviews, documents, and participatory observations. The findings highlight key strategies for maintaining tolerance, including the involvement of religious leaders, optimizing local wisdom, implementing social justice-based government regulations, promoting inclusive religious understanding, and integrating tolerance into local traditions. The study concludes that while Salatiga serves as a strong example of religious tolerance, continuous efforts are needed to foster peace and strengthen social cohesion in a pluralistic society.

Keywords: Tolerance Model, Religiosity, Moderation, Social Harmony

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

Islam, as the majority religion in Salatiga, plays a central role in fostering religious moderation, which not only involves a passive attitude of accepting differences but also includes an active principle of creating peace, avoiding violence, and helping one another regardless of religious affiliation (Balint, 2017). The implementation of religious moderation in daily life in Salatiga, known for its high religious diversity, spans across formal and non-formal educational institutions based on religion, places of worship, religious holiday celebrations of various faiths, national ceremonies, and more. It requires a proper understanding of how to actualize these values in the local context. Religious moderation serves as a highly relevant model for maintaining social harmony and strengthening interfaith tolerance.

Salatiga, with its high religious and cultural diversity, provides an interesting example for analyzing the application of a religious tolerance model through the concept of religious moderation. This is evident from research by

Setara Institute (2021), which named Salatiga the most tolerant city in Indonesia in several periods, including 2015, 2017, 2018, 2020, and 2021, and continues to be an important city in the discourse of religious tolerance in Indonesia (Supramono, 2023). This success is attributed to the strong religious awareness of the community, supported by the local government's policies that promote inclusive programs to organize the existing diversity, along with the active role of religious leaders in maintaining interfaith harmony.

However, despite the practice of religious tolerance in various places, challenges in its implementation remain. For example, national issues that have spread across various cities in Indonesia, including Salatiga, such as differing religious views and identity politics that sometimes trigger social tensions, from non-Muslim leadership to belief systems considered deviant (Ruslan, 2020). Therefore, it is important to understand how the model of religious moderation, through the practice of religious tolerance applied in Salatiga, is viewed in a more inclusive way to instill moderate attitudes that can reduce the potential for social conflict.

Salatiga, as a city with diverse ethnic, cultural, and religious groups, faces significant challenges in maintaining harmony among and between religious communities. This diversity sometimes leads to tensions that could escalate into social conflicts (Nugroho, 2016). Religious tolerance, one of the main principles in Indonesia's national life, becomes a key to maintaining harmony between groups with different beliefs and religions (Socolovsky, 2015). In this context, an inclusive and balanced concept of religious moderation is necessary to strengthen mutual respect for religious differences and promote sustainable social peace.

The concept of tolerance has long been present in Islamic teachings and has been practiced since the time of the Prophet Muhammad until now. However, there is still a gap in its implementation, where tolerance often appears to occur only between those with the same religious or ideological understanding, creating a disconnect between the theory and practice of religious tolerance in society. This is evident in several cases of violence in the name of religion in Indonesia, stemming from religious understandings that are not relevant between texts and their contextual applications (Nugroho, 2021; Susilowati et al., 2023; Ferdino & Handayani, 2024; Farid et al., 2024). Therefore, it is essential to conduct an in-depth study on how the concept of religious tolerance in Islam, reflected in the religious activities of Salatiga's community, has become deeply ingrained in daily life and serves as a role model for the actualization of local wisdom-based tolerance in Indonesia.

Islamic teachings on religious tolerance are highly relevant in fostering harmonious relations among religious communities in Indonesia, especially in facing challenges from transnational ideologies brought by extremist groups from conflict regions such as the Middle East. These ideologies, often promoting violence and intolerance, have eroded social harmony in Indonesia and contributed to increasing intolerance and extremism in recent years (Nugroho, 2023). Groups like al-Qaeda, ISIS, the Taliban, Boko Haram, and Al-

Shabaab, which commit violence in the name of religion, have further heightened social tensions in many countries, including Indonesia (Qodir, 2018). In 2020, violence committed in the name of religion in Indonesia resulted in damage to 24 places of worship, including mosques, churches, and temples. This indicates that Indonesia's diversity, pluralism, and multiculturalism, which are the nation's strengths, are increasingly threatened by these intolerant activities (Hardiyanto et al., 2023). Therefore, it is crucial for Indonesia to strengthen the inclusive model of religious moderation as a response to these threats in order to maintain interfaith harmony and prevent the escalation of social conflict.

Indonesia is highly active in combating intolerant behaviors that can disrupt social harmony, such as the serious threats of radicalism, extremism, and terrorism, marked by events like the 2000 Jakarta Stock Exchange Bombing, the 2002 Bali Bombing, and the 2005 Bali II Bombing, which became the starting point for counterterrorism efforts during the reform era. In response, Indonesia established the National Counter-Terrorism Agency (BNPT) and developed policies that focus not only on law enforcement but also on preventing terrorism through a more holistic and inclusive approach, including tolerance education and religious moderation (Rahmad, 2007; Tantimin, Agustin, I. C., & Situmeang, A., 2023). In this context, the application of the religious moderation model in areas such as Salatiga is crucial, as it can serve as a preventive step in countering radicalization and strengthening interfaith harmony.

Religious tolerance in Salatiga is not just about allowing religious differences but also about respecting and appreciating others' beliefs, and creating a social life that is safe, peaceful, and full of love. A strong understanding of the importance of religious tolerance will become a solid pillar to safeguard the unity of the nation, making Indonesia, through Salatiga, a model for the world in demonstrating how diversity can be a strength to solidify national unity (Muharam, 2020).

Salatiga, often referred to as a miniature of Indonesia due to its diversity, has been successfully managed. The population includes 160,474 Muslims, 30,984 Christians, 9,124 Catholics, 82 Hindus, 683 Buddhists, 5 Confucians, and 17 adherents of traditional beliefs, with a total population of 201,369 (Salatiga Communications and Information Department, 2024). This diversity forms a harmonious foundation for living together as free citizens, with the freedom to believe while respecting the beliefs of all citizens in Salatiga. This is why Salatiga has been named the most tolerant city for five consecutive periods (Setara Institute, 2023), affirming its identity as a city that can be an icon of tolerance in Indonesia, managing the nation's heterogeneity using Eastern cultural values that favor peace.

Setara Institute's research in 2023 released a list of the 10 most tolerant cities in Indonesia: Singkawang, Bekasi, Salatiga, Manado, Semarang, Magelang, Kediri, Sukabumi, Kupang, and Surakarta. The data from these ten cities is similar to the 2022 list, with only their rankings changing due to the recalculation of assessment variables from each city. These variables include

regional regulations, local government actions, social regulations, and the city's population composition (Yosarie, I., Insiyah, S., Aiqani, N., Hasan, H., 2023).

These variables serve as measurement tools to determine the highest city tolerance score, using indicators such as development plans in the form of RPJMD (Regional Development Planning Documents), supportive legal products, the absence of discriminatory policies, no incidents of intolerance, civil society dynamics related to tolerance issues, statements from key officials about tolerance, real actions related to tolerance issues, religious heterogeneity of the population, and religious social inclusiveness (Setara Institute, 2023). Thus, Salatiga's designation as one of the most tolerant cities in Indonesia highlights its excellent tolerance ecosystem, supported by political, bureaucratic, and social leadership pillars that are increasingly innovative and progressive.

The presence of institutionalized religious leaders through FKUB (Forum for Religious Harmony) and religious councils in Salatiga has become the driving force in maintaining the city's religious diversity and multiculturalism (Nuryani & Taufiq, 2019). The Indonesian Ulema Council (MUI) of Salatiga, as an Islamic religious institution, plays an important role in guiding, maintaining, and overseeing the Muslim community of Salatiga to prevent religious misunderstandings that could lead to intolerant and radical behaviors. This position is reinforced by comprehensive fatwas concerning the city's harmony, even though there are some social tensions arising from differing religious views due to national identity politics and ideological conflicts.

This article aims to analyze the application of the religious tolerance model in Salatiga, focusing on the implementation of the concept of religious moderation. This research will explore how the Salatiga city government's policies support the process of religious moderation and how religious leaders play a role in encouraging moderate attitudes among religious communities. The results of this study are expected to provide new insights into an inclusive and effective religious tolerance model and contribute to the development of policies that can strengthen interfaith tolerance in Indonesia, especially in the face of increasingly complex religious diversity challenges.

METHODS

The design of this study uses a qualitative approach with a case study to explore the application of the concept of religious tolerance in Islam and its implementation in social life in the city of Salatiga. The case study approach is chosen because it allows the researcher to gain a deeper and more comprehensive understanding of a particular phenomenon within a more limited context, such as Salatiga, which has a relatively high religious diversity and the central role of religious leaders in the city in developing an understanding of religious tolerance (Yin, 2002).

In data collection, this study relies on three main methods: Documents, In-depth Interviews, and Participatory Observation. The collected data is then analyzed using thematic analysis techniques, which consist of three main stages: data reduction, data presentation, and conclusion drawing. To ensure

the validity and reliability of the data, triangulation techniques are used, which compare data obtained from various sources, such as documents, interviews, and observations. The purpose of this triangulation is to verify consistency across data sources and enhance the credibility of the research findings. Through this approach, it is expected that this study can provide a deeper understanding of the role of MUI (Indonesian Ulema Council) in Salatiga in promoting religious tolerance and how this concept is implemented in the everyday life of Salatiga's society.

RESULTS AND DISCUSSION

The Concept of Religious Tolerance from the Perspective of the Muslim Community

Tolerance in Islam is a profound principle that teaches Muslims to live harmoniously with followers of other religions (Riyadi, 2016). It is a form of willingness to accept different realities (Bakar, 2016), and the tangible manifestation of tolerance is allowing others to practice their worship and express their beliefs, creating a conducive environment for followers of other religions (Ma'mun, 2013). This tolerance can be seen as a teaching highly relevant to the religious life in Indonesia, a country with great religious and cultural diversity. Theologically, Islam emphasizes the importance of respecting others' rights, including the right to practice religion, as stated in the Qur'an, Surah Al-Baqarah (2:256), which says, "There is no compulsion in religion; indeed, the right path has become distinct from the wrong path." This verse affirms that in Islam, every individual is granted the freedom to choose their religion and beliefs and is required to respect these differences (Shihab, 1992).

The concept of tolerance also emphasizes the principle of peaceful coexistence, maintaining good relationships with others, and spreading compassion, regardless of religious differences. This is reflected in the Hadith of Prophet Muhammad (PBUH), who said, "Whoever does not show mercy to others, Allah will not show mercy to them" (HR. Bukhari). Tolerance is not only in the form of respect for other religions but also in social, economic, and political interactions, all grounded in values of peace and mutual respect (Salim, 2015).

Islam is a religion that promotes peace, and many of its teachings emphasize the importance of living peacefully and harmoniously with followers of other faiths. In Islam, religious tolerance is clearly outlined in both the Qur'an and the Hadith of Prophet Muhammad (PBUH). Religious tolerance means that every individual has the freedom to choose and practice their religion, and Muslims are expected to respect the religious choices of others (Al-Qardhawi, 2001). Tolerance in Islam can be viewed from several aspects:

Freedom of Religion is described in Surah Al-Baqarah 2:256, where this verse implies that everyone is free to choose their beliefs and religion without coercion from others. In this context, Islam values freedom of religion, and each individual has the right to determine their spiritual path.

Respect for Differences is emphasized in Surah Al-Hujurat: 13, which states that differences in ethnicity, nationality, and religion are creations of Allah and should encourage humanity to get to know and respect one another. Islam teaches that differences should not be a cause for division but rather a mercy and sign of Allah's greatness, affirming this by emphasizing faith and belief in Allah's commandments as outlined in the Qur'an.

Coexisting with Non-Muslims: In the context of community life, Islam encourages its followers to live alongside non-Muslims in peace and mutual respect. Prophet Muhammad (PBUH), in the Treaty of Hudaibiyah with the non-Muslim Quraysh, demonstrated tolerance and respect for the rights of non-Muslims. This treaty established a fair coexistence, respecting each party's religious freedom.

Several fundamental principles related to tolerance in Islam can be outlined through the teachings of Islam about justice and non-discrimination, where Islam instructs its followers to act justly toward everyone, regardless of religious, racial, or social background. This principle of justice is outlined in many verses of the Qur'an and Hadith. This is evident in Surah Al-Mumtahanah (60:8), which emphasizes that, despite religious differences, Muslims are commanded to act kindly and justly toward others (Shihab, 1992).

The principle of mercy and kindness is central to Islamic teachings, as reflected in the Hadith narrated in Bukhari and Muslim, where the Prophet said that a Muslim is not considered to have true faith if they do not love their brother as they love themselves. This Hadith illustrates that mercy and care for others are integral parts of Islamic teachings, not only within the Muslim community but also toward those of different faiths (Dahlia, 2014).

Furthermore, maintaining peace is a fundamental principle of tolerance in Islam, as described in Surah Al-Anfal (8:61), where Islam, as a religion of peace, opposes violence. This verse emphasizes the importance of peace in all aspects of life, both in relations between Muslims and with people of other faiths. Islam teaches that peace should be the primary goal in every social interaction (Zuhaili, 2003). Thus, tolerance is understood not only as respecting others but also as an effort to maintain peace by avoiding conflict.

Landscape of Religious Tolerance in Salatiga

Salatiga is a city with a Muslim majority population, but it also has a very diverse population with various religions, such as Christianity, Hinduism, Buddhism, Confucianism, and indigenous belief systems. In this context, religious tolerance becomes a significant challenge, particularly due to social tensions that sometimes arise between religious groups. Several cases of violence and discrimination between religions in different regions show that, although Indonesia has long been known as a country with high religious tolerance, challenges in implementing religious tolerance still exist (Zada, 2002).

In the socio-political context, Indonesia has a strong legal foundation regarding religious freedom, as stated in the 1945 Constitution, article 29, paragraph 2, which guarantees the freedom to embrace and practice one's

religion and beliefs. This guarantee is provided to all citizens of Indonesia, including the people of Salatiga. However, in reality, some activities that reflect minority-majority conflicts and discrimination against certain religions still occur in several areas (Ali, 1975). This is evident in the rejection of places of worship, whether for different religions or different religious ideologies in Salatiga (Huda, 2006). In this case, the Salatiga city government has made regulations that serve as a permanent guideline, so the establishment and rejection of places of worship can be addressed by these regulations.

The role of religious institutions, such as the Forum for Religious Harmony (FKUB) and the Indonesian Ulema Council (MUI) of Salatiga, becomes very important in educating Muslims to understand the principles of tolerance within their religious teachings and to apply them in everyday life. The solution that can be offered is peace through the recommendations issued by these two institutions, which can serve as a unifying tool for religious communities so that religious freedom can continue to thrive in Salatiga, as seen in the regulations regarding the establishment of places of worship. This is important because it emphasizes the significance of tolerance in all aspects of life, both in relationships among Muslims and with people of other religions. Islam teaches that peace must be the primary goal in every social interaction (Salim, 2015).

Tolerance in Salatiga should not only remain a theological concept, but it must also be realized in daily practice. The manifestation of social and political tolerance among religious communities in Salatiga includes: 1) Respecting religious differences in social activities by not differentiating the rights and obligations of citizens of Salatiga; 2) granting freedom to every citizen of Salatiga to use public facilities for religious activities; 3) giving equal political rights to Salatiga citizens, allowing them to choose and be elected based on their capacity and capability; 4) prioritizing interfaith dialogue to find common ground for harmony rather than emphasizing differences; and 5) making interfaith social activities a means of building relationships, as seen in the COVID-19 relief efforts. According to MUI Salatiga, living side by side with people of other religions in various social activities is an inescapable reality of life (Nugroho & Suaidi, 2023). In this context, each religious community is taught the importance of respecting religious differences and the need to honor and appreciate others by not disturbing or forbidding their practices, even if they do not celebrate them.

Additionally, to reduce tensions arising from differences, it is necessary to maintain mutual understanding and open spaces for dialogue with other religious communities, as is done by FKUB, the Ministry of Religious Affairs, Higher Religious Education Institutions in Salatiga (UIN and UKSW), and several other organizations. This dialogue is not only about discussing each other's religious beliefs, but more about how to build understanding and reduce tensions between different religious groups. This should be done to establish communication by meeting with leaders of non-Muslim faiths to build good and peaceful relations. Moreover, involving in joint social activities, such

as mutual cooperation to help disaster victims, sharing food with those in need, or building public facilities, strengthens solidarity within the framework of positive tolerance.

Model of Religious Tolerance in Salatiga City

Salatiga City is a real example of the harmonious implementation of religious tolerance, despite the presence of various religious groups living side by side. The model of religious tolerance in Salatiga emphasizes the principles of mutual respect and appreciation for religious diversity as part of daily life. One of the main steps in this model is the existence of the Interfaith Communication Forum (FKUB), which serves as a platform for interfaith dialogue, strengthening relationships among religious groups, and addressing potential conflicts that may arise. The city government also plays an important role in creating policies that ensure religious freedom is respected, such as regulations regarding the fair and transparent construction of places of worship.

Additionally, education on religious tolerance in schools and interfaith social interaction programs further strengthen mutual understanding among communities. Joint social activities, such as community service and disaster relief, also serve as a means of reinforcing solidarity among religious groups. With this approach, Salatiga has successfully maintained religious harmony, making the city a model of religious tolerance that can be emulated by other regions in Indonesia. The form of the model can be described as follows:

Model Involvement of Religious Leaders in Grounding the Message of Tolerance

Religious leaders play a crucial role in guiding the religious community in Salatiga to understand and implement the concept of religious tolerance in alignment with religious teachings, especially in a diverse and plural society. One of the religious viewpoints that contribute to the enduring tolerance in Salatiga is the prohibition of religious coercion and the respect for religious activities practiced by each faith community. This principle serves as a strong theological foundation for building interfaith tolerance in the city.

The culture of religious dialogue serves as a means of interfaith communication, promoted through religious leaders' communication forums, such as the Interfaith Communication Forum (FKUB), which represents the interests of each religion in building dialogue between and within religious communities. Additionally, there are religious councils that share the same function of promoting moderate religious understanding and preventing violence in the name of religion, as seen in the actions of radical extremists (intolerant groups). Dialogue in this context helps reduce religious violence, making it almost absent from the public space, as it lacks the platform to flourish.

Religious leaders reinforce religious doctrines that emphasize there is no compulsion in religion, and that freedom of religion is a fundamental right of

every individual. This doctrine aims to remind the residents of Salatiga that religious diversity is part of God's will, and they should accept it with an open heart. It teaches the community to refrain from actions that could harm followers of other religions, whether verbally or physically. This doctrine encourages everyone to respect one another, whether in social activities, economic interactions, or religious celebrations, despite differences in belief.

Religious leaders promote an understanding of religion that prioritizes peace and forbids any actions that could disrupt harmony between religious communities. This effort underscores that no believer should commit acts of violence or threaten the safety and dignity of followers of other faiths. It is emphasized that hurting someone from another religion is akin to hurting one's own faith. Therefore, every form of violence and discrimination based on religion is not condoned in the teachings of any religion. This message encourages the people of Salatiga to be proactive in maintaining peace and protecting one another across religious boundaries.

Another focus of religious leaders in Salatiga is maintaining harmony and good relations in interfaith social life. This focus emphasizes that every religion teaches its followers to collaborate and work together on social activities that benefit the community. It stresses that citizens should not only maintain good relations with fellow Muslims but also with adherents of other religions. In daily life, the people of Salatiga are encouraged to engage in social activities involving people of different faiths, such as helping disaster victims, participating in humanitarian programs, and collaborating in infrastructure development and public facilities. Religious leaders view every good deed done for the common good, regardless of religion or social background, as an act of worship with great value in the eyes of God (Mujib, 2018).

Religious leaders in Salatiga, through the FKUB, also provide guidelines for conflict resolution between religious communities. This fatwa serves as a framework for the people of Salatiga to use peaceful approaches in resolving differences or conflicts that may arise between followers of the same or different faiths. The idea promotes the use of deliberation and dialogue in addressing differences of opinion or conflicts. Universal religious values such as justice and compassion are emphasized in seeking solutions that are fair and beneficial to all parties. Furthermore, it stresses that when resolving interfaith conflicts, no party should consider themselves more entitled or correct than the other, but rather, a mutual agreement should be reached to ensure peace and harmony.

A Model as Optimizing Local Wisdom As a Medium to Build Religious Harmony

Building religious tolerance is a crucial effort in a multicultural society like Indonesia, where various ethnicities, cultures, and religions coexist. One effective way to foster religious harmony is by optimizing local wisdom, which can serve as a vital tool in promoting peace and understanding among different religious communities. Local wisdom, often passed down through generations, holds the collective knowledge, values, and practices of a community that

reflect its history, culture, and identity. This wisdom provides a foundation for creating a more harmonious and tolerant society.

Local wisdom embodies the core values of mutual respect, cooperation, and understanding. In many parts of Indonesia, traditional values such as *gotong royong* (mutual cooperation), *tata krama* (etiquette), and *bhinneka tunggal ika* (unity in diversity) are deeply ingrained in everyday life. These values can be used as powerful instruments for religious harmony. The *gotong royong* spirit, for example, teaches individuals to work together regardless of their religious differences, helping build social cohesion. In various communities, joint activities such as cleaning the environment, building infrastructure, or assisting those in need are conducted collectively by people of different religious backgrounds, thus fostering a sense of unity.

Moreover, many local wisdom traditions encourage the appreciation of diversity. Local cultural practices often promote peace and harmony, highlighting the importance of respecting one another's beliefs and practices. For instance, in some regions, there are cultural festivals and celebrations that bring together people from different religious communities, allowing them to share their customs and learn from each other. This fosters mutual understanding and breaks down the barriers of prejudice that may exist due to religious differences.

Local wisdom also provides practical teachings that can be applied to everyday interactions between people of different faiths. Through the philosophy of *mufakat* (consensus), which is a common practice in traditional decision-making, communities learn to find common ground, negotiate, and respect each other's opinions. These teachings can be adapted to religious discourse, where communities are encouraged to engage in dialogue, seek mutual understanding, and respect differences, rather than allowing conflict to arise from misunderstandings or misconceptions about religious practices.

To optimize local wisdom in promoting religious tolerance, it is essential to integrate these teachings into formal education systems, religious institutions, and community activities. Religious leaders, community elders, and local authorities can play a key role in promoting the values of local wisdom, ensuring that they are passed down to future generations. In Salatiga, for example, initiatives involving interfaith dialogues that highlight the importance of local wisdom in promoting tolerance can provide a platform for religious communities to come together, share their experiences, and learn from each other.

In conclusion, optimizing local wisdom as a medium to build religious harmony is not only a matter of preserving tradition but also a proactive approach to addressing the challenges of living in a diverse society. By embracing local values such as respect, cooperation, and understanding, communities can create a peaceful and harmonious environment where religious tolerance flourishes. This approach is essential in ensuring that religious diversity is seen as a strength, rather than a source of division. Local

wisdom, when harnessed effectively, can be a powerful tool for fostering mutual respect and building a more inclusive society.

A Model of Government Regulation Implementation Based on Social Justice

The implementation of government regulations based on social justice is essential in creating an equitable society where all individuals, regardless of their background, have access to rights, opportunities, and protections. Social justice emphasizes fairness in distributing resources and ensuring that every member of society, particularly marginalized groups, is treated with dignity and respect. In the context of religious tolerance, applying a regulatory model rooted in social justice can provide a sustainable framework for harmonious coexistence among people of different faiths.

A key component of a government regulation model based on social justice is ensuring equal treatment and opportunities for all citizens, regardless of their religious affiliation. This requires the government to create and enforce regulations that promote inclusivity and prevent discrimination. For example, in urban areas like Salatiga, where religious diversity is prominent, regulations can be designed to guarantee that individuals of all faiths have the freedom to build places of worship, practice their religion openly, and participate in public life without fear of exclusion or prejudice. Such regulations would provide a legal guarantee that religious communities are not hindered by their differences but instead are supported in fostering peaceful coexistence.

In this model, the government plays a proactive role in establishing clear guidelines that regulate the construction of religious institutions, public religious activities, and the interaction between religious communities. A regulation based on social justice should ensure that the needs and rights of minority religious groups are recognized and protected. This might involve creating mechanisms for dialogue and collaboration between religious groups, facilitating mutual understanding, and addressing conflicts when they arise. By ensuring that everyone has equal access to the resources needed to practice their religion, the government demonstrates its commitment to social justice and equality for all.

The regulation should also incorporate principles of fairness and impartiality, ensuring that decisions regarding religious matters are made in the best interest of the community as a whole. This means avoiding favoritism towards any particular religious group and ensuring that each religion is treated equally in public policy and the allocation of resources. The government must be vigilant in monitoring the implementation of such regulations, ensuring that no group is marginalized or subjected to unjust treatment.

Another important aspect of the model is the involvement of all stakeholders in the creation and implementation of religious tolerance regulations. This includes religious leaders, community representatives, local authorities, and civil society organizations. By involving diverse voices in the decision-making process, the government ensures that the regulations reflect the values of the community and are acceptable to all groups. This collaborative

approach fosters a sense of ownership and responsibility among citizens, which is crucial in building trust and cooperation between different religious groups.

Furthermore, the model should emphasize education and awareness. By integrating social justice principles into educational curricula and public campaigns, the government can foster a culture of respect and understanding among its citizens. People need to be educated not only about their own religious beliefs but also about the beliefs of others, creating an environment where differences are celebrated rather than feared. Schools, universities, and religious institutions should be places where interfaith dialogue is encouraged, helping to break down misconceptions and stereotypes that often lead to religious intolerance.

In conclusion, the model of implementing government regulations based on social justice is essential for fostering religious tolerance and harmony in a diverse society. Such a model ensures that every individual, regardless of their faith, is treated fairly and equitably, with access to the resources and protections they need to practice their religion freely. By creating inclusive policies, fostering collaboration between different religious communities, and emphasizing education and awareness, the government can build a society where social justice and religious harmony coexist, contributing to a peaceful and prosperous future for all.

A Model for Strengthening Inclusive Religious Understanding through Religious Moderation Education

In the face of increasing religious diversity and potential tensions between different faith groups, fostering an inclusive and tolerant religious understanding is crucial for maintaining peace and harmony. One of the most effective ways to achieve this goal is through the implementation of education focused on religious moderation, a concept that promotes balanced, open-minded, and respectful approaches to religious beliefs. By integrating this into educational systems, particularly in schools and universities, we can cultivate a generation that values diversity, respects differences, and seeks common ground among various religious communities.

The model for strengthening inclusive religious understanding through religious moderation education starts with promoting an understanding that religious differences should not be a source of division but rather an opportunity for enrichment and mutual learning. Religious moderation education seeks to balance between upholding religious identity and respecting the rights and beliefs of others. It encourages students and communities to embrace peaceful coexistence while maintaining their commitment to their own faith traditions.

This model can be implemented through a curriculum that includes lessons on the core teachings of various religions, emphasizing values such as respect, empathy, and cooperation. The aim is not only to educate students about their own religion but also to increase their understanding of others' beliefs. By learning about the common values shared across religions – such as

compassion, justice, and peace—students are more likely to develop a mindset of acceptance and tolerance. For instance, they can be taught about the Islamic concept of *toleransi* (tolerance), the Christian call to love one's neighbor, or the Buddhist teachings on compassion, demonstrating that many religious traditions share similar ethical principles.

Furthermore, education on religious moderation can be enhanced by fostering interfaith dialogues and activities that bring together individuals from diverse religious backgrounds. These dialogues can take place in classrooms, community centers, or through online platforms. The key here is to create a safe space where people can discuss their religious beliefs openly and respectfully, addressing misconceptions and challenges in a manner that promotes understanding and reconciliation. Facilitating interfaith dialogues allows students to engage in active listening, share their perspectives, and learn to appreciate diversity in religious thought and practice.

The role of educators and religious leaders in this model is indispensable. Teachers should be trained to approach religious topics in a neutral, inclusive manner, ensuring that no single belief system is promoted over others. They must also be equipped with the skills to handle sensitive discussions surrounding religion, encouraging respectful debate while preventing harmful stereotypes or discriminatory remarks. Religious leaders, on the other hand, can help reinforce the message of moderation by emphasizing the importance of dialogue, empathy, and peaceful coexistence within their communities.

In addition to interfaith dialogues, activities such as joint social service projects, collaborative cultural events, and community outreach programs can also play a significant role in promoting religious moderation. These initiatives provide practical platforms for people of different faiths to work together for the common good, breaking down barriers and building solidarity. By focusing on shared goals, such as helping the less fortunate or promoting environmental sustainability, religious groups can find common ground and deepen their understanding of one another.

One of the key elements in this model is to teach students the importance of rejecting extremist or exclusionary views that may arise within any religious community. Religious moderation education teaches individuals to recognize and challenge ideologies that promote intolerance, violence, or discrimination. By fostering critical thinking and encouraging students to question harmful beliefs, we empower them to become advocates for peace and social justice, both within their religious communities and in society at large.

Moreover, religious moderation education should be framed within the broader context of human rights and social justice. By linking religious moderation with concepts such as equality, freedom of expression, and respect for human dignity, the education system can foster a deeper understanding of how religious tolerance contributes to the common good. Students will not only learn how to respect others' faiths but also how to support policies and practices that protect the rights of religious minorities and promote religious freedom.

In conclusion, the model of strengthening inclusive religious understanding through religious moderation education is a powerful tool for fostering peace and tolerance in society. By teaching students about the importance of respecting religious diversity, engaging in interfaith dialogue, and promoting inclusive practices, this model contributes to the creation of a harmonious and just society. Through religious moderation education, individuals can learn to live together peacefully despite their differences, appreciating that religious diversity is not a source of conflict but an opportunity for mutual growth and understanding.

Model of Integrating Tolerance Values into the Culture and Traditions of Salatiga

Salatiga, a city rich in cultural diversity, serves as an exemplary model for integrating tolerance values into its local culture and traditions. The city is home to a variety of religious and cultural groups, and its harmonious coexistence reflects the strong foundation of tolerance embedded in its social fabric. The integration of these values into the daily lives of its residents has played a crucial role in maintaining peace and unity in a city where different religious and cultural practices coexist.

One of the primary ways Salatiga has integrated tolerance into its culture is through the promotion of local traditions that celebrate diversity. Events such as interfaith festivals, communal activities, and joint celebrations provide opportunities for people from different religious backgrounds to come together, share experiences, and learn from one another. These events are often organized with the cooperation of various community leaders, religious figures, and local authorities, ensuring that the spirit of unity and mutual respect is at the forefront.

Salatiga's cultural practices also emphasize values of respect and cooperation. For example, the tradition of "gotong royong" (mutual cooperation) encourages people from all walks of life to work together on communal projects, such as building infrastructure, cleaning public spaces, or helping in times of disaster. This practice transcends religious and ethnic boundaries, promoting inclusivity and collective responsibility for the well-being of the community.

The role of local religious and cultural leaders is also instrumental in fostering tolerance. Through religious sermons, public speeches, and community dialogues, leaders remind the people of Salatiga about the importance of respecting each other's beliefs and traditions. These messages are reinforced in various community settings, such as schools, religious institutions, and public spaces, where tolerance is not just a concept but a way of life.

Furthermore, local traditions in Salatiga have evolved to reflect the importance of understanding and acceptance. Traditional ceremonies and rites of passage, whether religious or cultural, are often performed in a way that respects the beliefs and practices of others. For instance, the practice of inviting

neighbors, regardless of their religion, to participate in significant life events like weddings or festivals fosters interfaith solidarity and social cohesion.

By integrating tolerance into its cultural and traditional practices, Salatiga has created a social environment where religious and cultural differences are not seen as barriers but as opportunities for mutual enrichment. This approach has helped the city navigate the challenges of diversity and maintain a peaceful, inclusive society. The model of Salatiga shows that when tolerance is woven into the very fabric of culture and tradition, it becomes a powerful tool for building lasting peace and harmony in a pluralistic society.

CONCLUSION

In the context of Salatiga, which is rich in religious diversity, religious tolerance is of utmost importance. Islam, as the majority religion, has principles of tolerance that are highly relevant to be applied in social life. Through the religious perspectives issued, Togama has provided clear guidance on how the people of Salatiga should interact positively with followers of other religions, with respect and mutual understanding. The implementation of these teachings in practice shows that, despite challenges and obstacles, Salatiga serves as an example of how religious tolerance can be effectively applied in a pluralistic society. However, continuous efforts are still needed to educate the community about the importance of tolerance and maintaining harmony among religious groups, so that Indonesia remains a peaceful and prosperous nation in its diversity.

REFERENCES

Al-Qardhawi, Y. (2001) *Fi fiqh al-Aqalliyat al-Muslimah Hayat al-Muslimin wasath al-Mujtamaat al-Ukhra*, Beirut: Dar al-Syuruq.

Ash-Shiddieqy, H. (1971). *Hukum Antar Golongan dalam Fiqih Islam*, Jakarta: Bulan Bintang.

As-Suyuti, I. (1967). *Al-Jami al-Sahir fi al-Ahadish al-Basyir an-Nazir*, Kairo: Dar al-Kitab al-Arabi.

Ali, M. (1975). *Kehidupan Beragama Dalam Proses Pembangunan Bangsa*, Bandung: Proyek Pembinaan Mental Agama, 1975

Bakar, A. (2016). Konsep Toleransi dan Kebebasan Beragama, *Toleransi*, 7 (2). 123-131.

Balint, P. (2017). *Respecting Toleration; Traditional Liberalism & Contemporary Diversity*. New York: Oxford University Press.

Dahlia, S. (2014). Islam, Toleransi dan Kerukunan Antar Umat Beragama di Indonesia. *Jurnal Pemikiran Islam*, 17(2), 123-140.

Farid, M., Al-Kautsary, M. I., & Sidik, A. H. M. (2024). Pendidikan Karakter dalam Perspektif Al-Qur'an (Analisis Corak Tafsir Tarbawi dalam Qs. Luqman Ayat 12-19). *Jurnal Al-Qiyam*, 5(1), 1-15. <https://doi.org/10.33648/alqiyam.v5i1.457>

Ferdino, M. F., & Handayani, T. (2024). Peran Pendekatan Sosial Pada Pendidikan Islam Sebagai Solusi Dalam Menghadapi Tantangan

Perubahan Zaman. *Attractive: Innovative Education Journal*, 6(3), 129-138. <https://doi.org/10.51278/aj.v6i3.1467>

Hardiyanto, S., Fahmi, K., Wahyuni, W., Adhani, A., & Pahlevi Hidayat, F. (2023). Kampanye Moderasi Beragama di Era Digital Sebagai Upaya Preventif Millenial Mereduksi Kasus Intoleransi di Indonesia: Bahasa Indonesia. *Jurnal Noken: Ilmu-Ilmu Sosial*, 8 (2), 228-237.

Huda, M. (2006). *Islam dan Toleransi Beragama*. Jakarta: Rajawali Pers.

Hasyim, S. (2010). *Islam dan Pluralisme: Teologi Toleransi dan Kebangsaan*. Yogyakarta: Pustaka Pelajar.

Makmun, S. (2013). Pluralisme Agama dan Toleransi dalam Islam Perspektif Yusuf al-Qardhawi, *Humaniora*, 4 (2). 120-128.

Muharam, R. S. (2020). Creating Religion Tolerance in Indonesia Based on the Declaration of Cairo Concept, *Jurnal HAM*, 11 (2). 269-283.

Mujib, A. (2018). MUI dan Peranannya dalam Mempromosikan Toleransi Beragama di Indonesia. *Jurnal Studi Agama*, 22 (3), 201-215.

Nugroho, M. A. (2016). Urgensi Dan Signifikansi Pendidikan Islam Multikultural Terhadap Kompleksitas Keberagamaan di Indonesia. *AT-TARBIYAH; Journal of Islamic Culture And Education*, 1 (2). 179-210.

Nugroho, M.A. (2021). Al-Qur'an and Multicultural Education; From Text to Social Action. *Didaktika Religia; Journal of Islamic Education*, 9 (2). 378-398.

Nugroho, M.A. Inclusive-Multicultural Islamic Education for Former Terrorist Convicts, *Indonesian Journal of Islamic Education Studies (IJIES)*, 6 (2). 123-147.

Nugroho, M. A., & Suaidi, A., (2023). *Panduan Toleransi Beragama MUI Kota Salatiga*, Salatiga; MUI Kota Salatiga.

Nuryani, T., & Taufiq, A. (2019). Peran Forum Kerukunan Umat Beragama dalam Memelihara Toleransi Beragama Kota Salatiga Tahun 2018. *Journal of Politic and Government Studies*, 8 (3), 381-390.

Qodir, Z. (2018). *Kaum Muda, Intoleransi dan Radikalisme Agama*, *Jurnal Studi Pemuda*, 5 (1), 429.

Rahmat, I. (2007). *Arus baru Islam Radikal*, Jakarta: Airlangga.

Ruslan, I. (2020). *Kontribusi Lembaga-Lembaga Keagamaan dalam Pengembangan Toleransi Antar Umat Beragama di Indonesia*. Lampung: Arjasa Pratama.

Riyadi, H. (2016). Koeksistensi Damai dalam Masyarakat Muslim Modernis, Wawasan; *Jurnal Ilmiah Agama dan Sosial Budaya*, 1 (1), 18-33.

Salim, A. (2015). *Fatwa MUI tentang Toleransi Beragama di Indonesia: Kajian Teologis dan Sosial*. Jakarta: Gramedia Pustaka Utama.

Setara Institut, (2023, Januari 2024), Indeks Kota Toleran 2023, *SETARA Institute for Democracy and Peace*, <https://setara-institute.org/indeks-kota-toleran-2023/>

Shihab, Q. (1992). *Membumikan al-Qur'an*, Bandung: Mizan.

Supramono (2023, April 10), Kota Salatiga Kembali Jadi Kota Ter-Toleran se-Indonesia, *Diskominfo Salatiga*, <https://diskominfo.salatiga.go.id/7772-2/#:~:text=Penghargaan%20ini%20merupakan%20kali%20keenam,%2D masing%2C%20E2%80%9D%20ujar%20Sinoeng>.

Susilowati, I., Mukmin, H., Rosidi, R., & Nopryana, R. D. (2023). Strategy of Islamic Religious Instructors in Religious Development of the Da'wah Village Community at Punggur District. *Bulletin of Science Education*, 3(3), 370–383. <https://doi.org/10.51278/BSE.V3I3.893>

Socolovsky, J. (2015, April 28). Survey: Islam Will Become World's Largest Religion in 2070, *The Voanews*, <https://www.voanews.com/a/survey-islam-become-world-largest-religion/2741077.html>

Tantimin, Agustin, I. C., & Situmeang, A. (2023). Peran Badan Nasional Penanggulangan Terorisme (BNPT) dalam Menanggulangi Radikalisme dan Terorisme di Indonesia. *Fundamental: Jurnal Ilmiah Hukum*, 12(2), 354–383.

Zada, K. (2002). *Islam Radikal: Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia*, Jakarta: Teraju.

Zuhaili, W. (2003). *Tafsir Tafsir Munir*, Damsik: Dar al-Fikr.

Yin, R. K., (2002). *Case Study Research: Design and Methods*, Thousand Oaks, CA: Sage.

Yosarie, I., Insiyah, S., Aiqani, N., Hasan, H. (2023). *Indeks Kota Toleran Tahun 2023*. Jakarta: Pustaka Masyarakat Setara.

Copyright Holder :

© Muhamad Aji Nugroho (2024).

First Publication Right :

© International Journal on Advanced Science, Education, and Religion (IJoASER)

This article is under:

