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## **Strengthening Religious Moderation Based on Islamic Social Finance in the One Stove Three Stone Concept in Dosay Village, Papua**

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### **Abstract**

Religious moderation is a view of equality that is very necessary in an era of plurality, which is still considered trivial by many people, but is actually very necessary. The implementation of moderation with various differences in practice can be supported through Islamic social finance as a basis for proving concern and equality in a real impact on the social environment wrapped in the concept of one stove three stone as a slogan for the foundation of brotherhood in Papua. This study seeks to reveal the strengthening of religious moderation based on Islamic philanthropy in the concept of one stove three stone using a qualitative method with descriptive analysis from interviews and field observations with correlation between concept and reality of implementation. This study found that Islamic social finance in terms of practice is able to strengthen religious moderation in Dosay Village with the concept of local wisdom through programs that increase social interaction and harmony between religious communities which are acculturated with religious activities such as *zakat* for converts, *infaq* torch relay activities in events Muharram which is enlivened by all religious population entities, endowments for public facilities used by all

religious people so that the values of moderation and care are within the practical scope in terms of Islamic social finance concept of one stove three stones.

**Keywords:** *Religious Moderation, Islamic Social Finance, One Stove Three Stone.*

## A. Introduction

Religious moderation has an urgency in the social life of a pluralistic society so that it can protect and protect the majority and minorities where for each adherent of course the teachings that are followed are the teachings that are considered the most correct so that these must have certain corridors that make them not arrogant towards people who do not agree with himself. Therefore religious moderation as a way of viewing, determining attitudes, in the practice of religious and social life in society as the essence of social religious teachings must show characteristics that protect the benefit, be fair, and be balanced in viewing everything in life as a form of agreement and harmony in the state.<sup>1</sup> In line with this, in Al-Kitab Matthew 22:39 it is explained that love your neighbor as you love yourself so that love and affection between people is a similar form of maintaining inter-religious harmony.<sup>2</sup>

A pluralistic society always faces the challenge of cohesiveness as a matter of course, but it cannot be underestimated. In Abror, et al.'s research "religious moderation within the framework of tolerance" found that in overcoming the problem of cohesiveness which is then referred to as the nature of tolerance which forms the basis of the best solution needed to deal with the problem so that the answer to this is religious moderation as a perspective on

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<sup>1</sup>Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, No. 2 (2019): 95-100.

<sup>2</sup>Reni Triposa and Broto Yulianto, "Konstruksi Moderasi Beragama Melalui Pembacaan Matus 23:25-32," *Teologi Gracia Deo* 4, No. 2 (2022). <https://doi.org/10.46929/graciadeo.v4i2.100>.

a problem.<sup>3</sup> In the concept of the life of the Papuan people there is also a motto that is inherent in the community, namely one stove with three stones where in this concept in life contains concern, mutual understanding, and a sense of brotherhood among people so that this concept is also interesting to examine further about its role in moderation religious.<sup>4</sup>

In realizing care and a sense of brotherhood, the concept of one stove and three stones, in real terms, Islam has real actions and contributions, namely within the scope of Islamic social finance or Islamic philanthropy where Islamic philanthropy actually helps in various fields, especially social, economic and educational dimensions so as to create real benefits. Islamic philanthropy does not discriminate as long as the person needs it so that this form of brotherhood and caring is interesting for further research.

In this study, it seeks to reveal how Islamic social finance or Islamic philanthropy can encourage moderation in the concept of one stove three stones and in what scope and how does this concept occur in the community of Dosay Village, Papua, where in fact the community has pluralism and differences in terms of religion adhered to but still standing side by side as fellow beings who love.

This study uses a qualitative method, namely a method that in its research makes in-depth observations of a phenomenon or event to be studied and reveals facts or findings using a descriptive approach, namely an approach that seeks to express ideas and findings accompanied by explanations so that they can be understood by the reader.<sup>5</sup>

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<sup>3</sup>Mhd. Abror, "Moderasi Beragama dalam Bingkai Toleransi: Kajian Islam dan Keberagaman Memiliki Sifat Universal dan Komprehensif," *Rusydiah: Jurnal Pemikiran Islam* 1, No. 2 (2020): 143–55.

<sup>4</sup>Rusyaid, Hermanto, and Syarif Hidayat Nasir, "Satu Tungku Tiga Batu: the Model of Religious Moderation in Fakfak Regency, West Papua," *Proceedings of the 9th ASBAM International Conference (Archeology, History, and Culture in the Nature of Malay)* (2022).

<sup>5</sup>John W. Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran* (Yogyakarta: Pustaka Pelajar, 2021).

The data used are primary data taken through interviews with village administrators and religious leaders in Dosay Village, West Sentani, Jayapura, Papua and some secondary data based on existing documentation in the archives of village administrators.

## **B. Discussion**

### **1. Profile of Dosay Village, Papua**

Dosay Village is a village that is administratively affiliated with 5 other villages in the Sentani Barat District, Jayapura District, Papua Province, which is divided into three Community Units (Rukun Warga, RW). Dosay Village has an area of 72,000 hectares consisting of residential areas, plantations, agriculture, livestock, mines, swamps and customary forests. This village is located in the Moy Valley area under the foot of the Cyclop/Robongholo Mountain which is inhabited by the Konim Depoyo, Konim Arway, Konim Krebu, and Boy Bayu tribes who later migrated for several migrant tribes, namely Sebengoare, Done, Yaru, and Sabrandi who then built it together settlement and civilization for common progress.

In 1920 the news of the Bible entered Dosay Village brought by the Dutch, whereupon the community was able to accept the teachings of the religion with a Dutch strategy that acculturated them with local culture which then continuously formed the main congregation until later the Efata Church building was also formed which directly had a good impact on life that was more tolerant between ethnic groups and differences so that there were no more wars between tribes. Year after year it went on until 1967 saw the first transmigration from Java which was called a pioneer to advance Papua by 10 families consisting of 30 people where this also marked the entry of Islam in the Dosay Village area.

**Table 1**  
**Data on the Population of Dosay Village by Religion**

No.	Village Name	Religion				
		Kristen	Islam	Hindu	Buddha	Other
1	Dosay Village	641	330	-	-	-
	Total	641	330	-	-	-

Source: Dosay Village Profile, 2021.

From these data it can be understood that there are two religions side by side so that the concept of religious moderation is needed in everyday life as a provision in carrying out social activities in society.

## **2. The Concept of Moderation Theory, One Stove Three Stone, and Islamic Social Finance**

### **a. Moderation**

Moderation is related to several terms such as moderation which means moderate attitude, not exaggeration. In Latin it is also called "moderatio" which means moderation which then further in *Kamus Besar Bahasa Indonesia* moderation has the meaning of avoiding violence or something extreme which comes from the word moderate as an attitude of always avoiding extreme behavior or disclosure and tends towards the middle way which then as the culprit is called a moderator which means or acts as an intermediary.<sup>6</sup>

Moderation of religion as a way of viewing, determining attitudes, in the practice of religious and social life in society as the essence of social religious teachings must show characteristics that protect the benefit, be fair, and be balanced in viewing everything in

<sup>6</sup>Agus Dedi Putrawan and Abdul Gafur, "Moderasi Beragama Berbasis Komunitas," *Sophist: Jurnal Sosial Politik Kajian Islam dan Tafsir* 3, No. 2 (2021). <https://doi.org/10.20414/sophist.v3i2.44>.

life as a form of agreement and harmony in the state. Which is also reflected in Q.S. al-Kafirun [109]: 6 namely:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“For you your religion and to me mine.” (Q.S. al-Kafirun [109]: 6)

Which then harmonizes with it in Al-Kitab Matthew 22:39 “Love your neighbor as yourself” so that in various religions it is also explained about the perspective of loving one another. So that from a religious point of view, the diversity of the various differences that exist is a gift that should be grateful for and proud of as the will of God and the love of God Almighty, as God wants mankind to be diverse, ethnically, nationally, with the aim of being plural in life. and learn from each other to know each other as a form of gratitude for the gift itself.<sup>7</sup>

In view of the ideology of the Indonesian state, namely the Pancasila of moderation as inter-religious harmony, it is emphasized that one of the 2nd and 3rd precepts is about the philosophy that humans must behave in a fair and civilized manner and maintain the unity of Indonesia. To maintain cohesion in the form of Indonesian unity, religion has an important role as part of the main teachings in religion which implement values to maintain human dignity as God’s noble creatures.<sup>8</sup>

### **b. One Stove Three Stone**

One stove three stone or “Ko, on, kno mi mbi du Qpona” means a three-legged stove that requires an absolute balance that must be equally strong to stay upright and is used for cooking as

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<sup>7</sup>Khairul Amri, “Moderasi Beragama Perspektif Agama-agama di Indonesia,” *Living Islam: Journal of Islamic Discourses* 4, No. 2 (2021), <https://doi.org/10.14421/lijid.v4i2.2909>.

<sup>8</sup>Hilmi Ridho, “Membangun Toleransi Beragama Berlandaskan Konsep Moderasi dalam Al-Qur’an dan Pancasila,” *an-Natiq: Jurnal Kajian Islam Interdisipliner* 1, No. 1 (2020). <https://doi.org/10.33474/an-natiq.v1i1.9069>.

a symbol of being as strong as a balanced unit.<sup>9</sup> This concept is a view or philosophy of life used by the people of Papua, especially in the fakfak area where one stove means life and three stones are a symbol of you, me, and him which connects differences in religion, ethnicity and social status so that in practice the stove is an analogy to life which must be supported together by all regardless of any status. With this concept, one will have a harmonious and fair life on the basis that culture is something that strengthens social relations<sup>10</sup> which is then supported by the values contained in this concept, namely mutual care, understanding, and brotherhood between humans which later when implemented in life will have a large social environmental impact and harmony.<sup>11</sup>

In view of the meaning of each word, one of the tribes in Papua, namely Mbaham Matta, has the view that the stove is a symbol of life so that life must be supported together among religious communities amidst differences in culture, ethnicity and other backgrounds. The three supports that support as a form of difference must support firmly with various balances such as being as sturdy, equally heat-resistant, and equally spaced so that the stability of the cooking utensil or alignment is achieved.<sup>12</sup>

### c. Islamic Social Financeor Islamic Philanthropy

Philanthropy has the meaning of generosity as an attitude to see and help the interests or needs of others as a form of shared responsibility. Philanthropy in Latin is "philanthropia" which means human love so that in broad outline Islamic Philanthropy

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<sup>9</sup>Daud Alfons Pandie, "Konsep 'Satu Tungku Tiga Batu' Sosio-Kultural Fakfak Sebagai Model Interaksi dalam Kehidupan Antarumat Beragama," *Societas Dei: Jurnal Agama dan Masyarakat* 5, No. 1 (2018). <https://doi.org/10.33550/sd.v5i1.78>.

<sup>10</sup>Bibi Suprianto, "Religious Conflict and Islamic Strategies of Peacebuilding in Indonesia," *Addin* 16, No. 1 (2022): 55, <https://doi.org/10.21043/addin.v16i1.12877>.

<sup>11</sup>Rusyaid, Hermanto, and Nasir, "Satu Tungku Tiga Batu: the Model of Religious Moderation in Fakfak Regency, West Papua."

<sup>12</sup>Marthinus Ngabalin, "Falsafah Hidup Orang Fakfak Satu Tungku Tiga Batu (Toromit War Istery)," *Kenosis: Jurnal Kajian Teologi* 1, No. 1 (2018). <https://doi.org/10.37196/kenosis.v1i1.21>.

is a caring fund that reflects generosity and tolerance between religious communities which are generally carried out by people who are able both physically and spiritually to those in need and can also be interpreted that the concept of Islamic social finance is also a solution to overcome gaps in the economic sector which can then be overcome in various other sectors as well.<sup>13</sup>

Normatively, Islamic philanthropy can be classified into two, namely those that are obligatory such as *zakat* and *sunnah* such as *infaq*, alms, and *waqf*. Then to find out more about the implementation of this Islamic philanthropy in Dosay Village, Papua, namely as follows:

Zakat, zakat is an obligation that must be issued for a certain amount of assets and time with a certain minimum amount in accordance with the type of property owned with the aim of cleaning or purifying the assets owned with the designation of certain groups according to what has been determined by Sharia, namely through Al-Qur'an and Hadith as a guide.<sup>14</sup>

The people in Dosay Village do *zakat*, which is certain to be routinely carried out, namely *zakat fitrah* with management within the scope of the mosque in the village in the form of staple foods such as rice and sago or in the form of money with a conversion value according to the value or price when paying the *zakat*.

*Infaq* comes from the word *anfaqa-yunfiqu* which means spending wealth voluntarily for the benefit of something in the way of goodness. *Infaq* may be given to anyone without any conditions other than for the good path without any limitations on the amount or time that if it is done will get goodness.<sup>15</sup>

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<sup>13</sup>Yuliana Rakhmawati, "Studi Media Filantropi Online: Pergeseran Altruisme Tradisional-Karitas Menuju Filantropi Integratif," *Komunika: Jurnal Dakwah dan Komunikasi* 13, No. 2 (2019): 167–86, <https://doi.org/10.24090/komunika.v13i2.2082>.

<sup>14</sup>Departemen Agama, *Pedoman Zakat* (Jakarta: Pembinaan Zakat dan Wakaf, 1991).

<sup>15</sup>Atik Abidah, "Analisis Strategi Fundraising terhadap Peningkatan Pengelolaan ZIS pada Lembaga Amil Zakat Kabupaten Ponorogo," *Kodifikasia* 10, No. 1 (2016): 164–89.



In Dosay Village community, it is customary to do *infaq* for the benefit of holding large events which are used as a place for friendship between religious communities in the village so that it adds to the size, such as the celebration of the Islamic New Year with a carnival which is attended by all residents.

*Waqf* withhold property that beneficially provides good for the public whose true property belongs to God to be used for God's interests so that humans who are sincere about their wealth will get a noble place with continuous rewards as long as these assets provide good benefits.<sup>16</sup>

*Waqf* in Dosay Village is used for various things including public health center facilities, police stations, schools, places of worship, sports fields, and others.

### **3. Declaration of the Concept of Religious Moderation by the Local Government**

Since 2016 the regional government by the regent of Jayapura, namely Mathius Awoitauw, has initiated the Jayapura district to become an "Zone of Integrity for Religious Harmony" which is based on a very diverse area consisting of various tribes, religions, customs and languages which was then declared directly by the Minister of Religion, namely Lukman Hakim Saifuddin, with several events that acculturate between Islam, namely the Musabaqah Tilawatil Qur'an and Christianity, namely the ecclesiastical choir party as a form of the inevitability of harmony that must be formed between multi-cultural, multi-religious, and multi-ethnic.<sup>17</sup> The zone agreement contains a firm stance and joint commitment which reads: The declaration of this integrity zone aims to protect religious, customary

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<sup>16</sup>Badan Wakaf Indonesia, *Buku Pintar Wakaf* (Jakarta Timur: Badan Wakaf Indonesia, 2021).

<sup>17</sup>Sabara and Elce Yohana Kodina, "Kerukunan Umat Beragama dalam Pikiran dan Praktik Kelompok Keagamaan Islam di Jayapura," *Harmoni* 19, No. 2 (2020). <https://doi.org/10.32488/harmoni.v19i2.442>.

and cultural values that grow and develop in the people of Jayapura Regency; The values of harmony between communities, between community groups, and between communities and the government are the embodiments of *Bhinneka Tunggal Ika* which are embodied in “*Kenambai Umbai*” which means “One Heart, Cheerful Working to Achieve Glory”; In understanding harmony along with the spirit of “global ethics” including the pillars of peace which are based on: Truth based on God’s truth, respect for the dignity of every person, justice and respect for human rights, sincerity and sincerity of heart, love between people without discrimination, freedom that is responsible, and sincere prayer to God Almighty; All people who live in Jayapura Regency and other residents who come to the Jayapura Regency area are obliged to respect and carry out the integrity of this harmony.

#### **4. Practice of Religious Moderation in the Social and Educational Spheres**

In socializing with the community in this Dosay Village, people mingle with each other without the slightest dividing line and side by side without ever having any restrictions on what religion they adhere to or what it looks like. Life in this village is related to each other according to professional relations in general regardless of religion as a form of scientific implementation and direct application in society.<sup>18</sup> In the scope of village administration, it is filled by two existing religious elements so that development goals are still fulfilled. In every routine activity held by the church, mosque, or village government, the level of community participation is always high for the two religions so that harmony is engraved in its entirety from all walks of life.

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<sup>18</sup>Muhammad Miftah, Sutrisno, and Hamdan Daulay, “Religious Moderation: Identity Politics, Policy, and Social Change in Islamic Religious Colleges,” *Addin* 17, No. 1 (2023): 47–78. <https://journal.iainkudus.ac.id/index.php/Addin/article/view/16470>.

Religious moderation in this village is no longer a form of theory but is already in the realm of its own implementation which is always fostered at the smallest scope, one of which is the world of education where one of the schools observed and the object of research is Elementary School of Dosay. In this school students consist of these two religions and what is interesting is that religious education is carried out for all students where Christian religious education must also be followed by Islam and Islamic religious education must also be followed by Christian students so that the values of understanding religions other than those they adhere to are very strong. Understanding of tolerance is not limited to words but understanding of what is each teaching which is then formed in terms of size which later emotionally and the growth of students can be better.

Living side by side is certainly inseparable from the noble values of religion which always provide illumination and coolness which is then also supported by local wisdom which is the starting point of a view which in this case is one stove three stone.

### **5. Islamic Philanthropy in Supporting Religious Moderation on the One Stove Three Stone Concept**

The narrative about the concept of caring and a sense of brotherhood in the concept of one stove with three stones is interesting to see how this relates to religious moderation and Islamic philanthropy. These three variables are highly interconnected which in their implementation strengthens the moderation of religion itself. Of course it is interesting what kind of conditions are behind this. This is explained and illustrated as follows:

*Zakat* and *zakat fitrah* is managed by Darussalam Dosay Mosque with a system of staple foods or money that is collected centrally with maximum time on Eid night which is then distributed to the poor, orphans and converts

regardless of ethnicity or skin color as a form of love for fellow living beings and fellow religious people who love to size and care.<sup>19</sup>

*Infaq*, at the celebration of the Islamic New Year 1444 Hijriah in 2022 a torch parade, Islamic competitions, door prizes and a joint meal will be held. In this celebration, in order to carry out all the agenda, it is necessary to have infaq donations from residents, especially Muslims. All of these events are aimed at giving thanks and increasing harmony and interaction between residents in Dosay Village. The donation began with socialization to the community and received a positive response from both Muslim and Christian residents so that they also provided material support as well. Until the peak event, all residents, both Muslim and Christian, celebrated the torch relay together around the village with feelings of joy and shared the happiness of meeting each other among the villagers, which was then followed by a meal together and distribution of door prizes accompanied by happy laughter and harmonious interactions without any differences.

In the form of harmony that is formed over these activities which can be realized due to the existence of Islamic philanthropy, it strengthens the religious moderation that already exists in Dosay Village. (Ondoafi's statement).

*Waqf* provides various tangible benefits in all sectors so that its use really helps various elements of society<sup>20</sup> in this Dosay Village.

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<sup>19</sup>Syaparuddin Razak, "Measuring the Welfare Level of Local Community Who Take Sustainable Business Financing Based on Local Wisdom in the Islamic Microfinance Institution," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 13, No. 1 (2019): 1-24. <https://doi.org/10.18326/infsl3.v13i1.1-24>. The study that describes the welfare level of local community who take a sustainable business financing based on local wisdom in Baitul Mal wat Tamwil (BMT) As'adiyah Sengkang. The data was collected by questionnaires and interviews as research instruments. The data obtained from the questionnaires was analyzed by a combination of the Keynes and Khan consumption equations. Findings from the questionnaires data were verified and explored with interview data.

<sup>20</sup>Elza Syarief, "Optimization of *Waqf* Land Management in Indonesia," *International Journal of Research in Business and Social Science* 10, No. 2 (2021). <https://doi.org/10.20525/ijrbs.v10i2.1076>.

These benefits include the following: Educational facilities such as land allocated as a place to study Al-Qur'an for all residents who want to study the Islamic holy book with a strategic location, namely next to a mosque with complete facilities such as a reading corner with complete books and other supporting facilities; Facilities for worship and da'wah, there is land that is used as a mosque with facilities for ablution, halls, places of worship, administrators' rooms, garages, hearses that are shared for the benefit of all; Public facilities, apart from the dimensions commonly found in various other areas in Dosay Village, there is land specifically allocated for public facilities such as fields, police stations, health centers, and several other important facilities.

### **C. Conclusion**

Islamic philanthropy has a role in supporting and strengthening religious moderation in Dosay Village, Papua, which already has the concept of one stove three stone in a philosophy of life so that contributions and togetherness need to be continuously strengthened by joint activities without involving different religious statuses. Differences are not something that has to be traced back, but are things that strengthen one's own identity and that of the community. These tangible benefits are reflected in several areas of philanthropy, namely: *zakat*, distribution regardless of differences remains within the corridors of Sharia; *infaq*, the implementation of programs that increase friendship and inter-religious harmony funded by *infaq*; *waqf*, provides benefits in the sectors of education, worship, and public facilities in various fields including health and security.

This research has theoretical benefits where readers know that Islamic social finance can support the strengthening of local wisdom-based religious moderation so that in the future management development can be even better which will later get practical benefits as a pilot in other areas regarding the concept of religious moderation.

The limitations of this research are time and expert sources as experts in seeing religious moderation in the object of research directly. So that in the future it is hoped that there will be similar research that can provide better research within the scope of applying the concept of moderation to a wider area or with the concept of moderation that exists in other areas as an effort to achieve comprehensive religious moderation.

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