

Eurasian Journal  
of Humanities and  
Social Sciences



## Strengthening the Values of Islamic Religious Educators in the Diversity of Inter-Tribal Relations in the Mining Ring Area Study in Central Halmahera Regency

Ahmadyani Saidiman<sup>1\*</sup>,

[ahmadyanisaidiman0760@gmail.com](mailto:ahmadyanisaidiman0760@gmail.com)

Muhammad Wardah<sup>2</sup>

Ansar Tohe<sup>3</sup>

**ABSTRACT**

This study aims to examine the strengthening of the values of Islamic Religious Education (PAI) in the framework of the diversity of inter-ethnic relations in the mining ring area of Central Halmahera Regency. The presence of the mining industry has triggered considerable demographic changes, marked by the influx of migrant workers from various ethnicities, such as Buton, Bugis, Javanese, and Sumatra, thus potentially causing social tensions between groups. With a qualitative approach through in-depth interviews, field observations, and documentation studies, this study involved informants consisting of religious leaders, traditional leaders, village government officials, local communities, and migrant workers. The findings of the study show that the values of PAI, including ukhuwah Islamiyah (brotherhood), tasamuh (tolerance), husnudzon (good prejudice), ta'awun (help-help), and islah (peace), have been internalized into a social practice that lives in the community. The mosque plays a role as a center for egalitarian social integration, where regional and tribal barriers are dissolved through the implementation of congregational worship, yasinan activities, and collective community service. This research also reveals that the strengthening of PAI values does not take place alone, but is strengthened through synergy with local Fagogoru wisdom, such as *Admit to Feeling Like a Man* (Burdening each other), *Courtesy re Yours* (glorify each other), and *Budi re Language* (communicate politely), which is in harmony with the teachings of Islam. Ritual *Cokaiba* It is clear evidence of acculturation between customs and religion as a means of da'wah as well as a tool for unifying culture. The village government also took part by implementing the Village Regulation (Perdes) on the prohibition of liquor and curfew restrictions as a form of social control based on religious values. The results of observations in the field show that there is an integrated settlement pattern without separation based on ethnicity, coffee shops function as the main public spaces for cross-cultural interactions, and help-help practices involving various tribes. These findings are corroborated by Émile Durkheim's theory of collective consciousness, John W. Berry's theory of acculturation, and Talcott Parsons' view of structural functionalism. Thus, social integration in the mining ring area does not occur by itself, but is formed through collaboration between local cultural values, religious solidarity, and various social mechanisms that have been institutionalized in the life of the people of Central Halmahera.

**Keywords:**

Strengthening PAI Values, Inter-Tribal Relations, Fagogoru and Social Integration



## I. Introduction

Central Halmahera Regency is one of the districts in North Maluku Province that in the last decade has experienced a very significant social transformation. The presence of a large-scale nickel mining industry, especially in the Weda Bay Industrial Estate and its surroundings, has dramatically changed the demographic, economic, and socio-cultural face of the region. The massive nickel mining activity attracts massive migration flows from various parts of the archipelago. In less than a decade, the mining ring area became a melting pot that accommodated dozens of tribal groups: Sawai, Weda, Tobelo, Ternate, Tidore, Java, Bugis, Makassar, Madura, Flores, and various other ethnicities coexisted in one narrow and dense social space (Ministry of Energy and Mineral Resources, 2023).

This condition creates its own challenges for social harmony. Differences in cultural backgrounds, languages, customs, and traditions are often a source of misunderstanding, suspicion, and even conflict. Several incidents of inter-ethnic tensions that have occurred in Halmahera are a historical reminder of how fragile social cohesion can be if it is not strengthened with a solid and deeply internalized foundation of religious values. Ironically, in the midst of the majority of the population of the mining area who are Muslim, the true practice of *ukhuwah Islamiyah* actually faces many obstacles. Tribal identity is often more dominant than Islamic identity. Group fanaticism, cultural exclusivism, and negative stereotypes between tribes are still firmly rooted in daily social life. In fact, the Qur'an emphatically states: 'O people! Indeed, We have created you from a male and a female, then We have made you into nations and tribes so that you may know each other (M. Quraish Shihab, 2010).

The verse contains a very clear message that tribal diversity is a *sunnatullah* of Divine decree with a noble purpose to strengthen friendship and know each other (*ta'aruf*), not to weaken each other (Wulandari & Hadinata, 2025; Siregar & Jamil 2024). These values should be the spirit of Islamic Religious Education in a

plural society (M. Quraish Shihab, 2010). Islamic Religious Education (PAI) as an education system that carries out the mission of forming a complete Muslim personality (*insan kamil*) has a strategic role in this context (Syifa & Alimi, 2023). PAI is not just a subject that transfers religious knowledge cognitively, but a process of value transformation that touches the affective and psychomotor dimensions of students and society at large. In Muhaimin's perspective, the ideal PAI is one that is able to reconstruct the paradigm of thinking of the people towards high social awareness, tolerance, and inclusion (Muhaimin, 2010).

However, the reality on the ground shows a significant gap between the ideals of PAI and social practices in the area around the mine. The values of PAI have not been optimally internalized in community life. Religious institutions such as mosques, *taklim* assemblies, and Islamic schools exist and are actively operating, but they have not been able to bridge the thick tribal barriers. This indicates that the approach and strategy to strengthen the value of PAI used is not contextual and has not touched the root of the problem. The context of the mine circle creates a social dynamic that is distinctive and different from the community in general. First, the very high mobility of the population due to the contract work system creates unstable and unrooted communities. Second, the fierce economic competition between local workers and immigrants creates social jealousy that has the potential to trigger conflict. Third, the shift in traditional values due to the entry of strong foreign cultural influences weakens local wisdom that has been the glue of society. Fourth, the striking economic gap between high-class workers (expatriates and experts) and lower-class workers (daily laborers and the surrounding community) creates social stratification that is prone to triggering friction (Muhammad Irwan, et al. 2025).

All of these factors make up a highly complex social ecosystem and require a religious coaching approach that is not only normative-textual, but also contextual, adaptive, participatory, and community-based.

Zakiyuddin Baidhawiy emphasized that effective religious education in a pluralistic society must be able to respond to social complexity by offering universal Islamic values that are relevant to real life (Zakiyuddin Baidhawiy 2005). Ahmad Syafi'i Ma'arif reminded that PAI, which is trapped in doctrinal and exclusive teaching, will actually exacerbate social polarization. On the other hand, PAI with a national and humanitarian perspective that prioritizes the values of monotheism, noble morals, justice, and brotherhood has great potential as a unifying instrument in a pluralistic society (Ahmad Syafi'i Ma'arif, 2012; Shofwan, & Munib, 2023).

Based on the above background, this research comes with a deep awareness of the urgency of strengthening PAI values as an instrument for fostering *ukhuwah* in the context of ethnic diversity in the mining ring area of Central Halmahera Regency. The strengthening of the values of PAI in question includes the dimensions of monotheism (belief in the oneness of Allah which underlies brotherhood), morality (social ethics that respect differences), *ukhuwah Islamiyah* (true brotherhood based on faith), tolerance (*ta'awun ala al-birri wa al-taqwa*), and social justice (*al-'is al-ijtima'iyah*). This research is expected to be able to make a real contribution to the creation of a harmonious, just, and empowered mining society within the framework of Islamic values that are *rahmatan lil 'alamin*.

Research on PAI and *ukhuwah* in plural societies has been mostly conducted in the context of formal schools in cities, Islamic boarding schools, or relatively homogeneous demographic communities. There has been no specific and in-depth study of strengthening the values of PAI in the context of mining circles with acute ethnic diversity, distinctive socio-economic dynamics, and dominant extractive industry pressures. Said Agil Husein Al-Munawar has indeed studied the dimensions of social *fiqh ukhuwah*, but the context is still very general and does not touch the reality of the industrial community (Said Agil Husein Al-Munawar, 2005). The characteristics of mining communities that are fundamentally different

from the general public in terms of mobility, heterogeneity, economic competition, and identity tensions demand a truly contextual research approach. Research that does not consider these contextual factors will not be able to produce relevant findings and applicable solutions.

Previous studies tend to separate the discourse of PAI as an educational practice with the theory of *ukhuwah* as a socio-theological construct, as well as the theory of multiculturalism as a socio-cultural framework (Hastuty & Das, 2025; Muzaki et al, 2026). There has been no systematic attempt to build a theoretical framework that integrates the three domains in one cohesive and contextual theoretical construct. Abudin Nata has emphasized the importance of moral development to build *ukhuwah*, but integration with the theory of multiculturalism and the context of the industrial community has not been touched (Abudin Nata, 2016). This research tries to fill this gap by building a theoretical synthesis between the theory of strengthening PAI, the concept of *ukhuwah Islamiyah* in the perspective of al-Quran and Sunnah, and *multicultural education theory*. The synthesis of these three domains is expected to result in a new analytical framework that is more comprehensive and contextual. There is no concrete model, strategy, or guide for strengthening PAI values designed specifically for plural communities in mining industrial areas. Ahmad Rifai has studied the social adaptation of indigenous peoples in Sulawesi's mining areas, but his focus is on local wisdom as a mediation of conflict, not on systematically strengthening the value of PAI (Ahmad Rifai, 2020).

This research is expected to produce a practical model that can be used as a reference for stakeholders ranging from school principals, PAI teachers, *taklim* council administrators, mosque *takmir*, to local governments in designing effective and contextual PAI-value-based *ukhuwah* development programs in similar areas. This research offers an integrative perspective that combines three domains of study that have been running in parallel and

separately: (a) Islamic ukhuwah theology based on the Quran and Hadith, (b) value-based pedagogy PAI as developed by Karyadi, L. W., et al. (2024). in the context of multicultural education, and (c) plural community theory in the context of extractive industries. The synthesis of these three domains resulted in a new analytical framework which in this study is referred to as the 'Transformative-Contextual PAI' model. Based on the above background, the formulation of the problem in this study is: *First*, How is the Diversity and Relations between Tribes in the Central Halmahera Mining Ring Area? *Second*, how is the application of relevant Islamic Religious Education values in fostering brotherhood between tribes in the Central Halmahera mining ring area?

## II. Methodology

This research uses a type of qualitative research with an educational phenomenological approach. Qualitative research is chosen because the researcher wants to understand the phenomenon of what the research subject experiences holistically, and by way of description in the form of words and language, in a specific natural context (Lexy J. Moleong, 2021). This approach is appropriate to explore the deep meaning behind inter-tribal interactions and the practice of ukhuwah values in the field (James A. Banks, 2008). The subject of the research is the person, place, or object that is the target of the research and provides the data information needed. Thus, the subjects of the research in this study are: Religious Leaders (Mosque Imams, Ustadz), Traditional Leaders, Community Leaders, and the general public/mine workers. The techniques in the research are, the observation of the researcher directly observing social activities in the community, interactions in the market, workplace, and worship activities in mosques to see the patterns of inter-tribal relationships, In-depth Interview: conducting open questions and answers with informants to explore their understanding and experiences related to ukhuwah, and occupancy study: collecting photos, recordings, and written documents that support the research data.

## III. Result and Discussion

### A. Strengthening Islamic Religious Education Values in the Diversity of Inter-Tribal Relations in the Mining Ring Area

Strengthening the values of Islamic Religious Education (PAI) in the diversity of inter-tribal relations in the Central Halmahera mining area is a crucial aspect that determines the creation of social harmony in the midst of industrialization flows and high population mobility. This study found that PAI values such as ukhuwah (brotherhood), tasamuh (tolerance), husnudzon (good prejudice), ta'awun (help-help), and islah (peace) are not only cognitively understood by the community, but have been internalized into real social practices in daily life. This internalization process takes place through three main pillars, namely religious institutions (mosques and religious leaders), synergy with local Fagogoru customary values, and support for village government policies that integrate religious values into formal regulations. The three pillars work simultaneously and reinforce each other, creating an effective social control system in maintaining inter-ethnic stability and harmony in the mining ring area. Here is a complete description of the three pillars.

#### 1. The Role of Religious Institutions and Religious Leaders in Building Social Integration

The description of the results of the research in this section focuses on the dynamics of social relations and the process of community integration that takes place in the midst of ethnic plurality in the mining ring area, especially in North Weda District. The descriptive data presented is sourced from the views of religious leaders, traditional representatives, village government officials, as well as real experiences of local communities and immigrant groups. The diversity of inter-tribal relations in the mining ring area of Central Halmahera Regency shows that there is a dynamic process of social interaction in the midst of multiethnic communities such as Buton, Bugis, Javanese, and Sumatra.

The results of the interview with Suid Soleman as the Imam of the Sagea Grand Mosque show that the development of the mining ring area has brought significant social changes to religious life and inter-ethnic relations in the community. The increasing number of immigrants from various tribes caused the worship spaces to become more crowded and heterogeneous. Nevertheless, the local community still shows an open attitude and accepts the immigrants as part of the brotherhood of fellow Muslims. Although in daily interactions there are sometimes small misunderstandings due to differences in communication accents and other social problems, these conditions do not develop into inter-tribal conflicts because the community still upholds the values of *ukhuwah Islamiyah*, *tasamuh* (tolerance), and *husnudzon* (good prejudice). Socio-religious activities such as *yasinan* and joint community service work are effective social integration media in strengthening the relationship between local communities and workers and migrants in the mining ring area.

The findings of the interview with Imam Suid Soleman about the effectiveness of the values of *ukhuwah*, *tasamuh*, and *husnudzon* in reducing friction between tribes in the mining ring area were strengthened by several facts on the ground. First, the confession of local residents of Anhar Kasim who actively invite immigrants to the mosque and participate in joint *tahlilan* activities proves that the mosque is truly a center of social integration. Second, the experience of Zulkifli migrant workers from Bugis who felt like their own children and found a new family in the mosque shows that the value of *ukhuwah* is not only a discourse, but internalized into a real practice. Third, the village government's policy of issuing a Regulation on the prohibition of alcohol and curfews strengthens the efforts of religious leaders in maintaining social order. Fourth, a similar phenomenon in West Pasaman (Sahrul & Daulai, 2025) proves that customary-religious synergy is an effective universal strategy in various mining areas of Indonesia. Thus, the results of the interviews are not isolated

findings, but part of a broader pattern of the effectiveness of strengthening PAI values in maintaining social harmony in multicultural societies

The results of the interview with Zulkifli as an immigrant worker from Bugis also strengthened this finding. He stated that the locals were very friendly, he was considered his own child by the boarding house owner, and was often given food. He also learned the Ternate Malay language slowly so that the adaptation was smooth and maintained manners according to religious teachings. Going to the mosque during the holidays really helps to erase the memory of hometown because you feel like you have a new family there. Religious activities in mosques also provide psychological support that helps workers reduce feelings of isolation while strengthening a sense of solidarity with the local community.

## 2. Synergy of Fagogoru Traditional Values and Islamic Teachings as a Social Control System

The researcher interviewed Farhat Jamal as the Chairman of the Mining Ring Tribe Association who also plays a role as a traditional leader in the region. He stated that this land is open to anyone who has good intentions to forage, as long as guests know how to carry themselves with the principle of "where the earth is trodden, there the sky is upheld", then the custom will definitely protect them. Tolerance is getting higher because circumstances force them to coexist, even with workers from China. Fagogoru's philosophy *asAdmit to Feeling Like a ManandCourtesy re Yoursin* line with the breath of Islam, so that they can work together with religious leaders to calm conflicts through the rules of life in society.

The statement shows that customary structures in the mining ring area apply an adaptive pattern of cultural inclusion through the combination of customary values and Islamic teachings in the social life of the community. Local values such as Fagogoru not only function as the cultural identity of the people of Central Halmahera, but also become a social instrument in building tolerance and

maintaining the regularity of interethnic relations. Thus, customs and religion are present as a system of social control that strengthens each other in creating security stability and harmony in the lives of multicultural communities in the mining area.

This mutually reinforcing mechanism can be observed concretely through rituals *Cokaiba* carried out by the Fagogoru community in Weda, Central Halmahera. The ritual is a cultural expression that also functions as a medium of da'wah and a form of love for the Prophet Muhammad SAW, where the procession combines elements of local culture with Islamic teachings such as dhikr, prayer, salawat, and recitation *Syarafal Anam* (Rakhmat, 2025, p. 1). Recent research reveals that rituals *Cokaiba* also serves as a means of symbolic communication that is loaded with the values of togetherness, linguistic politeness, respect for others, and the values of *Memoir Re Death* namely shame and fear of Allah in the context of local traditions (Rakhmat, 2025). A similar phenomenon is also found in West Pasaman Regency, West Sumatra, where traditional leadership structures *The Three Corners of Education* collaborate with MUI and religious organizations in mitigating the social impact of illegal gold mining (Sahrul & Daulai, 2025).

### 3. Village Government Policies and Social Relations Patterns of Local Communities with Migrants

The researcher interviewed Iksan Muhammad as the KIA Village Secretary who explained the social conditions of the community from the perspective of village government. He stated that the residence has been mixed, one boarding house can be inhabited by five different tribes without special boundaries, and foreign workers are also used to blending with the community. The positive impact of the economy is running fast, but the challenge is to control community diseases such as alcohol. The village government has enacted a Village Regulation (Perdes) on the prohibition of liquor and curfews to maintain order according to religious values. The results of

these interviews show that village governments seek to manage diversity through social and spatial policies that encourage community integration without ethnic segregation, while integrating religious values into formal regulations.

To strengthen the data, the researcher interviewed Anhar Kasim as a resident of Sagea. He stated that immigrant employees add sustenance to the village, especially for those who have boarding houses and sales. Their relationship is intimate, often drinking coffee and sharing cigarettes even though they are of different ethnicities. If there is a misunderstanding due to the tone of speech, they understand each other because they are different from their hometowns. Because they are both Muslims, they often invite immigrants to the mosque during the azan. Through tahlilan and prayer of salvation, they get to know other tribes and feel like they have a new family. This statement indicates that local communities are building inclusive and pragmatic patterns of social relations with migrants. Social acceptance is not only driven by economic factors, but is also strengthened through daily interactions such as gathering at coffee shops, religious activities, and social traditions of the community.

The results of field observations in North Weda District from February to April 2026 reinforce these findings. Community settlement patterns tend to blend without strict ethnic segregation, especially in the area of workers' boarding houses. Coffee shops are the main social space where cross-ethnic workers interact using North Maluku Malay as a *Lingua franca*. In the mosque environment, the prayer shaf blends without distinguishing regional origin, with sermon material that consistently emphasizes the importance of Islamic ukhuwah. Researchers also observed the practice *ta'awun* (help-help), such as local residents who visit and give food to migrant workers who are sick. The presence of workers from various ethnic backgrounds has transformed the area around the mine into a *Melting pots* social dynamic, supported by the synergy between Fagogoru traditional values,

village government policies, and the openness of local communities.

The results of this research are strengthened by Émile Durkheim's theory of social integration of collective consciousness, John W. Berry's acculturation theory of the adaptation of immigrants who maintain their original identity but are able to integrate with local culture, and Talcott Parsons' perspective of structural functionalism which affirms that customary institutions, village governments, and religious institutions function as instruments of social control that maintain the stability of a pluralistic society (Durkheim, 1984; Berry, 1992; Parsons, 1951). Thus, social integration in the mining area does not occur naturally, but is formed through synergy between local cultural values, religious solidarity, and institutionalized social mechanisms in people's lives.

#### IV. Conclusion

Based on the results of the research that has been described, it can be concluded that the strengthening of Islamic Religious Education (PAI) values in the mining area of North Weda District, Central Halmahera, plays a very significant role in maintaining harmony between tribal relations in the midst of industrialization and high population mobility. PAI values such as ukhuwah Islamiyah (brotherhood), tasamuh (tolerance), husnudzon (good prejudice), ta'awun (help-help), and islah (peace) are not only understood cognitively, but have been internalized into real social practices in daily life. The findings of an interview with the Imam of the Great Mosque of Sagea, Suid Soleman, show that despite the increase in the number of immigrants from various tribes such as Buton, Bugis, Javanese, and Sumatra, which makes the worship space more heterogeneous, the local community remains open and accepts immigrants as brothers and sisters. Socio-religious activities such as yasinan and joint community service work have proven to be effective as a medium of social integration that strengthens the relationship between local residents and immigrants, as well as reducing

small friction due to differences in accents or minor social problems so that they do not develop into inter-ethnic conflicts.

This study also found that the success of strengthening PAI values does not stand alone, but is supported by the synergy of three main pillars, namely religious institutions (mosques and religious leaders), local customary values (Fagogoru philosophy), and village government policies. Fagogoru's philosophy with values such as Ngaku re Rasai (mutual respect), Sopan re Hormat (mutual respect), and Budi re Bahasa (good speech) proved to be in line with Islamic teachings and became an adaptive social control instrument. The Cokaiba ritual which combines elements of local culture with dhikr, prayer, and salawat is a concrete example of customary-religious acculturation as a medium of da'wah and cultural integration. On the other hand, the village government issued a Village Regulation (Perdes) on the prohibition of liquor and curfews as a formal regulation that integrates religious values. The results of field observations also strengthen this finding, where settlement patterns blend without ethnic segregation, coffee shops become the main social space with North Maluku Malay as the lingua franca, as well as ta'awun practices such as visiting sick migrant workers.

#### References

1. Abudin Nata. (2016). *Sufism and noble character*. Raja Grafindo Persada.
2. Ahmad Rifai. (2020). *Social adaptation of indigenous peoples in the Central Sulawesi mining area* [Dissertation, UIN Alauddin Makassar].
3. Ahmad Syafi'i Ma'arif. (2012). *Islam in the frame of Indonesia and humanity: A reflection of history*. Mizan.
4. Banks, J. A. (2008). *An introduction to multicultural education* (4th ed.). Pearson.
5. Berry, J. W. (1992). *Acculturation and adaptation in a new society*. *International Migration*, 30(S1), 69-85.
6. Durkheim, E. (1984). *The division of labor in society*. Free Press. (Original work published 1893)

7. Hastuty, A., & Das, S. W. H. (2025). Construction of intercultural dialogue through multicultural education approach: A comprehensive review of Islamic Religious Education perspective. *International Journal of Health, Economics, and Social Sciences*, 7(1). <https://doi.org/10.56338/ijhess.v7i1.6717>
8. Karyadi, L. W., et al. (2024). Transformation of the community around the mine. University of Mataram Press.
9. Lexy J. Moleong. (2021). Qualitative research methodology (Rev. ed.). Remaja Rosdakarya.
10. M. Quraish Shihab. (2010). Insight of the Quran: Tafsir maudhu'i on the various problems of the ummah. Mizan.
11. Ministry of Energy and Mineral Resources. (2023). National nickel production report 2022. Ministry of Energy and Mineral Resources.
12. Muhaimin. (2010). Reconstruction of Islamic education: From the paradigm of development, institutional management, curriculum to learning strategies. Raja Grafindo Persada.
13. Muhammad Irwan, et al. (2025, November 21). The paradox of natural wealth and socio-ecological inequality. Inilah.com. <https://www.inilah.com/paradoks-kekayaan-alam-dan-ketidaksetaraan-sosial-ekologis>
14. Muzaki, M., Firdaus, S., & Mustajab, D. (2025). Revitalizing the value of tolerance in Islamic Religious Education (PAI) learning to face the challenges of multiculturalism. *Journal of Educational Sciences*, 9(6), 5804–5813. <https://doi.org/10.31258/jes.9.6.p.5804-5813>
15. Parsons, T. (1951). The social system. Free Press.
16. Rakhmat. (2025). The Cokiaba ritual: Communication and da'wah study in the Vedas, Central Halmahera Regency [Dissertation, Alauddin State Islamic University Makassar].
17. Sahrul, & Daulai, A. F. (2025). The local wisdom of indigenous communities, religious leaders, and intellectuals in mitigating the social impacts of illegal gold mining in West Pasaman, West Sumatra. *MIQOT: Journal of Islamic Sciences*, 49(1), 50-73. <http://dx.doi.org/10.30621/miqot.v8i1.1375>
18. Said Agil Husein Al-Munawar. (2005). Fiqh interreligious relations. Ciputat Press.
19. Shofwan, I., & Munib, A. (2023). Pendidikan karakter sosial Qur'ani: Studi tafsir Surat Al-Hujurat Ayat 11–13. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 13(1), 72–84. <https://doi.org/10.33367/ji.v13i1.3500>
20. Siregar, R. R., & Jamil, M. (2024). Konsep multikulturalisme dalam Surah Al-Hujurat ayat 13 perspektif Tafsir Ibnu Katsir. *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an dan Tafsir*, 4(1), 391–403.
21. Syifa, G. K. N. F., & Alimi, M. Y. (2023). Internalisasi nilai-nilai agama dalam membentuk karakter anak. *Solidarity: Journal of Education, Society and Culture*, 12(1), 58–67. Universitas Negeri Semarang. <https://journal.unnes.ac.id/sju/solidarity/article/download/71451/24755>
22. Wulandari, T., & Hadinata, A. B. (2025). Values of tolerance education Q.S Al-Hujurat verse 13: Maudhu'i studies in Tafsir Ibnu Katsir. *Jurnal Riset Ilmu Pendidikan*, 5(2), 429–438. <https://doi.org/10.56495/jrip.v5i2.1039>
23. Zakiyuddin Baidhawiy. (2005). Religious education with a multicultural perspective. Erlangga.