



Typology of Religious Attitudes in the Qur'anic Perspective: Exclusivism, Inclusivism, and Pluralism for Interfaith Harmony

Misbahul Munir*, Hidayatul Azizah Gazali, Jaruddin, Sefri Auliya

Universitas Kiai Abdullah Faqih Gresik, Universitas Islam Negeri Imam Bonjol Padang,
STAI Nurul Iman Parung, UIN Mahmud Yunus Batusangkar

Email: ibnubahr9@gmail.com* hidayatulazizahgazali@uinib.ac.id
jarudin19@gmail.com sefriauliya@uinmybatusangkar.ac.id

Abstract: *This study examines the typology of religious attitudes-exclusivism, inclusivism, and pluralism from the perspective of the Qur'an as a theological foundation for fostering interreligious harmony in Indonesia. As a multicultural country, Indonesia faces significant challenges in managing religious diversity, which often becomes a source of social conflict. Using a literature review method with a qualitative approach, this study analyzes relevant Qur'anic verses and interpretations to explore Islam's perspective on interreligious relations. The findings indicate that exclusivism strengthens religious identity and theological conviction but may hinder interfaith interaction if applied rigidly. Inclusivism opens space for dialogue by recognizing the values of truth in other religions. Meanwhile, pluralism emphasizes the importance of acknowledging and celebrating diversity as part of the divine order (sunnatullah). The Qur'anic perspective provides a foundation for a moderate approach that balances these three typologies to create social harmony. This study recommends integrating the values of inclusivism and pluralism into religious education, interfaith dialogue, and public policy to support peaceful coexistence. This research is expected to make a significant contribution to strengthening social harmony amid Indonesia's diverse society.*

Keywords: Qur'an, exclusivism, inclusivism, interreligious harmony, interfaith, pluralism.

INTRODUCTION

Interreligious harmony is a crucial element in maintaining social stability in diverse societies like Indonesia. The country is known for its ethnic and religious diversity, which presents both challenges and opportunities for fostering harmonious relationships among religious communities. In this context, the

religious attitudes of individuals and groups play a significant role. According to Sudianto Manullang, religious conflicts often arise due to the inability to accept plurality and differences in belief (Manullang, 2014). This harmony not only benefits individuals but also creates a conducive environment for dialogue and social collaboration. This is particularly relevant in multicultural societies like Indonesia.

In the theoretical framework, three typologies of religious attitudes are commonly discussed: exclusivism, inclusivism, and pluralism. Exclusivism refers to the belief that truth exists only within one's own religion, while other religions are considered false or invalid. This attitude tends to be closed-minded and is often rooted in dogmatic understandings that leave no room for differences (Manullang, 2014). In contrast, inclusivism acknowledges that truth can be found in various religious traditions while still maintaining the belief that one's own religion holds certain advantages. This perspective opens opportunities for dialogue and mutual respect among followers of different religions (Nazmudin, 2018).

Pluralism, as the third typology, emphasizes the recognition that all religions possess value and truth. This attitude teaches adherents not only to accept differences but also to celebrate them as part of the broader human experience (Muqoyyidin, 2012). Although interreligious harmony is expected to be achieved through inclusive and pluralistic attitudes, religion-based conflicts continue to occur in various parts of the world, including Indonesia. These conflicts are often triggered by social injustice, economic disparities, or political manipulation that exploits religious identity to achieve certain goals. A concrete example of such conflicts can be seen in the Poso and Ambon incidents, which illustrate the complexity of social dynamics involving religion (Kumpanan, 2023).

In the case of Poso, the conflict unfolded in several stages since the late 1990s, demonstrating how tensions can easily escalate into violence when external factors aggravate the situation (Zainuddin, 2013). Similarly, the conflict in Ambon illustrates how differences in belief can be exploited for political purposes, further worsening interreligious relations.

The Qur'an, as the holy book of Islam, provides many teachings that promote interreligious harmony. In Surah Al-Hujurat verse 13, Allah affirms that humanity was created from various tribes and nations so that they may know one another. This verse serves as a foundation for Muslims to understand that diversity is part of divine destiny that should be embraced with an open heart.

The Qur'an also teaches the importance of dialogue and consultation in resolving differences. In Surah Al-Ankabut verse 46, Allah commands His people to engage in dialogue with kindness and not to be hostile toward followers of other religions (Kemenag RI, 2015). By applying the teachings of the Qur'an as guidelines for interacting with others, Muslims can contribute to the establishment of a peaceful society.

The implementation of Qur'anic values in daily life is crucial for fostering mutual respect and tolerance among religious communities. Religious education that emphasizes tolerance and harmony can help future generations understand the importance of coexisting despite differences in belief (Zainuddin, 2013).

Additionally, interfaith communities in Indonesia have demonstrated that interreligious dialogue can be effectively conducted through various social and cultural programs. A study shows that regions such as Banda Aceh and Gianyar have unique patterns of tolerance between Hindu and Muslim communities through local wisdom, such as *metulungan* (mutual assistance) and *ngejot* (the exchange of offerings during ceremonies) (Aziz, 2019). Activities such as joint religious celebrations or interfaith dialogues serve as concrete examples of how inclusive and pluralistic values can be implemented in everyday life.

In the context of Indonesia's diverse society, understanding the typology of religious attitudes is a crucial step toward achieving interreligious harmony. By prioritizing the universal values of Qur'anic teachings and fostering mutual respect and tolerance, it is hoped that society can live harmoniously despite religious differences. Therefore, this study aims to explore how the Qur'anic perspective on exclusivism, inclusivism, and pluralism can be utilized to strengthen interreligious harmony in Indonesia.

METHODOLOGY OF RESEARCH

This study is categorized as a literature-based research with a qualitative approach. Data sources are collected from various library materials. The primary sources used are the Qur'an, several books of Tafsir, and books related to the typology of religious attitudes, all of which serve as the main foundation for analysis. Additionally, other relevant books and literature function as secondary sources to support and enrich this research. The study focuses on analyzing the Qur'anic perspective on the typology of religious attitudes in achieving interreligious harmony.

The data analysis method applied is content analysis. This technique allows the study to identify, categorize, and interpret key themes from the examined texts, thereby providing a comprehensive understanding of the discussed topic.

RESEARCH RESULTS and DISCUSSION

Review of Exclusivism, Inclusivism, and Pluralism

Based on theological studies summarized by Alan Race, as cited by (Zamakhsari, 2020), the tripolar typology—exclusivism, inclusivism, and pluralism—not only offers perspectives on interreligious relations but also serves as a normative framework for understanding religious plurality. Zamakhsari mentions that this typology provides a mapping of various theological approaches to religious relations. Although initially developed within the context of Christianity, this approach is also relevant for application in the theological discourse of other religions, including Islam.

1. Definition and Implications of Exclusivism

Exclusivism claims that only one religion is true. In the religious context, an exclusivist attitude arises when a religious tradition views its teachings and practices as the only true path, while other religions are considered false or deviant. This perspective often stems from a deep conviction in religious doctrines that are believed to be the sole way to salvation or truth (Bakar, 2016).

Bakar explains that the strength of exclusivism lies in its doctrinal certainty, which provides a strong theological foundation for its adherents. This attitude often strengthens religious identity and fosters internal solidarity within a religious community. However, its primary weakness is the potential for exclusivism to generate rigid and intolerant views toward other groups. In some cases, this perspective even encourages conflicts based on absolute claims to singular truth.

In the Christian context, this viewpoint assumes that only those who hear the gospel proclaimed and explicitly confess Christ are saved. At its core, exclusivism, according to George Lindbeck, as cited by Hanafi, establishes the concept of *solus Christus*, meaning that salvation is only through Christ, and *fides ex auditu*, meaning that faith comes through hearing. This Christian exclusivist perspective was also supported by the pre-Vatican II Roman Catholic Church, which stated *extra ecclesiam nulla salus*, meaning "outside the Church, there is no salvation" (Hanafi, 2017).

Apart from the theological or normative arguments mentioned above, according to Sachedina, exclusivist claims are considered an important instrument for a group's self-identification to distinguish itself from others. These claims also serve as a tool for legitimacy and integration among members within the group and as an effective basis for aggression and resistance against other groups. This concept manifests in the idea of *jihad* against certain groups, as well as the formation of *Dār al-Islām* (the territory of Islam, or the area ruled by Muslims) and *Dār al-Harb* (the land of war, or the area that must be subdued) (Sachedina, 2001b).

An exclusivist attitude often views other religions as misguided and erroneous paths. This perspective has become dominant over time and has been used as a tool to strengthen group identity while maintaining the social and political legitimacy of a particular religion. However, exclusivism does not always have negative impacts. Komarudin Hidayat, as cited in (Humas UIN SGD, 2012), mentions that exclusivist attitudes can be positive if understood as an effort to enhance the quality of faith and maintain commitment to religious teachings. For example, an individual may seek a religion they perceive as the "best" and "truest" according to their beliefs. This perspective can motivate someone to deepen their understanding and spiritual practice.

A serious consequence of exclusivism is the obstruction of interfaith communication, which requires the recognition of the values within each religious

tradition. A rigid exclusivist stance hinders cooperation and mutual understanding (Umam, n.d.).

2. Inclusivism as a Middle Path in Religious Relations

Inclusivism offers a middle ground by acknowledging that truth can be found outside one's own religious tradition. Alan Race (Race, 1984), in his book *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions*, explains that inclusivism is an attitude that recognizes the existence of truth in other religions while still maintaining the superiority of one's own religion as the primary path to salvation. In the Christian context, inclusivism views that God's work of salvation can transcend the institutional boundaries of the Church but ultimately remains centered on Christ. Thus, inclusivism both accepts and rejects other religions: it acknowledges certain values and truths in other religious traditions but denies their full legitimacy compared to its own faith. This perspective creates space for interfaith dialogue while maintaining the theological claims of the religion it adheres to.

A well-known example of inclusivism can be found in Catholic tradition through the documents of the Second Vatican Council. These documents state that salvation is not limited to Catholics alone but can also be attained by those who do not explicitly know Christ, as long as they live with sincerity before God. This concept was reinforced by Karl Rahner through the term "Anonymous Christian," referring to those who, despite not knowing the Gospel, can still achieve salvation through God's grace. This paradigm demonstrates that inclusivism does not negate the exclusive claims of a particular religion but rather seeks to accommodate the existence of other religions as part of the divine plan (Humas UIN SGD, 2012).

This approach opens opportunities for interfaith dialogue and enhances social harmony. However, inclusivism also faces challenges, particularly in maintaining the theological authority of one's own religion without appearing to compromise exclusive beliefs. While this attitude is more open, it may be seen as lacking firmness in upholding the boundaries of faith, presenting a challenge for its adherents to balance the recognition of diversity with loyalty to religious doctrines.

In the Islamic tradition, inclusivism is also evident in the thoughts of Ibn Taymiyyah, who differentiates between Islam in a general sense (*Islam 'Ām*) and Islam in a specific sense (*Islam Khāṣṣ*). Ibn Taymiyyah asserts that all prophets and their followers were Muslims in the sense that they submitted to God, even though the term "Islam" was not literally used in their time. This approach indicates that the messages of the prophets share an essential unity, although they are expressed in different forms according to their cultural and historical contexts (Humas UIN SGD, 2012).

However, inclusivism is not free from criticism. One of its main weaknesses is the potential for theological arrogance, where a religion that adopts inclusivism

may feel it has the authority to judge or accommodate the truth of other religions. This attitude can create the impression that inclusivism remains superior to other religions, even though it explicitly acknowledges their value.

3. Pluralism as the Point of Harmony in Diversity

Pluralism is considered a more progressive approach, emphasizing the importance of recognizing universal values in all religious traditions. This perspective celebrates diversity as an interfaith collaboration that reflects divine wisdom in creating humanity with differences. Pluralism allows for the formation of a harmonious society by promoting cross-faith cooperation. However, this approach also carries risks: the equal recognition of all religious traditions may blur the identity and fundamental values of each religion.

In the views of Panikkar and Budhy Munawar Rachman, they refer to the concepts of pluralism and parallelism. The theological stance of parallelism can be expressed in various formulations, such as: "all religions are equally valid paths to reach the same Truth." This paradigm believes that each religion has its own path to salvation. Therefore, the Christian claim that it is the only way (exclusivism) or that it completes and fulfills other paths (inclusivism) must be rejected for theological and phenomenological reasons (Rachman, 2010).

Pluralism also plays a crucial role in creating a harmonious society by emphasizing interfaith collaboration. This principle aligns with universal values such as justice, compassion, and mutual respect. For example, John Hick, in his theory of pluralist theology, asserts that pluralism can serve as a foundation for more inclusive and ethical interreligious dialogue (Hick, 1993). Additionally, Hans Küng, a Christian theologian, through his "World Ethic" project, also supports pluralism as a basis for building global peace through shared values across different religious traditions (Küng, 2004).

However, this pluralist approach is not without challenges. In some views, pluralism is seen as potentially weakening the missionary and *dakwah* spirit, which are essential elements in many religious traditions (Bakar, 2016). Moreover, the equal recognition of all religious traditions carries the risk of blurring the identity and fundamental values of each religion.

Exclusivism, Inclusivism, and Pluralism in Creating Social Harmony

On several occasions, the three typologies of religious perspectives—exclusivism, inclusivism, and pluralism, are often seen as opposing viewpoints. However, upon deeper examination, these three concepts can actually complement each other and be contextualized to foster social harmony among religious communities. Each concept has its own unique role and contribution in building better relationships between followers of different religions.

These three concepts can work together to create social harmony. Exclusivism provides a strong foundation of belief, inclusivism opens space for

dialogue, and pluralism celebrates diversity. By integrating these approaches, religious communities can build a more tolerant and harmonious society. For example, in Indonesia's multicultural context, the implementation of these three concepts can help reduce interreligious conflicts and foster constructive cooperation.

Therefore, it is essential to recognize that social harmony does not depend on just one approach but is instead the result of a dynamic interaction between exclusivism, inclusivism, and pluralism. By understanding and appreciating the role of each concept, religious communities can create a more peaceful and respectful environment. This is an important step toward a more inclusive and harmonious society, where individuals can coexist with mutual respect and understanding.

Exclusivism, Inclusivism, and Pluralism in the Perspective of the Qur'an

1. Exclusivism in the Perspective of the Qur'an

Exclusivism in the perspective of the Qur'an refers to the view that Islam, as the final religion, possesses absolute truth and is the only path to salvation. In this context, exclusivism is not merely a theological claim but also has implications for how Muslims perceive other religions. The Qur'an affirms that Allah has sent His messenger as a guide for all of humanity. In Surah Al-Imran (3:85), Allah states:

"And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter, he will be among the losers."

This verse serves as a fundamental basis for the exclusivist understanding within Islam. The exclusivist perspective can be further understood through the study of Qur'anic exegesis. For example, in the book *Tafsir al-Jalalayn* by Jalal ad-Din al-Mahalli and Jalal ad-Din as-Suyuti, the explanation of the verse above emphasizes that only Islam is recognized as a valid religion in the sight of Allah. This interpretation asserts that all teachings and practices of other religions will not be acknowledged on the Day of Judgment. The commentary highlights the necessity of following the teachings of Prophet Muhammad as the final prophet, making Islam the sole religion to be embraced (Al-Mahalli & As-Suyuti, 2003, p. 123).

Furthermore, exclusivism in the Qur'an is also evident in the concept of *tawhid* (monotheism), which is the core doctrine of Islam. In Surah Al-Ikhlâs (112:1-4), Allah affirms His oneness, which forms the foundation of all Islamic teachings. In his book *Islam: A Very Short Introduction*, Malise Ruthven explains that *tawhid* is not merely an acknowledgment of God's oneness but also a recognition that no other path can lead humanity to Him except through Islamic teachings (Ruthven, 2012, p. 45). This issue further reinforces the exclusivist stance that Muslims hold regarding other beliefs.

This exclusive attitude often presents challenges in interfaith interactions. John Hick discusses how exclusivism can hinder interfaith dialogue and create

tensions. Hick emphasizes the importance of understanding and respecting differences as part of human diversity (Hick, 1993, p. 78). Although the Qur'an upholds the truth of Islamic teachings, it remains crucial for Muslims to maintain open spaces for dialogue and mutual respect with adherents of other faiths.

However, despite arguments supporting exclusivism, a more moderate perspective has emerged among Muslim intellectuals. In his book *Islam and the Challenge of Human Rights*, Abdulaziz Sachedina argues that an exclusivist understanding can be reconciled with principles of human rights and tolerance. Sachedina asserts that while Islam claims absolute truth, Muslims still have a moral responsibility to respect others' rights to practice their religion (Sachedina, 2001a, p. 101). This demonstrates that exclusivism in Islam still allows room for dialogue and mutual understanding.

Thus, exclusivism in the perspective of the Qur'an is a profound and complex viewpoint. By examining the relevant verses, exegetical interpretations, and related literature, it becomes evident that although Islam claims to be the only path to salvation, dialogue and tolerance remain essential in the context of today's diverse world. This approach helps foster social cohesion amidst differences, ultimately benefiting humanity as a whole.

2. Inclusivism in the Perspective of the Qur'an

Inclusivism in the perspective of the Qur'an refers to the view that while Islam is regarded as the absolute truth, there is recognition of the values of truth found in other religions. In this context, inclusivism emphasizes the importance of dialogue and mutual understanding between Muslims and followers of other faiths. The Qur'an acknowledges the existence of other communities and invites Muslims to interact with them positively. In Surah Al-Baqarah (2:62), Allah says:

"Indeed, those who believe, and those who are Jews, Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous deeds, will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve."

This verse reflects inclusivism by recognizing the presence of truth outside of Islam. In the study of tafsir, the concept of inclusivism can be further understood through works that highlight the values of other religions. In the *Tafsir Ibn Kathir*, Ibn Kathir explains that this verse shows that Allah grants the opportunity for everyone, including followers of other religions, to receive rewards if they believe and perform righteous deeds (Kathir, 2000). This indicates that Islam does not exclude the possibility of truth in other religions, but rather emphasizes the importance of good deeds as a condition for gaining Allah's pleasure.

Inclusivism in the Qur'an can also be seen from the perspective of compassion and tolerance. M.A.S. Abdel Haleem, in his book *The Qur'an: A New Translation*, explains that the Qur'an teaches that all humans are creations of Allah, and thus, Muslims are expected to recognize the dignity and rights of others (Abdel Haleem, 2004, p. 56). This approach encourages Muslims not to focus solely on differences but also to find common ground in universal human values.

This inclusive attitude is also reflected in the historical interactions between Muslims and followers of other religions. In the book *Islam and the Challenge of Pluralism* by Amina Wadud, it is highlighted that the long history of interaction between Muslims and people of other faiths shows numerous examples of tolerance and cooperation, especially in the fields of science and culture (Wadud, 1999, p. 89). Wadud emphasizes that inclusivism is important not only in a theological context but also in building peaceful and harmonious societies.

However, despite the support for inclusivism, challenges remain in its practice. In the journal *Interfaith Dialogue: A Muslim Perspective* by N. J. R. Qureshi, the challenges faced in implementing inclusivism amidst a strong exclusivist understanding among some Muslims are discussed (Qureshi, 2016, p. 112). This shows that although inclusivism offers a path for mutual understanding, collective effort and awareness are still required to create constructive dialogue.

Based on the above explanation, inclusivism in the perspective of the Qur'an offers a more open and positive view towards diversity. By understanding the verses that acknowledge the existence of followers of other religions, along with relevant tafsir and literature, we can see that Islam supports interfaith dialogue and cooperation. This is important for fostering better understanding in a multicultural society and for building a more harmonious and peaceful world.

3. Pluralism in the Perspective of the Qur'an

Pluralism in the perspective of the Qur'an refers to the recognition and acceptance of the diversity of religions and beliefs in the world. In this context, pluralism is not only viewed as a social reality but also as part of God's divine plan. The Qur'an emphasizes that religious differences are part of Allah's will, intended for mutual recognition and relationship-building. In Surah Al-Hujurat (49:13), Allah says:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."

This verse demonstrates that diversity is a part of Allah's creation that must be accepted and respected. In the study of tafsir, pluralism can be explored more deeply through the analysis of verses that emphasize the importance of mutual recognition. In the book *Tafsir al-Mizan* by Allamah Tabatabai, it is explained that the purpose of these differences is to build harmonious relationships among humans so that they can learn from one another and collaborate in goodness (Tabatabai, 1997, p. 256). This indicates that the Qur'an encourages humanity to see differences not as barriers but as opportunities to enrich knowledge and experiences.

Furthermore, pluralism in the Qur'an is also evident in the acknowledgment of various prophets and messengers sent to different nations. In Surah An-Nahl (16:36), Allah says:

"And indeed, We have sent messengers to nations before you."

This verse affirms that every nation has its own path ordained by Allah, and each religion contains values that can serve as a guiding principle.

This pluralistic attitude is also reflected in Islamic teachings on tolerance and justice. In the book *Islam, Pluralism, and Democracy* by Abdal Hakim Murad, it is discussed that Islamic teachings encourage Muslims to be just and tolerant towards followers of other religions (Murad, 2004, p. 92). This shows that pluralism in Islam is not only a recognition of diversity but also an obligation for Muslims to interact positively with people of other faiths, respecting their beliefs and honoring their rights.

However, despite the inclusive view of pluralism, challenges remain in its practice. In the journal *Muslim Perspectives on Religious Pluralism* by Amina Wadud, it is discussed how some groups within Islam still adhere to exclusivist views that hinder dialogue and mutual understanding (Wadud, 2010, p. 45). This shows that while the Qur'an teaches pluralism, its application in society is often hindered by narrow interpretations.

Therefore, pluralism in the perspective of the Qur'an provides profound insight into diversity as part of Allah's creation. By understanding the verses that emphasize the importance of mutual recognition and relevant tafsir and literature, we can see that Islam supports harmonious relationships between different religions. This is important in a world that is increasingly interconnected, where understanding and appreciating diversity can foster peace and cooperation among humanity.

Relevance of the Qur'an to Contemporary Challenges

One of the challenges in the contemporary world is radicalism and extremism. These threats pose serious dangers to religious pluralism and often lead to conflicts and violence that harm many people. In this context, Hanafi (2017) explains that the Qur'an provides clear guidance on the importance of tolerance and respect for differences. The verses in the Qur'an teach that diversity is part of God's creation that must be valued, and they call on the faithful to respect one another even when holding differing beliefs.

The values of pluralism and inclusivism in the Qur'an can be applied to address this challenge. For instance, the concept of inclusivism, which emphasizes that there is truth outside one's own religion, can help build bridges between different communities. The Qur'an also encourages interfaith dialogue, allowing for the exchange of ideas and understanding that can reduce tensions. By engaging in constructive dialogue, we can overcome stereotypes and prejudices that often trigger conflicts.

Additionally, as Hanafi continues, this approach aligns with the noble objectives of all religions, which are to create peace and avoid violence. In this context, religious communities are expected to unite in the face of radicalism and extremism by upholding values of compassion and brotherhood. Thus, by applying the principles of pluralism and inclusivism taught in the Qur'an, we can

create a harmonious and respectful society, where differences become a strength rather than a source of division.

In the era of globalization, these values are increasingly relevant in building a harmonious society. The Qur'an encourages humanity to get to know and understand one another as an effort to create peace (Bakar, 2016).

Practical Solutions for Interfaith Harmony

1. Recommendations Based on the Qur'an

To foster interfaith harmony, education based on the values of pluralism and inclusivism is essential. This education should begin early, integrating the values of tolerance and respect for differences into school curricula, especially in pluralistic societies. In regions like South Lore and West Lore, this type of education becomes crucial in preventing conflicts that often arise due to misunderstandings or dissatisfaction with certain actions, such as the construction of places of worship or the broadcasting of religious messages.

In M. Sidik's research in South Lore and West Lore, he emphasizes that through this approach, young generations can learn to appreciate religious and cultural diversity and understand that differences are part of God's creation that must be respected. This aligns with the principles found in the Qur'an, which stresses the importance of dialogue and mutual respect among religious communities (Al-Hujurat: 13). Furthermore, teaching acceptance of diversity should encompass social, economic, and cultural aspects, so that students not only understand tolerance in the religious context but also across various dimensions of life (Sidik, 2020).

By providing education that emphasizes the importance of interfaith harmony, we can shape a more tolerant generation that is sensitive to social issues that may trigger conflict. Since all religions essentially teach goodness and peace, a profound understanding of these values must be imparted to the younger generation. By prioritizing these values in the education system, we hope to create a harmonious society where differences become a source of strength, not division (Sidik, 2020).

Another study also suggests that interfaith education is an effective way to cultivate tolerance. According to research by Daimah (2022), interfaith education can broaden students' perspectives on diversity, reduce prejudices, and build mutual respect among religious communities. When integrated into a curriculum based on pluralism, this type of education can serve as a strong bridge in overcoming rigid exclusivism.

2. The Role of Religious Leaders and Society

Nazmuddin asserts that religious leaders bear significant responsibility in promoting interfaith dialogue, as they occupy a strategic position to build bridges between various belief communities. They must set an example by demonstrating inclusive and pluralistic attitudes in society, given their role in guiding their followers to understand the importance of tolerance and harmony. Interfaith

dialogue can take place through various forums, such as the Forum for Religious Harmony (FKUB), which serves as a platform to discuss religious issues and seek collective solutions. In such forums, religious leaders from different backgrounds can listen to each other and share perspectives, thereby reducing tensions and enhancing mutual understanding. Through open and constructive dialogue, religious leaders can address prejudices and stereotypes that often arise from a lack of communication between faiths, while discussing universal values shared by all religions, such as love, justice, and peace, which can serve as a foundation for cooperation in solving social problems. By empowering the youth as agents of change, it is hoped that they will play a role in promoting interfaith harmony in the future, enabling religious leaders to facilitate dialogue that creates a more harmonious environment and reduces the potential for conflicts arising from differences in belief (Nazmuddin, 2018).

Furthermore, the implementation of religious moderation education cannot be overlooked, as it can counter radical ideologies by strengthening tolerance values from an early age. Government programs like the "Strengthening the Pancasila Student Profile" in the Merdeka curriculum provide opportunities to introduce these values to young generations, ensuring they grow with a more inclusive understanding of differences (Daimah, 2022).

3. Interfaith Dialogue Strategies

Interfaith dialogue should not only focus on worship practices but also address broader humanitarian issues, such as morality and ethics. According to M. Siddik (Sidik, 2020), several dialogue models can be applied, including: a. Parliamentary Dialogue: Involving religious leaders at a global level to discuss cooperation and peace. b. Institutional Dialogue: Bringing religious organizations together to discuss community issues. c. Theological Dialogue: Addressing theological issues to gain a more objective understanding of religion. d. Community Dialogue: Encouraging cross-faith community cooperation in solving everyday practical problems.

4. Eliminating Negative Stereotypes

One of the main challenges in maintaining interfaith harmony is eliminating negative stereotypes about adherents of other religions. This can be addressed through public awareness campaigns that emphasize the common values of humanity across religions. Moreover, it is important to educate the public that extremist actions by individuals do not reflect the teachings of their religion as a whole.

5. Community Empowerment

A primary challenge in maintaining interfaith harmony is also the elimination of negative stereotypes against adherents of other religions, often caused by excessive and rigid exclusivism, along with a lack of understanding and interaction between groups. This frequently leads to tension and conflict. According to Huda (Huda, 2020), efforts to address this issue can be made through public awareness campaigns that emphasize common human values across

religions, using an inclusive approach involving religious leaders, youth, and the wider community to create a positive narrative about diversity. Additionally, it is crucial to educate society that the actions of extremists do not reflect the teachings of their religion as a whole. Education at various levels, from schools to communities, should emphasize tolerance and mutual respect. Interfaith discussion forums can also serve as an effective platform for bringing together various viewpoints, enabling society to understand and appreciate differences. Furthermore, the role of social media in spreading accurate and positive information is critical, given how quickly both correct and incorrect information can spread. Therefore, youth, as active social media users, should be involved in campaigns against hoaxes and issues related to ethnicity, religion, race, and inter-group relations (SARA). By building a strong and positive communication network, it is hoped that a constructive dialogue space can be created, allowing society to become more open and tolerant of differences.

By implementing these strategies, it is expected that interfaith harmony can be realized, creating a peaceful and harmonious society despite its diversity. These strategies can be implemented without necessarily eliminating exclusivism in religious understanding, as long as exclusivism is not applied rigidly and excessively.

CONCLUSION

The Qur'an, in a holistic manner, provides a theological foundation that supports various religious attitudes (exclusivism, inclusivism, and pluralism) with the primary aim of fostering social harmony. Exclusivism is often viewed as rigid; however, this attitude can strengthen theological identity and beliefs, serving as a solid foundation for interfaith communication. On the other hand, inclusivism and pluralism, by recognizing the truth values in various religious traditions, reflect the Qur'an's universal vision of the importance of dialogue and collaboration among human communities. This approach emphasizes that diversity is a divine blessing that should be celebrated and utilized as an opportunity to strengthen social bonds.

This research reveals the importance of a contextual approach in applying Qur'anic values to address the challenges of diversity. Inclusive and pluralistic approaches can serve as strategic foundations in education, public policy, and the development of a just society. Religious education based on inclusivist and pluralist values can be an effective instrument in creating a generation that respects differences, while public policies based on social harmony can reduce the potential for religion-based conflicts. Furthermore, interfaith dialogue guided by Qur'anic values offers a mechanism for profound and sustainable social transformation.

Further research is needed to explore how Qur'anic pluralism values can be translated into everyday practices within multicultural societies. An interdisciplinary approach that combines perspectives from theology, law, and

social psychology can provide new insights into how these values can be integrated into social, political, and cultural structures. Additionally, comparative studies across cultures can enrich the understanding of how Qur'anic pluralism is applied in various local and global contexts, thus creating a model of diversity that can be replicated.

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