

## Self Maturity and *Tasamuh* As a Resolution of Religious Conflicts

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### Abstrak

Penelitian ini bertujuan untuk menjelaskan tentang konsep self maturity dan *tasamuh serta korelasinya dalam resolusi konflik*. Metode penelitian yang digunakan adalah studi kepustakaan. Data diperoleh dari buku, jurnal, dan artikel yang berkaitan dengan self maturity, *tasamuh*, dan resolusi konflik. Kemudian data dianalisis dengan reduksi data, penyajian data, dan verifikasi data. Penelitian ini menyimpulkan bahwa untuk mencari solusi penyelesaian konflik beragama perlu adanya pendekatan yang tepat. Di sisi lain, untuk mencegah terjadinya konflik suku, agama, ras dan antargolongan (SARA) antar umat beragama juga diperlukan *tasamuh* antar umat beragama yang dibangun oleh sejumlah masyarakat yang memiliki kepribadian yang luhur, sopan, santun dan menghargai bentuk peribadatan antar agama. Tulisan ini bermaksud menjelaskan peranan penting *self maturity* dan *tasamuh* sebagai resolusi konflik beragama.

**Kata Kunci:** Self Maturity, Tasamuh, Resolusi Konflik

### Abstract

This study aims to explain the concepts of self maturity and *tasamuh* and their correlation in conflict resolution. The research method used is literature study. Data obtained from books, journals, and articles relating to self maturity, *tasamuh*, and conflict resolution. Then the data are analyzed by data reduction, data presentation, and data verification. This research concludes that to find a solution to the resolution of religious conflict, the right approach is needed. On the other hand, to prevent tribal, religious, racial and inter-interfaith (SARA) conflicts between religious communities, interfaith prayer needs to be developed by a number of people who have noble, polite, polite and respectful forms of interfaith worship. Intends to explain the important role of self maturity and *tasamuh* as a resolution of religious conflict.

**Keywords:** Self Maturity, Tasamuh, Conflict Resolution

### Introduction

Indonesia is a diverse nation that has various ethnicities, religions, races, and languages. However, without realizing that pluralism also holds the potential for conflict that can threaten the life of the nation and state (Muntaha & Wekke, 2017); (Ghazali & Busro, 2017). In the past decade, several humanitarian tragedies that were both heartbreaking and worrying took place alternately in Indonesia (Burhanuddin & Subhan, 2000); (Aisyah BM, 2014). Which accusations that religion has contributed to triggering conflict and as a source of conflict that occurs in religion is difficult to dispute. "Said Agil Siradj stated that religious conflicts do not only occur in Middle Eastern countries but also various parts of

the world, including Indonesia as the largest Muslim in the world. The cause of this religious conflict is due to differences in understanding. Differences in understanding are considered vulnerable to giving birth to religious fanaticism so that the claim to monopolize truth emerges" (Siradj, 2013). Historically, from the Crusades to incidents of destruction of places of worship in Situbondo, Tasikmalaya, Maluku (Marzuki, 2006) and those that continue to this day in Ambon, Sampit and several incidents in other areas in Indonesia, which are a small part of the many examples of how religion still appears as a trigger for conflict.

Conflict does not only occur between religious communities but also among religious communities

themselves, as happened in Parung (Bogor) and West Nusa Tenggara, namely the attack of FPI (Front Pembela Islam) members against Ahmadiyah followers. It is indeed ironic because religion, on the one hand, teaches and craves a religious, peaceful, loving, compassionate, and mutual helping society. But on the other hand, the objective conditions of society are far from the ideal order of religion. Because each religion believes to have a vital role in spreading, each believes that his belief is the only truth that concerns salvation in the world and the hereafter (Hadi, 2005). These problems have implications for the relationship between religious communities and community relations, causing tension in the communities of each religion. Following what is seen in the field that conflict that often uses religious symbols is only a factor of participation from the causes of conflict that is more conflicting. This is as the word of Allah in surah al-An'am verse 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ  
(الأنعام: ١٠٨)

Meaning:

And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do (Departemen Agama RI, 1989).

This is also explained in the hadith (An-Nawawi, 2011):

الأخبركم بأفضل من درجة الصيام والصلاة والصدقة، قالوا بلى يا رسول الله. قال: إصلاح ذات البين وفساد ذات البين الحالقة. (رواه أبو داود)

Meaning:

Will you tell me something more important than the degree of fasting, prayer, and alms? The Companions answered: of course, the Messenger of Allah. Then the prophet said: it is to reconcile disputes because the character of conflicts destroys. (H.R. Abu Daud)

Nevertheless, there is nothing wrong with religious people to study and find effective ways for the comprehension, practice, and spread of spiritual

teachings in the midst of this pluralistic Indonesian society. There are several reasons why this activity feels essential to do. This is because of the narrow understanding of religion for its adherents, who potentially has the potential to ignite conflict. So it is natural that many secular scientists say that "religion is the source of riots" (Madjid, 1995). It seems that this kind of indication is excessive and tends to be judgmental. But one thing is sure, as often heard in the old thesis in the social sciences, that religion, besides being a unifying social factor, also has the opportunity to become an element of conflict. Two inseparable elements, which Schimmel likened to the same side of the coin in the process of cohesion and consensus.

Based on the explanation above, there are significant and urgent matters to be studied more seriously, including: how is the concept of self maturity? How is the concept of *tasamuh*? And how is the relationship between self maturity and *tasamuh* as conflict resolution? A correct understanding of all these issues will, in turn, be advantageous as an effort to break the problem of religious relations in Indonesia, which is often torn today. Based on this, the authors are interested in peeling it in this article.

## Research Method

In this article, the author uses the type of qualitative research that is library research. The data in this study were sourced from books, journals, and articles relating to self maturity, *tasamuh*, and religious conflict. The author seeks, collects, and obtains data by reading and analyzing data sources, namely books, journals, and articles. After the data is received, the data is presented in the form of a descriptive narrative. The author also uses a phenomenological approach to see social phenomena that occur caused by religious conflict (Afandi, 2011). The data that has been collected from the data source will be processed and analyzed qualitatively. The steps that the authors used in data analysis are data reduction, data presentation, and data verification.

## Result and Discussion

### 1. The concept of Self Maturity

Self maturity has a meaning that has been discussed by various figures. One of the figures who

commented on this definition is Veuger, who stated that maturity is a continuous process of an organism's system of achieving maturity in behavior, which stabilizes the organism's reactions to the natural surroundings in such a way that it is able to maintain the integrity of the organism following adult conditions, which results from the cooking process. This concept then becomes a severe concentration discussed by Gordon Allport with the understanding listed above, and even this discussion enters the theme of individual mental health (Schultz, 1991).

Every individual has growth and developmental tasks that he must go through. Individuals who reach adulthood will usually try to reach the level of maturity themselves to have specific characteristics. Therefore according to existential psychology, the concept of individual development is defined as a new process when existence is the process of how humans achieve human self-goals, and humans have the freedom to choose (Mahpur, 2003). But the level of maturity of one's self is also shown by good behaviors towards the surrounding environment, which has become a reference for humans in socializing. This is as the word of Allah in surah al-Furqan verse 72:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (الفرقان: ٧٢)

Meaning:

And (they are) those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity (Departemen Agama RI, 1989).

The above verse explains that good Muslims will always give testimony and words as well as honest and beneficial behavior for others. In relation to someone's self-maturity, in another verse, it is also explained that someone mature is a person who is humble, polite, and courteous and has positive behavior that does not harm others. As described in the word of Allah Surah Hud verse 72:

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (يونس: ٧٢)

Meaning:

And if you turn away (from my advice), then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims (Departemen Agama RI, 1989).

A mature personality is defined as a person who is always struggling for the future by uniting and integrating all personalities without being influenced by unconsciousness or childhood experiences. The past is only an experience and is not an absolute determinant of current and future knowledge. So it can be concluded that self maturity is the level of individual ability in actualizing themselves, which is characterized by a person who is always struggling to reach his future and ideals. Therefore, individuals who have a right level of self-maturity will be bolder, determined, independent, and have an open attitude to sort out what is good and what is wrong.

## 2. The concept of *Tasamuh*

In Arabic, the word tolerance is called the term *tasamuh*, which means letting or grace. Badawi, in his book Baidi Bukhori stated that *tasamuh* (tolerance) is an attitude or attitude that is manifested in the willingness to accept various views and diverse opinions, even though they disagree with them. It was further explained that this tolerance is closely related to the issue of freedom or independence of human rights in the life order of the community, thus permitting tolerance of the differences of opinion and beliefs of each individual (Bukhori, 2012). In Kamus Besar Bahasa Indonesia, the word tolerant means tolerant (respect, allow, allow) the establishment (opinions, views, beliefs, habits, behavior, etc.) that is different or contrary to his own opinion (Departemen Pendidikan dan Kebudayaan, 2005). From this understanding it can be concluded that *tasamuh* basically gives freedom to fellow human beings, or to fellow citizens to carry out their wishes or regulate their lives, they are free to determine their respective fates, as long as in carrying out and determining their attitudes it does not violate the applicable rules so that they do not damage the joints of peace.

The implementation of this *tasamuh* attitude must be based on the attitude of spaciousness towards other people by paying attention to the principles held by themselves, that is, without sacrificing those principles (Ali & et al., 1989). *Tasamuh* happens and applies because of differences in principles and respect for the differences or principles of others without compromising one's

principles (Al-Munawar, 2002). In other words, the implementation is only in detailed and technical aspects, not in principle matters. Actually, *tasamuh* was born from the character of Islam, as explained in the Al-Quran, which can easily support the ethics of difference and *tasamuh*. The Al-Quran not only expects but also accepts the reality of diversity and diversity in society. This is following the word of Allah in Surah al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: ١٣)

Meaning:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Departemen Agama RI, 1989).

The above verse is intended for all humans, not only for Muslims. As a human being, he descended from a husband and wife, ethnicity, race, and nation are just names for convenience so that we can recognize differences in certain traits. However, before Allah, they are all one, and the noblest is the most pious. Through this introduction, they learn from each other, understand each other, understand each other, and benefit each other, both morally and materially (Chirzin, 2011).

According to M. Quraish Shihab, the above verse which means that *indeed We have created you from male and female* is an introduction to emphasize that all human beings are of equal humanity in the sight of Allah, there is no difference between one tribe and another. There is also no difference in human values between men and women because they are all created from male and female partners. Therefore, Allah encourages all humankind to increase loyalty to become the noblest human beings by Allah.

Shihab also explained because this verse was revealed, narrated by Abu Hind, who worked as a cupping therapist every day. The Prophet asked the Banu Bayadhah to marry one of his daughters to Abu Hind, but they were reluctant to reason unnaturally marrying their daughter to one of the former slaves. In the end, this erroneous attitude was condemned by

the Al-Quran by asserting that the glory of Allah is not because of heredity or line of nobility but because of loyalty. The verse affirms the unity of human origins with the same degree of humanity. So, it is not natural for someone to be proud of themselves and feel that he is higher than others, both among ethnic groups, nationalities, or differences in skin color with others as well as sex differences (Shihab, 2002); (Hamdi, 2017); (Suriansyah & Rahmini, 2019). Yet the glory in the sight of Allah is not because of ancestry or ethnic lines but because of devotion. As the Prophet s.a.w. said (An-Nawawi, 2011):

إنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ. (رواه مسلم)

Meaning:

Surely Allah does not look at your appearance and your wealth, but He looks at your hearts and deeds. (H.R. Muslim)

In interpreting this *tasamuh* there are two interpretations of the concept. First, a negative description which states that *tasamuh* is sufficient to require the attitude of allowing and not hurting other people or groups, both different and the same. While the second is positive interpretation, which states that *tasamuh* is not just like the first (contrary interpretation), but there must be assistance and support for the existence of other people or other groups (Abdullah, 2001). Which is an Islamic society that has a pluralistic nature and is very tolerant of various social and religious groups. Because social life is a basic need of human life so that the purpose of human life can be realized, and formed a life of brotherhood, full of love and harmony.

From the above explanation, it can be concluded that the attitude of the *tasamuh* is one of the characteristics of the Indonesian people, which is accepted as the ancestral heritage of the Indonesian people themselves. *Tasamuh* in an association is not something that is demanded by the situation. *Tasamuh* contains concessions, which means giving based on generosity/ kindness, not rights. It is clear that *tasamuh* happens and applies because there are differences in principles and respect for other people's differences or principles without compromising one's principles.

### 3. Relationship between Self Maturity and *Tasamuh* as Religious Conflict Resolution

To find out the relationship between self maturity and *tasamuh*, it is necessary to clarify what self maturity and *tasamuh* are. Self maturity has a meaning that has been discussed by various figures. One of the figures who commented on this definition is Veuger, who stated that maturity is a continuous process of an organism's system of achieving maturity in behavior, which stabilizes the organism's reactions to the natural surroundings in such a way that it can maintain the integrity of the organism following adult conditions, which results from the cooking process (Schultz, 1991). Whereas *tasamuh* (tolerance) is an attitude or attitude manifested in the willingness to accept a variety of views and diverse opinions, even though they disagree with them. It was further explained that this *tasamuh* is closely related to the issue of freedom or independence of human rights in the life order of the community, thus permitting grace to the differences of opinion and belief of each individual (Bukhori, 2012).

Islam itself was born in an atmosphere of conflict-prone society, especially conflicts between tribes. The Arabs are known as a nation that is very fanatical about ethnicity. Tribe A feels more potent than tribe B in various fields. They rarely even wage war to defend the interests of their tribes (Marwah & Verdiansyah, 2004). In addition to the war between tribes, tribal fanaticism among the people of this desert also causes frequent conflicts in meeting their needs (Fahrudin, 2017).

Islam does not advocate violence in responding to everything, including conflict resolution. Islam is sourced from the Essence of Peace (*al-Salam*), which is a grip on religion. Peace is the primary basis that is made as a foundation and moral view of each who claims to be a Muslim. The search for conflict resolution studied is the primary source (Al-Quran) and also the prophet Muhammad s.a.w. In the Al-Quran, the concept of peace or conflict resolution does not directly use the terms peace or conflict resolution. However, the message is actualized in many verses that teach various individual and social piety (Taufiq, 2016).

Throughout historical records, there have been several incidents of conflict that occurred in the Islamic world, both in the time of the Prophet, friends

until now. Conflicts that occur can not be separated from what factors cause. However, the battle must still be resolved in a right manner. Conflict resolution should not lead to new conflicts, it is hoped that there will be a win-win solution for these efforts. Conflict resolution is a form of *maqashid syari'ah* (Kasdi, 2014) aimed at the benefit of human life. As explained in the Al-Quran surah al-Hujurat verse 9:   
 وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ ائْتَلُوا فَاصِلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاعَتِ فَاصِلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (الحجرات: ٩)

Meaning:

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly (Departemen Agama RI, 1989).

Based on Surah Al-Hujurat verse 9 above, Allah tells people to intervene and then reconcile when two groups of believers find war. To combine the two with justice and honesty, without taking sides. To fight those who fight first, it means that they have to solve the problem based on their understanding of the problem, so they know which one must be punished and which one must be defended (not sanctioned). Not justifying unilaterally, judging, accusing, even killing. Allah teaches to always be honest and fair to anyone (Nufus, Khozin, & Diman, 2018).

From the above interpretation, it can be concluded that as a Muslim must be able to reconcile people who disagree, that is, if there is war (fighting) between two groups, it must be combined between the two, and punish with justice, because the believers are all brothers. Conflict resolution developed by Islam as in some events such as laying back the Hajar Aswad, efforts to bring the Aus and Khazraj tribes to the *bai'ah*, to Muhajirin and the Ansar, and the Hudaibiyah agreement (Al-Yahya, n.d.). The conflict resolution process emphasizes the spirit of the brotherhood without the slightest violence, both verbal and physical. So fellow human beings should help one another. Islam also teaches that fellow Muslims must unite and may not divorce,

fight, and fight. Because fellow Muslims are brothers. Against adherents of other religions, they were also ordered to be *tasamuh*. *Tasamuh's* attitude towards non-Muslims is only limited to matters of a practical nature, not concerning issues of faith, syari'ah, and ubudiyah.

From the explanation above, it can be concluded that to reach individuals who have *tasamuh* attitude, and individuals should start by having a self-maturity attitude in which a person can accept oneself, other people, and the world without a feeling of shame or even hatred. Even someone can control himself and is not easily influenced or provoked by provocative reactions. Because if the higher the value of self maturity that is embedded in him, it can increase the possibility of *tasamuh* attitude on him. And vice versa, if there is still a low value of self maturity that is embedded in him, then there will be little possibility of a *tasamuh* attitude on him. So it can be said that self maturity and *tasamuh* as a resolution of religious conflict.

### Conclusion

Conflict is a part of human life, where its existence has been described systematically in the Al-Quran. Therefore conflict is not something that should be avoided in human life. But it must be resolved with a sense of brotherhood that is grown through the attitude of self maturity and *tasamuh*. Because if the higher the value of self maturity that is embedded in him, then it can increase the possibility of *tasamuh* attitude on him as a resolution of existing conflicts.

Conflict resolution is a new way that contributes to conflict by taking into account the currently developing science, the concept of Hakam in the Al-Quran is nothing but progress in the development of Islamic thought, where every conflict takes a hakam, or a capable peacemaker creates an atmosphere of conflict to be peaceful. With the spirit of Hakam in the perspective of the Al-Quran, it strengthens the mediation system that develops in the science of conflict resolution, because only with a mediation system can a peaceful person take a neutral attitude and only have one goal, namely to reconcile the parties to the conflict.

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