

Religious Tolerance Education in The Book *Log In: Habib and Onad* by Husein Ja'far Al-Hadar

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ARTICLE INFO

Article history

Received :

27-12-2025

Revised :

19-01-2026

Accepted :

21-02-2026

Keywords

Religious Moderation,
Tolerance Education, PAI
Learning.

ABSTRACT

This study aims to describe the concept of religious tolerance education in the book *Log In: Habib and Onad* by Habib Husein Ja'far Al-Hadar and its relevance to Islamic Religious Education. This study employs a narrative approach and utilizes library research using a descriptive qualitative method. The primary data source is the book *Log In: Habib and Onad*, while secondary data sources include relevant books, journals, and previous studies. Data collection techniques include observation and note-taking, documentation, and literature review. Data analysis employs content analysis. The results of the study indicate that the concept of religious tolerance education in the book consists of five main concepts, namely recognizing the rights of others, respecting the beliefs of others, mutual understanding and empathy, awareness and honesty, and agreeing to differences. These five concepts are relevant to Islamic Religious Education (IRE) learning in terms of objectives, content, methods, and evaluation to foster moderate, humanistic attitudes, and respect for diversity.

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Introduction

Religious tolerance is a key element in a diverse society. As a nation with a high degree of diversity in religion, race, ethnicity, culture, and customs, Indonesia values differences. Therefore, religious tolerance should be instilled in the lives of a multicultural society (Utomo et al., 2023). Religious tolerance aims to foster a society where people respect and honor one another, particularly with regard to religious freedom (Hakim, 2019). Through tolerance, social interaction, and recognition of differences, it is hoped that interfaith harmony will be achieved (Rahmah & Amaludin, 2021).

One of the key factors in fostering religious tolerance is the guarantee of religious freedom for every individual (Hulu et al., 2024). Religious freedom is the right granted to every person to practice their own religion and beliefs. This underscores the fact that education in religious tolerance should serve as the cornerstone of social life and a pluralistic society. Education in religious tolerance plays a crucial role in preventing intolerance and radicalism (Nuryadin, 2022).

However, the reality is that this still stands in stark contrast to the situation in Indonesia, where the potential for conflict is higher and this pluralistic environment leaves society far from being tolerant (Octavia, 2020). The existence of various social tensions and conflicts in the name of ethnicity, religion, and race within society has created a rather dangerous atmosphere of conflict (Puspitasari, 2018).

This social reality shows that religious freedom faces various obstacles and challenges. Religious conflicts occur frequently. Issues of religious intolerance are often caused by certain irresponsible parties. Many individuals and groups are trapped in negative stereotypes and narrow-minded fanaticism, particularly through social media (Arifah et al., 2024). This leads to discrimination, rejection, and even violence, which in turn causes social tension. Other factors include a lack of strict law enforcement, discrimination against religious minority groups, and bureaucratic obstacles in the issuance of permits for worship (Gika & Satria, 2024).

For example, the case of the ban on worship services in Rajabasa, Bandar Lampung, targeting the congregation of the David's Tent Christian Church. The ban on worship services was imposed by the neighborhood association chairman and local residents (Indonesia, 2023). The Setara Institute for Democracy and Peace (Setara Institute) recorded 329 incidents involving religious freedom throughout 2023. In 2024, there were 260 incidents involving 402 incidents. This indicates a significant increase from 2023 (Indonesia, n.d.).

This phenomenon reveals a clear gap between the ideal of religious tolerance and the social reality on the ground. This gap is caused by a lack of nationalism which undermines interfaith tolerance (Khamal et al., 2024). Other factors include a lack of understanding of the value of tolerance, excessive fanaticism, and a low level of awareness of the importance of coexistence (Sunarno et al., 2023). This indicates that education on religious tolerance has not been implemented effectively, resulting in a lack of appreciation and respect. Yet education on tolerance should be carried out to uphold the value of tolerance and foster understanding. A tolerant attitude is a fundamental aspect of Islamic teachings (Saifuddin, 2019). Therefore, to achieve this, media must be utilized in tolerance education.

One effective way to foster religious tolerance is through religious literacy (Destriani et al., 2022). One such book, *Log In: Habib and Onad* by Husein Ja'far Al-Hadar, explicitly explores the theme of tolerance. The book presents the differing perspectives and backgrounds of Habib Ja'far and Onad. Written in a light and accessible style, it is easy to understand yet offers profound insights.

Previous research that examined religious tolerance using Barthes's semiotic approach in the Webtoon Kolak (Sabila, 2025). Furthermore, research that examined the implementation of Islamic religious education in fostering tolerant attitudes in high schools (Muluk, 2025). However, that study on religious tolerance focused on the Webtoon Kolak and the implementation of Islamic Education (PAI) in schools. In contrast, this study examines religious tolerance education in the book *Log In: Habib and Onad* by Husein Ja'far Al-Hadar and its relevance to Islamic Education (PAI). As a result, it offers a different perspective compared to previous studies.

The purpose of this study is to examine in greater depth the concept of religious tolerance education in the book *Log In: Habib and Onad* by Husein Ja'far Al-Hadar and its relevance to Islamic Education (PAI) instruction. Through an understanding of the concept of tolerance education, it is hoped that such education can foster a society that values and respects diversity. Consequently, its relevance to Islamic Religious Education (IRE) aligns with the character development of students. Thus, this study is expected to make a tangible

contribution to the development of Islamic religious education and support the promotion of tolerance within a multicultural society.

Method

This study employs a narrative approach. The narrative approach is a research method that focuses on a person's life experiences or events examined through the lens of storytelling or narrative (Hamzah, 2020). This type of research falls under the category of library research. According to Sugiyono, library research is a theoretical analysis that encompasses references and scientific literature relevant to the culture and values within the social context under investigation (Sugiyono, 2021). The subject of this study is the book *Log In: Habib and Onad*. The data type in this study is qualitative data. Qualitative data is data that can only be measured indirectly and is expressed in words. The primary data source is the book *Log In: Habib and Onad*. Meanwhile, secondary data sources include books, scientific articles, and other literature relevant to the research. Data collection techniques used include observation and note-taking, documentation, and literature review. The data was then analyzed using content analysis. According to Harold D. Lasswell, content analysis involves systematically recording symbols or messages and then interpreting them. Data triangulation was then performed using intrarater and interrater techniques.

Results and Discussion

Based on the research findings, the concept of religious tolerance education was identified in the book *Log In: Habib and Onad*. This concept of religious tolerance education encompasses recognizing the rights of others, respecting others' beliefs, mutual understanding, awareness and honesty, and agreeing to disagree. These concepts are relevant to Islamic Education (PAI) instruction, which includes learning objectives, instructional content, teaching methods, and assessment. The following is an analysis of the research findings.

1. Analysis of the Concept of Religious Tolerance Education in the Book *Log In: Habib and Onad*

a. Respecting others' rights

Recognizing the rights of others means granting and respecting an individual's right to act, believe, and think (Bukhori, 2022). In the book *Log In: Habib and Onad*, religious freedom is understood as a fundamental human right that must be respected in social life. Religion is positioned as a belief chosen based on an individual's awareness and understanding, not due to pressure or coercion.

The concept of recognizing others' rights demonstrates that Islam protects fundamental human rights in choosing one's faith and religion. Differences in belief are a social reality that must be accepted. Differences are not a threat but a form of diversity that must be valued. Recognizing others' rights is reflected in how minority groups are treated. This

indicates that tolerance in this regard extends beyond the majority group. Recognition of minority groups is part of maintaining social justice in community life. As quoted in the book on page 119: "In Islam, minorities are a priority" (Al-Hadar, 2025).

The concept of recognizing others' rights applies as long as it does not conflict with religion. The statement is that tolerance grants our rights to others as long as it does not conflict with obligations under religious law (Al-Hadar, 2025). One way to do this is by celebrating Christmas with a spirit of tolerance. Recognizing the rights of others affirms that religious tolerance is linked to respect for religious freedom, human rights, and acceptance of diversity in social life.

The concept of religious tolerance education in recognizing the rights of others aligns with Said Agil Al-Munawar's principles of tolerance, namely religious freedom and the principles of honesty and mutual respect. This concept of religious tolerance education includes tolerance regarding beliefs, as articulated by Adib Fuadi Nuriz. Tolerance in matters of belief grants every individual the right to their own beliefs without any coercion.

b. Respecting Other People's Beliefs

Respecting others' beliefs means valuing their religion and religious practices without belittling or criticizing them. Respecting beliefs means recognizing an individual's right to practice their religion. Tolerance is not limited to acknowledging the existence of other religions, but is manifested through an attitude of respect for beliefs, maintaining proper conduct and behavior, and showing respect for the religious practices of others (Verkuyten et al., 2023).

In the book *Log In: Habib and Onad*, respect for others' beliefs is reflected in the prohibition against insulting or belittling other religions. This aligns with a quote in the book on page 57: "In Surah Al-An'am, verse 108, we are forbidden from mocking others' deities, whatever form those deities may take" (Al-Hadar, 2025). As the verse states, people tend to believe in what they consider to be true. Therefore, if something is not what they believe in, it leads to conflict. This prohibition aims to maintain social harmony to prevent conflict and hostility, and serves as a tangible expression of tolerance in Islam.

Respecting others' beliefs in Islam does not require one to validate their beliefs. Rather, it emphasizes the importance of maintaining social etiquette and interfaith relations. This fosters a harmonious society. Tolerance in this context relates to respecting their religious practices. "We choose to say 'Merry Christmas' in the spirit of tolerance because we believe

that saying it is not forbidden” (Al-Hadar, 2025). The concept of respecting others’ beliefs is part of Adib Fuadi Nuriz’s principle of tolerance regarding religious rituals. It is also consistent with Said Agil Al-Munawar’s principle of acceptance and mutual respect.

c. Mutual Understanding and Compassion

The concept of mutual understanding and empathy demonstrates that tolerance involves understanding and appreciating others’ perspectives. Mutual understanding and empathy regarding differences do not lead to conflict (Khoir & Anshory, 2023). In the book *Log In: Habib and Onad*, Islam teaches the virtue of always being tolerant, compassionate, peaceful, and just.

The following quote, “Every Muslim should seek wisdom wherever they find it, including if that wisdom is found in the teachings of other religions, whether heavenly or earthly” (Al-Hadar, 2025) demonstrates an inclusive attitude toward religion. This reflects a positive attitude toward learning from other religions without losing one’s own religious identity. This attitude embodies open-mindedness and a willingness to engage in interfaith dialogue.

Furthermore, the concept of mutual understanding and empathy also emphasizes the importance of compassion and kindness toward fellow human beings regardless of religious background. This demonstrates that tolerance possesses a strong humanitarian dimension in fostering harmonious social relationships. Mutual understanding and empathy indicate that religious tolerance requires an open attitude, effective communication, and respect for human values in communal life. The concept of mutual understanding and empathy encompasses the principles of positive thinking and trust, according to Said Agil Al-Munawar. These principles are fundamental to building relationships and fostering interaction among people of different faiths. The concept of mutual understanding and empathy is also central to social tolerance, according to Adib Fuadi Nuriz.

d. Awareness and Honesty

The concepts of awareness and honesty highlight the importance of self-reflection in building social relationships among people of different faiths. The book *Log In: Habib and Onad* discusses tolerance not only in relation to external relationships but also in relation to individual awareness in one’s attitudes and actions toward others. This concept is reflected in the willingness to acknowledge mistakes, apologize, and take responsibility for behavior that may hurt others. Such attitudes demonstrate moral honesty in social interactions. As

cited in the book: “I was reprimanded for being deemed unethical and singling out Boris as a non-Muslim, and was asked to apologize to Boris” (Al-Hadar, 2025).

Furthermore, the concepts of awareness and honesty also indicate that humans have no right to judge the beliefs of others, as the assessment of faith is God’s prerogative. This understanding fosters humility and encourages individuals to focus more on self-improvement rather than blaming others. Awareness and honesty demonstrate that tolerance requires moral awareness, social responsibility, and humility in interfaith relations, thereby providing comfort to others. Consciousness and honesty are included in Said Agil Al-Munawar’s principle of tolerance based on honest testimony and mutual respect, as well as Adib Fuadi Nuriz’s principle of tolerance in social relations.

e. Agreeing While Disagreeing

The concept of religious tolerance in terms of agreeing to disagree is one of the core principles of tolerance. Agreeing to disagree emphasizes that while every individual believes their own religion is the truest, they simultaneously respect the existence of other religions. In the book *Log In: Habib and Onad*, differences are understood as a form of diversity that need not be contested, whether in a religious or social context. In line with Mukti Ali, who asserts that tolerance does not mean syncretism, but rather openness in accepting religious, cultural, and intellectual diversity (Arifinsyah, 2018). As demonstrated in the book *Log In: Habib and Onad*, religious tolerance takes the form of agreeing to disagree. “Because in Islam, difference is a blessing, not a problem” (Al-Hadar, 2025).

Habib Ja’far’s statement reflects a more substantive form of tolerance: fostering harmonious social relations. Though of different faiths, we unite in goodness – the common ground inherent in every religion. Tolerance does not aim to erase one’s doctrinal identity or personal sense of faith. As quoted in the book: “That is what allows Onad and me, despite our different religions, to be together. Because we know that while we differ in religion, we are united in goodness. For all religions teach goodness, each through its own path of truth – let that remain a matter of our individual hearts rather than something to be argued over” (Al-Hadar, 2025).

Furthermore, the concept of agreeing to disagree also demonstrates that tolerance applies not only between religions but also within religious communities and regarding various forms of difference. For instance, differences in worship practices between NU and Muhammadiyah are a natural occurrence. In this context, it reflects an inclusive Islam and

demonstrates recognition of the diversity of interpretations within Islam. The concept of tolerance education through “agreeing to disagree” does not pertain to religious differences, but rather to other aspects – such as social, ethnic, racial, or even recreational matters (Al-Hadar, 2025). The concept of agreeing to differ indicates that tolerance means accepting diversity without erasing one’s own religious identity, thereby fostering a harmonious and peaceful social life. This aligns with Said Agil Al-Munawar’s principle of acceptance and encompasses the principle of tolerance in both religious beliefs and social relations.

2. The Relevance of the Value of Religious Tolerance to Islamic Religious Education

a. The Relevance of Religious Tolerance Education Values to the Learning Objectives of Islamic Education

The values of religious tolerance education in the book *Log In: Habib and Onad* align with and are relevant to the learning objectives of Islamic Education. The learning objectives of Islamic Education are fundamentally aimed at shaping individuals who are faithful, God-fearing, and possess noble character, both individually and socially. This relevance is particularly evident in the development of students’ social character. PAI learning aims to shape students who respect the rights of others in social life (Safa’ah et al., 2023). The concept of recognizing the rights of others is relevant to the learning objectives of PAI in shaping students who respect freedom and human rights. The book *Log In* emphasizes that a person has the freedom to determine their beliefs without coercion (Al-Hadar, 2025).

The attitude of respecting others’ beliefs is relevant to the PAI learning objective of fostering moderate and humanistic attitudes. The PAI learning objective is not merely to understand religious teachings textually but to teach social ethics in community life. Thus, students develop social sensitivity and respect for diversity. Religious tolerance education in the book *Log In: Habib and Onad* serves to reinforce the PAI learning objectives in shaping students’ moderate character. Mutual understanding and empathy are relevant to the PAI learning objectives in fostering an inclusive understanding. This reflects that PAI learning is not limited to cognitive aspects. However, it also involves fostering empathy and social concern.

Furthermore, the concepts of awareness and honesty are relevant to the development of students’ spiritual awareness. Attitudes such as humility, refraining from judging others, and the ability to admit mistakes are integral to character development in Islamic Education (PAI) instruction. These concepts demonstrate that tolerance is not only related to social

relationships but also to an individual's moral and spiritual awareness. The attitude of agreeing to disagree reflects the reality of diversity and reinforces the PAI learning objective of shaping students who value differences. This is relevant to PAI education in fostering students who appreciate diversity and unity within a multicultural society.

b. The Relevance of the Value of Religious Tolerance to Islamic Education Curriculum Content

The values of religious tolerance in the book *Log In: Habib and Onad* are relevant to Islamic Education (PAI) curriculum content, which includes the Qur'an, creed, Sharia, ethics, and history. The concept of recognizing the rights of others aligns with Qur'anic teachings on religious freedom and the prohibition against forcing one's beliefs on others. This material provides students with an understanding that Islam teaches respect for individual rights in matters of religion.

Respecting others' beliefs is relevant to the PAI curriculum in the areas of ethics and the Qur'an. The ethics curriculum addresses both the vertical relationship with God and the horizontal relationships among fellow human beings. The book explains the importance of maintaining a respectful attitude toward adherents of other religions. This relevance is implemented through proper conduct toward followers of other religions by being polite and tolerant.

Additionally, the concept of mutual understanding and empathy is relevant to the ethics and Islamic history curriculum. In this curriculum, students learn the importance of empathy, openness, and living peacefully side by side in a diverse society. These values support the development of harmonious social attitudes in daily life. Students are taught to be empathetic, open-minded, and responsible in their social interactions. This aligns with moral education content relevant to mutual understanding and empathy. Awareness and honesty are relevant to moral education because they teach empathy, openness, and social responsibility. In history lessons, the value of tolerance can be observed through the practices of Islamic societies living side by side with differences. The value of religious tolerance education can be fully integrated into various PAI learning materials (Hasanuddin et al., 2025).

The concept of agreeing to disagree is relevant to material on diversity in Islam, whether inter-religious or intra-religious differences. Students understand that differences of opinion are natural and need not be a source of conflict. Thus, the value of religious

tolerance education can be integrated comprehensively into various PAI learning materials.

c. The Relevance of the Value of Religious Tolerance Education to PAI Teaching Methods

The values of religious tolerance in the book *Log In: Habib and Onad* are relevant to Islamic Education (PAI) teaching methods in fostering active and participatory learning experiences. The concepts of recognizing others' rights and agreeing to respect differences align with contextual and collaborative methods through cooperation among students from diverse backgrounds. Additionally, experiential learning supports the internalization of tolerance through direct social interaction. PAI teaching methods serve as a vital tool for instilling the value of tolerance in students.

The concepts of respecting others' beliefs, along with awareness and honesty, align with the modeling and habit-forming methods, where teachers serve as examples of tolerant behavior—such as valuing differences, refraining from belittling others, and acknowledging mistakes. The concepts of mutual understanding and empathy are relevant to the methods of dialogue and discussion because students are trained to respect others' opinions (Verkuyten et al., 2023). Through these methods, students are trained to express their opinions, listen to others' perspectives, and respect differences in the learning process. An open and communicative attitude is an important part of fostering tolerance. Additionally, experience-based learning methods are also relevant in internalizing the value of religious tolerance. Students not only gain theoretical understanding, but also gain real-world experience interacting with others from different backgrounds.

d. The Relevance of Religious Tolerance Education Values to the Evaluation of Islamic Education

The values of religious tolerance in the book *Log In: Habib and Onad* are relevant to the evaluation of Islamic Education (PAI) learning, which encompasses cognitive, affective, and psychomotor aspects (Arifin, 2021). The concept of respecting others' beliefs is relevant to affective evaluation, which relates to students' attitudes. This evaluation can be observed through students' behavior both during learning activities and other school activities. Mutual understanding and empathy are relevant to the evaluation of students' abilities in interacting with peers. The ability to collaborate and solve problems related to learning activities.

Awareness and honesty in this book demonstrate that tolerance is linked to students' ability to engage in self-reflection, acknowledge mistakes, and refrain from judgment. This is relevant to the evaluation of students' character. The concept of agreeing to disagree is

relevant to the evaluation of students' ability to navigate diverse environments. The attitude of accepting differences without conflict demonstrates the success of PAI instruction in fostering a moderate character. Additionally, through the ability to discuss, accept others' opinions, and engage with their environment. Therefore, evaluation in PAI instruction must focus on observable behavior.

Conclusion

Based on the research findings, the following conclusions can be drawn. The concept of religious tolerance education in the book *Log In: Habib and Onad* consists of five main concepts: recognizing the rights of others, respecting the beliefs of others, mutual understanding, awareness and honesty, and agreeing to disagree. These five concepts demonstrate that religious tolerance is not merely interpreted as an attitude of accepting differences but is also manifested in respect for individual rights, an open-minded attitude, empathy, and a harmonious social life. The concept of religious tolerance education in this book aligns with the principles of tolerance proposed by Said Agil Al-Munawar and Adib Fuadi Nuriz.

The values of religious tolerance education in the book are relevant to Islamic Religious Education (PAI) learning, particularly regarding the objectives, content, methods, and evaluation of learning. This relevance is evident in the development of social character, the strengthening of religious moderation, the development of dialogic and collaborative learning methods, and learning evaluations that emphasize students' attitudes and character.

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