



Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan
issn 2354-6174 eissn 2476-9649
Tersedia online di: journal.iainkudus.ac.id/index.php/fikrah
Volume 12 Nomor 1 2024, (77-94)
DOI: 10.21043/fikrah.v12i1.23672

Ethical Relations of Muslims and Non-Muslims in Creating Culture of Peace at Peace Place Pati in the Perspective of Emmanuel Levinas

Farid Naufa Musyafi'in

Institut Agama Islam Negeri Kudus, Indonesia
farid.naufa@gmail.com

Nur Said

Institut Agama Islam Negeri Kudus, Indonesia
nursaid@iainkudus.ac.id

Abstract

The existence of religion on Earth has evolved into a means of socially and spiritually regulating norms and achieving harmony in life. Aside from that, humanity comes with racial, ethnic, linguistic, and religious diversity. Human thoughts and feelings evolve to build ethical interactions and empathy with other humans due to these differences. This article aims to demonstrate how Emmanuel Levinas' ethical theory entwines ties between Muslims and non-Muslims to establish nonviolent life training and a culture of peace at Peace Place Pati. For Levinas, ethics is about firsthand experience rather than right and wrong. This article presents field research using a phenomenological approach and a qualitative methodology. According to the study's findings, Muslims are aware of the need to put aside prejudice and listen to non-Muslim groups to build peaceful relationships based on understanding and the provision of a safe place. The significance of diversity and equality awareness in creating a welcoming and peaceful community where everyone is valued and given a place. This research aids in understanding the dynamics of interreligious relations in a particular environment.

Keywords: Religion Peace, Ethics, Relations

Abstrak

Hadirnya agama di bumi menjadi media untuk mengatur norma-norma dan harmonisasi dalam kehidupan baik secara sosial maupun spiritual. Selain itu, umat manusia juga dibekali dengan perbedaan suku, ras, bahasa, dan agama. Oleh sebab perbedaan itulah pikiran dan perasaan manusia berkembang untuk berempati dan menjalin relasi etis dengan manusia lainnya. Tujuan dari artikel ini adalah mengungkap keterikatan relasi antara muslim dan non-muslim membangun perdamaian dalam pelatihan hidup tanpa kekerasan dan membangun budaya damai di Peace Place Pati dengan konsep etika Emmanuel Levinas. Etika bagi Levinas bukan lagi tentang baik dan buruk, tetapi tentang perjumpaan secara langsung. Artikel ini merupakan penelitian lapangan berbasis kualitatif dengan pendekatan fenomenologi. Hasil dari penelitian ini mengungkapkan bahwa muslim memiliki kesadaran dan dorongan untuk melepas prasangka dan mendengar kelompok non-muslim sehingga terjalin relasi yang harmonis dengan saling memahami dan memberi ruang aman. Kesadaran tentang persamaan dan keberagaman penting dalam membangun masyarakat yang inklusif dan harmonis, di mana setiap individu dihormati dan diberi tempat. Penelitian ini berkontribusi dalam memahami dinamika hubungan antarumat beragama dalam konteks konkret.

Kata Kunci: Agama damai, Etika, Relasi

Introduction

The civilization of great nations is indeed inseparable from the history of managing its plurality. The higher level of heterogeneity in a nation will raise the challenges that will be faced. However, the success rate of becoming a great nation is increasingly open, along with its success in overcoming the problems that arise from this heterogeneity. Conversely, the destruction of great nations cannot be separated from the history of failure to manage their national plurality (Pabbajah et al., 2021).

In Indonesian society, peace is an extensive discourse amid religious plurality (Wulandari, 2015). Plurality can be understood through information processing theory (Taras et al., 2019). Multiple information and various perspectives assist in solving problems, facilitating creativity, innovation, and adaptability (Simon, 1978). They start from a person's belief in carrying out his relationship with God, who is believed to be the highest authority in life (Susanto, 2017). Their adherents believe various religions and local beliefs in Indonesia to be actual teachings. Truth is subjective-relativist depending on what religious teachings are believed to be the way of truth (Tajrid, 2012). Each individual has a way of dealing with these plural differences from the differences in beliefs. At least with the differences that exist, humans can complement and understand each other in the life of a plural society. The existence of good relations between people is a seed that must be grown as

citizens and also between religions (Tular & Manik, 2022). The phenomenon of plurality includes ethnicity, language, skin color, and religion (Muslim, 2013). Religious plurality means having multiple religions in a particular time and space. More or less, every religion has a plural tradition (Zia-ul-haq, 2014). Indonesian people in religion should be able to live side by side and get along without disputing differences. However, this plurality often triggers conflicts between religious communities due to differences in teachings, prohibitions, and commands from various religions, so the followers of these religions then argue to prove which is right and which is wrong. This kind of thing triggers misunderstanding because it causes discrimination that causes violence for themselves (Natalia, 2016).

There are at least two different attitudes regarding the reality of differences. First, an exclusive society is a society that considers that the teachings it believes are the most correct and views other religions as artificial religions that are not worthy of being used as guidelines; people of other religions are considered to be in darkness and do not get God's guidance (Putri, 2021). Therefore, the relationship between exclusive communities and other religious groups is not for friendship but as a mission to proselytize so that other people convert. Second, an inclusive society is open to differences and states the importance of tolerance towards others, especially for people of other religions who base their religious views on obedience and submission only to God. This group embraces other religions subtly as long as they submit and are sincere to God (Izzan, 2013).

In Indonesia, religion plays an essential role in people's lives, as stated in Indonesia's ideology, Pancasila: "Belief in the one supreme God". Meanwhile, many religions in Indonesia collectively influence socio-politics, culture, and the economy (Hanik et al., 2014). Sociologically, religion is conceived as a belief beyond life. Religion becomes a benchmark and life direction that organizes its followers in everyday life. Whether someone's behavior is good or bad depends on how deeply they appreciate the religion they believe in (Dedy, 2018).

Following Ibn Khaldun's thought, religion is a very high element of change that shapes human civilization. He states that religion has strong integration power in defusing conflict (Farihah, 2014). Religion becomes a backrest that can guarantee group morality and virtue and becomes an identity adhesive tool that keeps away from social conflict (Putra, 2018). According to Ibn Khaldun, religion has three essential roles in power. First,

religion becomes a guide and instruction so that power is in moral and ethical guidance. Second, religion is a unifier and a driver of success in the process of power. Third, religion legitimizes the political system (Khalwani, 2019). However, the reality in society is different. Religion has lost its leading role in modern consciousness (Levinas, 1987). Conflicts caused by religion are still happening. Both internal religious conflicts, as well as conflicts between religious communities. For example, the Sunni-Shiite conflict in Sampang, Madura. The conflict, which has been simmering for years, peaked on August 26, 2012 (Zattullah, 2021). Then, the conflict of burning churches by Muslims in Aceh occurred again on October 15, 2015, in the Suka Makmur area of Gunung Meriah (Azisi, 2022).

In the treasury of global peace, the previous studies related to ethical relations can be classified into at least three parts. First, studies on ethical relations between humans (Daya Negeri Wijaya, 2016; Dwi, 2017; Febrieta, 2016; Masturi, 1970; Muslim, 2013). Second, studies prove that Muslims have established many relationships with non-Muslims (Dedy, 2018; Ghufron, 2020; Izzan, 2013; Ruhana, 2016; Wahyuni et al., 2022; Warta & Sekolah, 2021). Third, studies on Levinasian readings of ethical relations (Doren, 2018; Husaini, n.d.; Kodoati, 2023; Ngatun & Saputra, 2020; Susanta et al., 2020).

The search for previous studies above shows that there are tendencies, shortcomings, weaknesses, and limitations of the literature mentioned. This research tries to fill the shortcomings of Muslim ethical relations that can become agents or play a role in interfaith peace missions. During this time, Muslim groups are often seen as an exclusive group, terrorism, and the frightening concept of jihad. However, the presence of Muslims in *Peace Place Pati* is quite representative of how Muslim groups are viewed by others. The Muslim group is one part of the peace program initiated by *Peace Place Pati*, which can change the prejudice and negative stigma about non-Muslim groups. For this reason, the experience of Muslim relations in promoting peace will be explored in the existing research as a lesson for further research. This paper focuses on how Muslim groups establish relationships with non-Muslims at *Peace Place Pati* based on Levinas' ethics.

The concept of ethics is essential for every religious believer to understand. The understanding of it becomes imperative as a preliminary process before the application. This qualitative study utilizes analytical techniques that include data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1994). Data were collected through observation,

interviews, and full participation. This research was conducted at Peace Place, located in Muktiharjo Village, Margorejo District, Pati Regency. The informants in this study were the participants of Peace Place, including the Director, two Facilitator Teams, and two Training Participants.

Ethical Relations of Muslims and Non-Muslim

The topic of humanity is a vast topic that is often discussed because it is very close to our daily lives. Every human needs the presence of other humans, especially in today's increasingly modern and rapidly developing life. As an effort to fulfill their needs, humans are constantly trying to establish communication and interaction with others. When humans try to actualize themselves, their fellow humans, and the surrounding environment, humans constantly need the helping hands of others. Aristotle emphasized that humans cannot live alone. Human nature must be able to accept themselves with others and become partners for others (Dwi, 2017).

The discourse of peace in Islam is probably a reasonably classic thing, considering that many people have always formulated and strived for peace based on religious theology, especially those contained in the values of Islamic teachings, which are Islam as a religion that is *rahmatan lil 'alamin* and loves peace (Mahmudah, 2016). Ethical relations in Islam refer to ways of interacting based on Islamic teachings of compassion, justice, and mercy. Ethics in Islam is defined as morals that educate human politeness (Rizki et al., 2017). The principles of ethics in Islam include respect for individual rights, honesty, justice, and compassion among fellow human beings. Muslims are encouraged to interact with others with patience, empathy, and understanding.

The concept of Islam *rahmatan lil 'alamin* is a universal and global religious belief. Islam is a religion, and shari'a is intended for humanity and all of nature, including jinn. Islam *rahmatan lil 'alamin* is a religion that spreads a culture of peace, love, and compassion to all nature (Arif, 2021). Since long ago, most Muslim societies have embraced and implemented the notion of religious plurality, and many are becoming increasingly plural (Sikand, 2004). The leadership concepts in Islam embrace the concepts contained in the Qur'an and Sunnah, which cover all aspects of human life, ranging from personal and family to races or human groups. This concept includes how to lead as an application of Islamic teachings to ensure a better life in this world and the hereafter (Rizki et al., 2017). Islamic teachings also

regulate establishing brotherly relations with fellow believers, fellow citizens, and fellow humans (Nilawati & Sadik, 2024).

The discourse on inter-religious relations is not a new thing. Since the Qur'an was revealed as a guide for Muslims, numerous verses have mentioned, for example, the relationship between the Prophet Muhammad and Muslims with non-Muslims, both Jews and Christians. Discussions related to this matter are continuing until now because relations throughout the history of religious communities have become one of the most critical issues (Izzan, 2013).

Ethical Relationship between Muslims and Non-Muslims at Peace Place Pati

In an interconnected and diverse world, tolerance and understanding between religions are essential to avoid conflict and violence. As Hans Kung said, there is no world peace without religious peace; engagement with the world's religions for the sake of peace is crucial for survival. This statement invites us to take responsibility for each other and let go of stubbornness, especially on questions always debated in religion, namely the question of truth (Kung, 1991).

Peace Place Pati is a training center established in April 2011 in Pati, Central Java, Indonesia. *Peace Place Pati* is a place to practice intergenerational cycles of oppression and build a culture of peace by working with people of different faiths and beliefs in Indonesia and around the world for peace, healing, and reconciliation in order to create a lasting culture of peace.

The Peace Philosophy is based on *Peace Place Pati's* concept that using nonviolent force will contribute to healing and that progress will follow the healing process. Development inevitably leads to peace. There will be learning and a healthy, sustainable future with healing, development, and peace (Teams, n.d.).

The Alternative to Nonviolence Project Training

The peacemaker, civil rights activist, and alternative educator developed a workshop called Living Without Violence (Alternatives to Non-Violence Project) with people locked up in prisons in America in 1975 (Teams, n.d.). *Peace Place Pati* hosted the International Peace Training Culture for the first time in January 2013. In its history, *Peace Place Pati* has organized many

training-based activities: Regional Peace Training, Herbal Drink Making Training, Parent Class, Choose the Nonviolent Way, Power of Goodness, and Building a Culture of Peace Exhibition.

Under the auspices of Friends Peace Teams in the Western Asia Pacific, *Peace Place Pati* uses the Living Without Violence approach to develop the materials and skills needed to create a culture of peace. It is integrated with knowledge from development through play, peer counseling, resilience to trauma, the dynamics of oppression, and management based on consensus wisdom with a conscience. Until now, there have been no significant problems regarding religion or beliefs because there was a cooperative agreement before practicing. The fulfillment of human rights and a system that guarantees human rights because usually, the rights that are deprived of human life are the rights to life, health, and freedom (Daya Negeri Wijaya, 2016). The agreement arises from feelings of togetherness. Feelings are included in the category of understanding, and feelings develop from an atmosphere that is ideally free from pressure and coercion (Suseno, 1984). The existence of this agreement provides open space for anyone, including freedom, to have worship that is ritual in nature (WP, November 8, 2023).

The inclusiveness is well-established because the plurality of religions and languages go together, and all get their rights as human beings and adherents of their respective religions. Because freedom of religion is part of human rights. This is in accordance with the statement in Law Number 39 of 1999 concerning Human Rights Article 22 paragraph (1), which reads, "Everyone is free to adhere to their respective religions and to worship according to their religion and beliefs" (Situmorang, 2019).

The ethical relationship between Muslims and non-Muslims is a fundamental foundation for creating the healthiest and most meaningful social interactions. In the ethical relationship between Muslims and non-Muslims, a Muslim seeks to respect moral values and treats non-Muslims with empathy and understanding. When dealing with others, Muslims think about their interests but also consider the interests and rights of others. On the other hand, mutual respect, equality, and justice are involved. Neither Muslims nor non-Muslims use their power or position to harm or oppress others but rather seek to create mutually beneficial and supportive relationships. Peace is possible when the rights of all religions are protected (Akhter et al., 2022). Honest and open communication is an essential

foundation in this relationship so that each party can understand each other and build trust.

Communication can be built through dialog to reach an agreement; the parties involved exchange views and try to understand the views of others for the common good. Not for victory but for mutual understanding (Wahyuni et al., 2022). Some things that are not known to each other become gaps in understanding each other (AR, March 25, 2024). Affection is also a nonviolent principle that is as important as agreement (Stern et al., 2022). Looking at the capacity for potential goodness and appreciation in the strengths of others to find common ground, always providing opportunities for anyone when there are challenges (R, November 10, 2023). Of course, an agreement is a shared commitment by all parties involved to achieve a desired goal. To build a strong agreement, it is important to start with a deep understanding of each party's needs, hopes, and concerns. Through open and honest communication, we can lay a solid foundation for reaching mutually beneficial common ground. In this process, it is essential to pay attention to fairness, recognizing that a fair and balanced agreement will ensure the well-being of all parties. Patience, reasonable compromise, and an open attitude to new ideas are key in building agreements that last and provide long-term benefits to all parties involved.

The Creating Culture of Peace Training

Creating peace is based on human awareness that peace is important, even though religion is not the background, but still adhere to their respective religions and beliefs (ED, November 10, 2023). Creating Cultures of Peace training is also part of the *Peace Place Pati* initiative. As an effort to create peace, it is important to build ethical relationships based on mutual understanding, respect, and cooperation. It is necessary to strengthen intercultural dialogue and understand each other's values, beliefs, and needs deeply. Openness to learn from each other and respect for diversity are the keys to building harmonious relationships. Both Muslims and non-Muslims can work together to promote universal values such as justice, peace, and tolerance. Building effective bridges of communication and promoting cooperation in the fields of humanitarianism, education, and community development can be the foundation for sustainable peace. This requires a willingness to transcend differences and work together for the common good, strengthening relationships based on mutual respect and sustainable cooperation. Communication is the exchange of messages for a number of

people, either face-to-face or through the media (Wijaya et al., 2022). Communication becomes a way to connect and establish relationships and cooperation with diverse identities (R. November 10, 2023).

During this time, Muslim groups are often seen as exclusive groups, terrorism, and the frightening concept of jihad, but the presence of Muslims at *Peace Place Pati* is quite representative of the way Muslim groups view others. Apparently, the Muslim group, being one part of the peace program initiated by Peace Place, is able to change prejudice and negative stigma about Muslim groups by finding nonviolent ways and mutual agreement. Prejudice is considered to have different manifestations, but most of them are more likely to have negative connotations, so the resulting consequences are also negative (Tassinari et al., 2022).

In building an agreement, a number of points are already available to be agreed upon. Usually, they will be read out, and then each point will be dissected to determine what they want to practice related to what is in the agreement. Then, additional agreements outside the cooperative agreement should be made to provide a safe and comfortable space so as to strengthen the relationship and make it more relaxed. Usually, the first thing that Muslim and non-Muslim friends feel is no longer about religion but about culture. In fact, the main issue is no longer religion but a culture of peace, which, according to some people, is a Western culture and is not necessarily suitable for implementation in Indonesia. Whereas if you want to learn, you do not have to learn from who or where, but if you feel good and appropriate, you should learn (WP, November 8, 2023). Relationships can be very good because scheduled activities also pay attention to time so that Muslim friends can also pray. There are Muslims who are not willing to come into contact with the opposite gender, which is an important concern because playing is not only playing but has a meaning behind it. However, this can be bridged by giving individuals the freedom to choose comfortable play partners.

The non-Muslim group's perception of Islam and its practice turns out to be a special concern, such as when the call to prayer is heard, activities are briefly stopped in order to honor Muslim friends. The number of like-minded

thoughts has a positive impact so that relations become good and are not hindered by religious differences (AR, March 25, 2024).

A Levinasian Reading of the Ethical Relationship between Muslims and Non-Muslims

An ethical relationship is a relationship built on moral principles and values that emphasize mutual respect, empathy, and justice (Masturi, 1970). In ethical relationships, individuals strive to genuinely understand the views, feelings, and needs of others, act in good faith, and take responsibility for the consequences of their actions. Ethical relationships include respecting individual privacy and freedom and avoiding behavior that harms or hurts others physically or emotionally. Ethical relationships also involve social and moral responsibility towards society and the surrounding environment. By moral, we mean in accordance with generally accepted ideas about human actions, what is good and reasonable. Hence, it conforms to the commonly accepted measures of action in a particular environment and has been institutionalized in a society (Wahyuningsih, 2022). By establishing ethical relationships, humans can create a more harmonious, supportive, and understanding environment. Ethical relationships help build a solid foundation for a meaningful shared life that aims to achieve the common good.

Emmanuel Levinas' theory of ethical relations emphasizes the unique relationship between individuals and other individuals, in which we feel called to be morally responsible for others unconditionally (Levinas, 1982). This approach has made a major contribution to understanding the meaning of ethics and moral responsibility in the context of human relationships. With his ethics, Levinas wants to reopen the "moral consciousness" space of philosophy (Fawaid, 2013). Levinas views that our attachment to others is an integral part of our existence, and that is what forms the foundation of true ethical relations (Levinas, 1987).

An understanding of religions requires a special approach, an approach, and an understanding that is fair, inclusive, and transparent to the reality of religious life globally. This approach should not hastily exclude the followers of religions that, in fact, do live in a pluralistic society. But it should also not claim that all religions are the same. Nevertheless, religious people

need to review effective ways to practice and appreciate religious teachings in a plural society (BM, 2014).

Relationships between Muslims and non-Muslims are formed because of moral awareness and attachment to others, which become a common need to help each other, get along, and get along well. The concept of relations, according to Koentjaraningrat, namely conducting interactions and forms of action-reaction in social life (Ruhana, 2016). A fundamental concept in Levinas' face ethics is the "Other ."He argues that in every interaction with others, we experience unique moral and ethical demands. Face, in Levinas's thinking, is not just the physical face of another person but is more abstract and has a deep meaning, as it is a view of the whole person (Soebagiyo, 2020). Other people are a priority that we must pay attention to and value, even more than ourselves. Levinas emphasizes that true ethical relations are when we realize our responsibility to protect and respect the rights and dignity of others. Levinas breaks totality into infinity.

The infinite is a reality that basically cannot be included in the scope of ability and knowledge. The infinite is other people (Ngatun & Saputra, 2020). For Levinas, others exist and are beautiful. That is, human nature is alienated from one another. Thus, the encounter becomes a bridge to an ethical moment where we can see each other's intrinsic value and make a decision after the encounter (Doren, 2018). In Levinas' view, ethics cannot be reduced to a moral structure or system governed by laws and norms. Instead, ethics emerges from the direct interaction between individuals and other individuals, especially when they are face-to-face. Levinas believes that when we are face to face with another person, we feel called or compelled to take responsibility for that person regardless of laws or formal moral obligations (Levinas, 1982).

Honest and straightforward communication is an important basis for ethical relationships so that each party can interact transparently and build trust with each other. Communication is a social event that occurs when humans interact with each other. In general, communication is the process of conveying a statement made by one person to another as a consequence of social relations (Masturi, 1970). In addition, in ethical relationships, individuals must also be able to appreciate differences and diversity and work together to find solutions that are beneficial to all parties involved. Interpersonal.

Developing ethical relations to differences can refer to the points of religious pluralism, from which it can erode the exclusive attitude that a person has and sow existing differences into harmony. Plural societies that harbor conflict vulnerabilities ultimately see religion as a source of conflict that has led to various ways of reinterpreting religious teachings until a common ground is found at a certain limit. The importance of creating dialog between Muslims and non-Muslims as a meeting place for religious believers. In the dialogue, similarities between Muslims and non-Muslims must be raised, but differences must also remain so that adherents of various religious groups respect and understand each other. Conflicts that occur between religious groups may not only be caused by differences but it cannot be denied that the understanding of religious teachings is also a cause of conflict (Wahyuni et al., 2022).

The conceptual differences in religion are an undeniable fact, both in the aspect of divinity and the norms of religious life. In addition, in religion, prejudice often arises, which is one of the social attitudes that are usually negative toward the object of another person or group (Alfandi, 2013). Concerns about the violence that arises due to religion become prejudices in everyone that must be reduced. Does religion actually play an important role in the development of humans who are increasingly complex so that doing good or bad is always considered on the basis of religious teachings, or maybe there are other things that can move humans towards awareness of norms in establishing social relations.

In general, every religion has agreed that there are some principles of peace in its dogma. They are not oppressing and hurting or even imposing the choice of a religion. Respect other people's beliefs and give freedom to what they profess. Harmonious relations between religious communities occur when each follower maintains a conducive atmosphere and allows other people to worship and carry out their religious teachings without being hindered. (Hafidzi, 2019). Disagreements between opposing groups and ideas trigger conflict, usually due to social interactions where one party tries to exclude the other by making it powerless (BM, 2014). Such conflicts can arise from differences in views, political interests, or interpretations of religious teachings. Resolving conflicts requires an inclusive and dialogic approach, where each party is invited to talk and listen to each other respectfully. Mediation by a neutral third party can also help bridge differences and find mutually beneficial solutions. Building a shared awareness of the importance

of tolerance and mutual respect is a crucial step toward creating peace and preventing future conflicts.

Conclusion

The relationship between Muslims and non-Muslims that occurs at *Peace Place Pati* brings a peaceful narrative by unleashing prejudice in a meeting. The relationship that occurs is in accordance with Levinas's thinking regarding his concept of ethics in seeing the face of "the other", which means that every interaction experience ethical demands and moral awareness. The subjects at *Peace Place Pati* do not see religion or prejudice in building relationships. With the principles of mutual respect, appreciation, and providing a safe and comfortable space, Muslims and non-Muslims at *Peace Place Pati* work together to realize peace based on humanity and take steps to live without violence. The importance of awareness of equality and diversity in building an inclusive and harmonious society.

This study has shortcomings in the novelty of data and findings in the field. Nevertheless, this study is expected to be a reminder and a foothold for building harmonious relations between religious communities. Further research related to the ethical relations of non-Muslim Muslims in *Peace Place Pati* with various new data can be carried out further.

Acknowledgments

This article results from the Creating Culture of Peace Training and the collaboration between the Aqidah and Islamic Philosophy study program and *Peace Place Pati* in 2023. Much data is obtained from the results of the activity.

Finally, we would like to thank the Aqidah and Islamic Philosophy study program, *Peace Place Pati*, the supervisors, especially Mrs. Irzum Farihah, the Head of the Aqidah and Islamic Philosophy study program at that time, who assisted with the research and writing so that this article is published.

Referensi

- Akhter, N., Rafiq, S., & Begum, S. (2022). *Harmonizing Interfaith Differences in Pakistan under Islamic Directions*. 1. <https://doi.org/10.5281/zenodo.7534861>
- Alfandi, M. (2013). Prasangka: Potensi Pemicu Konflik Internal Umat Islam. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 21(1), 113–140. <https://doi.org/10.21580/ws.21.1.239>
- Arif, M. K. (2021). Islam Rahmatan Lil Alamin From Social and Cultural Perspective. *Al-Risalah*, 12(2), 169–186. <https://doi.org/10.34005/alrisalah.v12i2.1376>
- Azisi, A. M. (2022). *Belajar Pada Konflik (Islam-Kristen) di Aceh: Bagaimana Hakikat Beragama?* Times..Id. <https://ibtimes.id/belajar-pada-konflik-islam-kristen-di-aceh/>
- BM, S. A. (2014). Konflik Sosial dalam Hubungan Antar Umat Beragama. *Jurnal Dakwah Tabligh*, 15(2), 189–208. <https://doi.org/https://doi.org/10.24252/jdt.v15i2.348>
- Daya Negeri Wijaya. (2016). Kontrak Sosial Menurut Thomas Hobbes Dan Jhon Locke. *Jurnal Sosiologi Pendidikan Humanis*, 1(2), 183–193.
- Dedy, F. (2018). *Pola Interaksi Sosial Masyarakat Muslim Dan Non-Muslim Di Kelurahan Tangan Kecamatan Mengkendek Kabupaten Tana Toraja*. 3(1), 10–27. <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>
- Doren, K. P. (2018). Konsep Tanggung Jawab Emmanuel Levinas Dan Implikasinya Bagi Keberagaman Indonesia. *Societas Dei: Jurnal Agama Dan Masyarakat*, 5(2), 154. <https://doi.org/10.33550/sd.v5i2.88>
- Dwi, Y. P. (2017). Membangun Relasi : Etika Persahabatan Dalam Perspektif Aristoteles. *Psibernetika*, 9(1), 54–66. <https://doi.org/10.30813/psibernetika.v9i1.479>
- Farihah, I. (2014). Agama Menurut Ibn Khaldun. *Fikrah*, 2(1), 187–205.
- Fawaid, A. (2013). Perjumpaan Etis dengan Wajah Yang Lain: Membaca Karya Sastra dengan “Etika” Levinasian. *Jurnal Poetika*, 1(May), 106.
- Febrieta, D. (2016). Relasi Persahabatan. *Jurnal Karya Ilmiah*, 16(2), 152–158.
- Ghufron, G. (2020). Relasi Islam-Kristen: Studi Kasus di Desa Tegalombo, Pati, Jawa Tengah. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 9(1), 1. <https://doi.org/10.22219/progresiva.v9i1.12516>
- Hafidzi, A. (2019). Konsep Toleransi Dan Kematangan Agama Dalam Konflik Beragama Di Masyarakat Indonesia. *Potret Pemikiran*, 23(2), 51. <https://doi.org/10.30984/pp.v23i2.1003>
- Hanik, U., Arkanudin, A., Rahmawati, E., Abdulmanan, E., Yapri, A. S., Wahyudi, S. E., Sugianto, N., Dwi, A., Pasmika, T., Emerson, R., & Isaacs, H. R. (2014). Pendidikan Multikultural Interreligius : Upaya Menyemai Perdamaian dalam Heterogenitas Agama Perspektif Indonesia. *Jurnal Informatika Dan Sistem Informasi (JUISI) Universitas Ciputra*, 1(1), 73–82. <http://www.nusamandiri.ac.id>
- Husaini, M. (n.d.). *Konsep Relasi Etis Emmanuel Levinas dan Relevansinya dengan*

Teologi Sosial.

- Izzan, A. (2013). Inklusifisme Tafsir: Studi Relasi Muslim Dan Non-Muslim Dalam Tafsir Al-Mizan. *UIN Syarif Hidayatullah*, 5–24.
- Khalwani, A. (2019). Relasi Agama dan Negara Dalam Pandangan Ibnu Khaldun. *Resolusi: Jurnal Sosial Politik*, 2(2), 107–120. <https://doi.org/10.32699/resolusi.v2i2.993>
- Kodoati, M. C. (2023). Agama dan Kearifan Lokal sebagai “The Others” bagi Kelompok Marjinal. *Dekonstruksi*, 9(03), 133–137. <https://doi.org/10.54154/dekonstruksi.v9i03.181>
- Kung, H. (1991). *Global Responsibility: In Search of a New World Ethic*. Crossroad.
- Levinas, E. (1982). *Ethique et Infini: Dialogues avec Philippe Nemo*. FAYARD.
- Levinas, E. (1987). Collected Philosophical Papers Translated by Alphonso Lingis. In *Martinus Nijhoff Publisher*. <https://doi.org/10.5840/schoolman198865334>
- Mahmudah, H. (2016). Etika Islam Untuk Perdamaian Perspektif Fikih. *El-Hikam: Journal of Education And Religius Studies*, 9(2), 349–370. <http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/2509>
- Masturi, A. (1970). Membangun Relasi Sosial Melalui Komunikasi Empatik (Perspektif Psikologi Komunikasi). *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 4(1), 14–31. <https://doi.org/10.24090/komunika.v4i1.135>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis*. In *SAGE Publications*.
- Muslim, A. (2013). Interaksi Sosial Dalam Masyarakat Multietnis. *Jurnal Diskursus Islam*, 1(3), 1–11.
- Natalia, A. (2016). Faktor-faktor penyebab radikalisme dalam beragama. *Al-Adyan*, 11(1), 1–11. <https://media.neliti.com/media/publications/177630-ID-faktor-faktor-penyebab-radikalisme-dalam.pdf>
- Ngatun, & Saputra, A. Y. (2020). *Implementasi Pemikiran Emmanuel Levinas dalam Teori Tanggungjawab terhadap Orang lain dan Relevansinya bagi Relasi antar Manusia pasca Covid-10*. 1(1), 30–37.
- Nilawati, S., & Sadik, M. (2024). *Konsep Al-Ukhuwah dalam Al-Qur ' an (Studi Tafsir Tematik)*. 2(1), 1–6.
- Pabbajah, M., Widyanti, R. N., & ... (2021). Membangun Moderasi Beragama. ... *Dan Pemikiran Hukum ...*, 13(1), 193–209. <https://ejournal.iaida.ac.id/index.php/darussalam/article/view/1304>
- Putra, D. H. (2018). Peran Agama dalam Negara Menurut Ibnu Khaldun. *Jurnal Manthiq, III*(41–60), 41–60. <https://ejournal.iainbengkulu.ac.id/index.php/manthiq/article/view/2903>
- Putri, N. M. A. A. (2021). Peran Penting Moderasi Beragama dalam Menjaga Kebinekaan Bangsa Indonesia. *Prosiding Webinar Nasional IAHN-TP Palangka Raya*, 7, 12–18.
- Rizki, F., Armanu, T., Surachman, & Rofiaty. (2017). *Study on the Relationship between*

- Islamic Leadership Style, Work Ethics, Job Satisfaction, and Employee Performance*. 1(January), 112–118.
- Ruhana, A. S. (2016). Relasi Muslim–Buddhis di Panggang, Gunung Kidul, D.I. Yogyakarta. *Multikultural & Multireligius*, 15(1), 23–37.
- Sikand, Y. (2004). *Muslims in India Since 1947: Islamic Perspective on Inter-Faith Relations*. Taylor & Francis e-Library.
- Simon, H. A. (1978). Information-Processing Theory of Human Problem Solving. *Handbook of Learning and Cognitive Processes: Volume 5 Human Information Processing*, V, 271–295. <https://doi.org/10.4324/9781315770314>
- Situmorang, V. H. (2019). Kebebasan Beragama Sebagai Bagian dari Hak Asasi Manusia. *Jurnal HAM*, 10(1), 57. <https://doi.org/10.30641/ham.2019.10.57-67>
- Soebagiyo, E. (2020). Humanisme Bagi Sesama – Menyingkap Akar Kekerasan Dalam Relasi Antarmanusia Dan Etika Tanggung Jawab Menurut Emmanuel Levinas. *Seri Filsafat Teologi*, 30(29), 137–157. <https://doi.org/10.35312/serifilsafat.v30i29.18>
- Stern, J. A., Barbarin, O., & Cassidy, J. (2022). Attachment perspectives on race, prejudice, and anti-racism: Introduction to the Special Issue. *Attachment and Human Development*, 24(3), 253–259. <https://doi.org/10.1080/14616734.2021.1976920>
- Susanta, Y. K., Putra, Y. Y., & Christian, I. (2020). Ethics Of Responsibilities According To Emmanuel Levinas And Its Implications For Interfaith Dialogue: Christian Perspectives. *Dialog*, 43(2), 167–176. <https://doi.org/10.47655/dialog.v43i2.389>
- Susanto, Y. N. (2017). Pandangan Teologis Tentang Kehendak Bebas Manusia dan Relevansinya dengan kehidupan Orang Percaya Saat Ini. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699. <file:///C:/Users/User/Downloads/fvm939e.pdf>
- Suseno, F. M. (1984). *Etika Jawa : Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa*. Gramedia.
- Tajrid, A. (2012). Kebenaran Hegemonik Agama. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20(1), 193. <https://doi.org/10.21580/ws.20.1.190>
- Taras, V., Baack, D., Caprar, D., Dow, D., Froese, F., Jimenez, A., & Magnusson, P. (2019). Diverse effects of diversity: Disaggregating effects of diversity in global virtual teams. *Journal of International Management*, 25(4), 100689. <https://doi.org/10.1016/j.intman.2019.100689>
- Tassinari, M., Aulbach, M. B., & Jasinskaja-Lahti, I. (2022). The use of virtual reality in studying prejudice and its reduction: A systematic review. In *PLoS ONE* (Vol. 17, Issue 7 July). <https://doi.org/10.1371/journal.pone.0270748>
- Teams, P. P. (n.d.). *Tentang Kami*. Peaceplacepati.Org. peaceplacepati.org
- Tular, N. I., & Manik, J. S. (2022). Pendidikan Perdamaian bagi Remaja: Upaya Pencegahan Terjadinya Konflik antar Umat Beragama. *Fidei: Jurnal Teologi Sistemika Dan Praktika*, 5(1), 40–57. <https://doi.org/10.34081/fidei.v5i1.228>

- Wahyuni, D., Susilawati, & Liza, M. (2022). *Dialog Antaragama: Mereduksi Prasangka dan Memperkuat Integrasi Sosial Masyarakat*. 23(1), 53–65.
- Wahyuningsih, S. (2022). KONSEP ETIKA DALAM ISLAM. *An-Nur*, 8(8.5.2017), 2003–2005.
- Warta, I. N. S. I. N., & Sekolah. (2021). *Dialog Lintas Iman sebagai Upaya Memperkuat Moderasi Beragama Interfaith Dialogue As An Effort To Strengthen Religious Moderation*. 26(1), 6.
- Wijaya, I. A., Shahirah, R. A., & Yuliana, M. E. (2022). Analisis Pengaruh Komunikasi Dan Kerjasama Tim Terhadap Peningkatan Kinerja Karyawan. *Citizen : Jurnal Ilmiah Multidisiplin Indonesia*, 2(3), 393–402.
<https://doi.org/10.53866/jimi.v2i3.109>
- Wulandari, T. -. (2015). Menciptakan Perdamaian Melalui Pendidikan Perdamaian Di Sekolah. *MOZAIK: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 5(1), 68–83.
<https://doi.org/10.21831/moz.v5i1.4340>
- Zattullah, N. (2021). Konflik Sunni–Syiah Di Sampang Ditinjau Dari Teori Segitiga Konflik Johan Galtung. 86 | *Jurnal Ilmu Budaya*, 9(1), 86–102.
<https://worldpopulationreview.com/country->
- Zia-ul-haq, M. (2014). Religious Diversity: An Islamic Perspective MUHAMMAD Zia-Ul-Haq. *Islamic Studies*, 49(4), 493–519.

This page intentionally left blank