

Building Tolerance Between Religious Communities: Problems of Nyepi and the Construction of Places of Worship from the Perspective of the Qur'an

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Abstract: This paper explains how to build tolerance between religious communities that raises the issue of the problematic Nyepi and the construction of places of worship, then how the verses of the Qur'an become an offer or solution to this problem. This research method is a literature review and data related to the existing conflict. Using analytical and descriptive methods to find the right answer or formulation of the problem that has been explained. The celebration of Nyepi which in recent years coincides with the month of Ramadan has become a concern for the Balinese people. Then the conflict over the construction of worship which is the cause of tension between the minor and major communities is also a concern. The Qur'an provides a solution to realize harmony and religious tolerance. Even this is stated in the 1945 Constitution and government laws. There are discussions and education about the importance of maintaining harmony such as the task of the Interfaith Harmony Forum (FKUB) which unites leaders of each religion. Understanding the verses of tolerance makes community life safe and peaceful.

Keywords: Nyepi, places of worship, tolerance

Introduction

Indonesia is a country with very high religious, ethnic, and cultural diversity. (Ruslan & Rosana, 2024) In terms of religion, Indonesia recognizes six official religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, as well as various other beliefs. (Trisna et al., n.d.) This reality makes Indonesia one of the most pluralistic countries in the world, both in terms of belief and religious practice. (Fitriani, 2020) This diversity is a wealth that must be maintained, but at the same time it is a challenge in building a harmonious social life. (Saleh, 2020) The motto "Bhinneka Tunggal Ika" (different but still one) is an important foundation in realizing unity amidst this diversity. (Maefa et al., 2023) The importance of maintaining harmony between religious communities cannot be separated from the context of Indonesia's diversity. (Siregar et al., 2022) In various regions, people of various religions live side by side in one environment. One area that has complex dynamics of interfaith relations is Bali, where Hindus are the majority and Muslims are the minority. (Hasan, 2016) Although the relationship between the two is generally well established, problems still arise that require an attitude of tolerance, understanding, and intensive dialogue. One of the issues that often arises is related to the celebration of Nyepi Day.

Nyepi Day is a holy day for Hindus which is commemorated with total silence. On that day, Hindus carry out the Catur Brata Penyepian, namely amati geni (not lighting fires), amati karya (not working), amati lelungan (not traveling), and amati lelangan (not enjoying entertainment). (Anom et al., n.d.) This silence is comprehensive and even has an impact on social activities of people outside of Hindus. Spiritually, Nyepi aims for self-introspection, meditation, and purification of nature. (Wahdah, 2019) However, the implementation of Nyepi often causes controversy, especially when it intersects with the obligations of Muslims such as congregational prayer and the call to prayer. This kind of tension requires a deeper understanding of the concept of tolerance and mutual respect in religious life. (Wahdah, 2019)

In addition to the Nyepi celebration, another problem that often occurs is the obstacle in the construction of houses of worship for religious minority groups in an area. Rejection of the construction of places of worship is usually caused by administrative, social, or even religious prejudice (Wahdah) reasons. In fact, freedom of religion and the right to worship are constitutional rights of every citizen which are also guaranteed in Islamic teachings. These obstacles indicate the need for interfaith dialogue and strengthening the values of tolerance to maintain harmony amidst religious diversity in Indonesia. (Aditya, n.d.)

Based on this background, this article aims to examine two main issues, namely the controversy surrounding the Nyepi celebration and obstacles in the construction of places of worship, using the approach of universal values in the Qur'an. The author wants to show that the Qur'an as a guideline for the lives of Muslims highly upholds the values of tolerance (tasamuh), justice, ukhuwah insaniyyah (brotherhood among humans), and the importance of deliberation in resolving socio-religious conflicts. By understanding these values, it is hoped that religious communities in Indonesia can live side by side peacefully, fairly, and respect each other amid differences in belief.

Research Method

This study uses a library research method approach, which is a research method carried out by examining various sources of literature that are relevant to the topic of discussion. Looking for information related to the Nyepi celebration that is side by side with the worship of other religions and the conflict over the construction of houses of worship. This method involves an in-depth analysis of the verses of the Qur'an related to the discussion, namely religious harmony and tolerance. Researchers identify patterns, themes, and meanings that emerge from these verses to gain a better understanding of how to realize religious harmony and tolerance in Indonesia. The method used is descriptive analytical related to the essence of Nyepi and realizing interfaith tolerance and handling the construction of houses of worship.

Result and Discussion

Problems of Tolerance during Nyepi Celebration

- a. Brief explanation of Nyepi Day and the meaning of silence in Balinese Hindu tradition.

Nyepi Day is one of the major religious holidays for Hindus in Indonesia. This holiday is held to welcome the Saka New Year. Etymologically, the word "nyepi" means silent, so the celebration of Nyepi Day is celebrated with silence. Nyepi Day is the Hindu New Year based on the Saka calendar which began in 78 AD (Arka, 2021). The background of the Saka New Year which was inaugurated at the time of the coronation of King Kaniska I in India and then spread to Indonesia, brought about very big and fundamental changes for the Indonesian nation. Before the arrival of Hindu influence, the Indonesian archipelago was still illiterate, they lived in a prehistoric natural atmosphere. Since the entry and acceptance of Hinduism, many kingdoms have been established, the oldest of which is the Kutai Kingdom on the island of East Kalimantan with its King named Mulawarman. (Gateri, 2021)

Before Nyepi, the Melasti and Tawur Kesanga ceremonies are held. The Melasti ceremony is to eliminate the suffering of the community, to release the poverty and dirtiness of the community. In the Nyepi holiday guidebook, it is explained that the Melasti ceremony aims to purify statues, pratima, nyasa or pralingga, such as the statues of Brahma, Vishnu, Shiva, Ganapati and so on. All of these are media that focus the mind in worshiping Hyang Widhi or His manifestation. Furthermore, asking for Tirtha Amerta, in order to obtain safety, happiness and welfare in life. Furthermore, Tawur Kesanga is tawur for the safety of living beings, namely to neutralize the forces of nature so that the rotation of nature is not shaken. (Gateri, 2021)

Hindus during Nyepi, perform the Catur Brata Penyepian, namely as follows:

1. Amati Geni, namely not lighting fires or lamps including the fire of lust which contains the meaning of self-control from all forms of anger.
2. Amati Karya, which means not carrying out physical activities or work and the most important thing is to carry out spiritual activities for self-purification.
3. Amati Lelungan, which means not traveling, but always introspecting or self-awareness by focusing the mind on astiti bhakti before Hyang Widhi/ Ista Dewata.
4. Amat Lelanguan, which means not holding entertainment or recreation aimed at having fun, but diligently training the soul to achieve high spiritual productivity.

The implementation of Catur Brata Penyepeian is strictly and carefully monitored by the village or banjar pecalang under the coordination of the local village or banjar Prajuru and appeals to the local government and its staff to coordinate with other communities through FKUB (Religious Harmony Forum) so that they can adapt to the success of the implementation of Brata Penyepeian such as: no loudspeakers during prayers and no turning on the clock at night. However, there are exceptions for those who are suffering or sick and need services for safety and other things for humanitarian reasons.(Arka, 2021)

On Nyepi Day there are values contained in it, one of which is the religious value that emphasizes introspection and self-cleansing in order to achieve purity and spiritual balance carried out by the Hindu community. They are taught to focus their minds and control human desires, and are able to improve their spirituality and be far from negative influences. Nyepi provides respect and honor to the Creator and all living things.(Sumiati, 2022)

- b. Case study: Muslims are asked to perform tarawih at home during Nyepi — Hindu perspectives and reactions of some Muslims and Violations during Nyepi

Nyepi is an important holiday for Hindus in Bali, this day there is total silence where Hindus carry out the Catur Brata Penyepeian. All activities on the island stop creating a very distinctive calm atmosphere. However, at some times, this holiday coincides with other religious worship. For example, it coincides with the month of Ramadan. At times like this, challenges arise in maintaining social harmony amidst the different worship needs of the Muslim community in Bali. In March 2024, the meeting between Nyepi Day and the month of Ramadan brought its own challenges in maintaining harmony between religious communities in Bali. Nyepi, which is known for the absolute silence expected when Nyepi carries out the Catur Brata Penyepeian, clearly this is contrary to the habit of Muslims who perform congregational prayers with loud voices using a megaphone or loudspeaker, especially at night. Hindus embrace total silence during Nyepi and while Muslims begin the first tarawih prayer as part of the preparation for Ramadan.(Tantri, n.d.)

Halili from Setara Institute stated that Nyepi Day is an obligation for Hindus according to their teachings. Then tarawih prayer is a sunnah worship that is carried out throughout the month of Ramadan. Halili said that Muslims should be able to adjust themselves to respect Nyepi which only lasts one day. Tensions like this can occur if there is no understanding of the meaning of each ritual. In dealing with the differences in the ritual needs of the two religions, policies that prioritize cooperation between religious communities are very important. One of the main policies is the recommendation for Muslims to perform tarawih prayers at home or the nearest mosque, with special provisions so as not to interfere with Hindu worship. Its implementation is strictly regulated, such as walking without making noise, accompanied by Pecalang who are tasked with maintaining security during Nyepi. In addition, to maintain the sanctity of Nyepi, lighting during tarawih prayers is also limited so that it is not glaring.

Another conflict problem is the occurrence of violations during Nyepi Day. Nyepi violations occurred in Loloan Timur Village, Jembrana District which went viral on social media. In the videos circulating, the people of Kampung Loloan are seen carrying out their usual activities during Nyepi, including cycling, riding motorbikes and even buying and selling activities. This has raised negative comments and become the focus of various parties. They even lit firecrackers during Nyepi.(Suadyana & Adi, n.d.) This action is certainly a form of intolerance between religious communities and is not in accordance with the values of religious principles.

- c. The importance of communication between religious communities in dealing with differences in worship traditions.

Nyepi Day is not always celebrated on the same day and date every year. Several times, this holiday falls on Friday (Muslim worship day) and Sunday (Christian worship day, both Protestant Christians and Catholic Christians). So in several of these moments, dialogue between religious communities through their leaders is built to reach a common agreement so that Nyepi Day can take place solemnly and people of other religions can still carry out their worship without reducing its solemnity.(Cakranegara, 2022)

There is a form of communication with fellow or inter-religious leaders to realize cooperation for these two religions. The Bali government works closely with socio-religious organizations, such as the Indonesian Ulema Council (MUI) Bali and the Parisada Hindu Dharma Indonesia (PHDI), which play a key role in facilitating dialogue and creating a conducive atmosphere. Collaboration between these organizations aims to strengthen mutual respect between religious communities, while preventing tensions that could damage peace. Good communication and good policies can reduce the potential for conflict, making the meeting between Nyepi and Ramadhan an opportunity to strengthen unity in diversity.(Tantri, n.d.)

Furthermore, regarding the conflict over violations of Nyepi Day in the Jembrana area, the Jembrana Interfaith Harmony Forum (FKUB) held a coordination meeting at the Jembrana Regent's Official Residence. Then Governor Koster met with the MUI, figures from Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, and other organizations. The Bali Governor acknowledged that the violations that occurred while Hindus were carrying out tapa brata on Nyepi Day were indeed inappropriate.(Meliana, n.d.) Meeting with fellow religious figures aims to realize a life that respects each other's beliefs. This certainly stems from good character. As human beings, of course, we know that all religions are true and how we are able to respond to these differences.

Problems of Building Places of Worship

In recent years, the construction of places of worship in Bali has become a conflict in society. There are several groups of Hindus who reject the construction of prayer rooms or anything else. They have the same thoughts as hardline Muslims in Java, who discriminate against minorities there and reject the construction of churches (the case of the raid and destruction in Jogja by radical Muslims). For fanatical Muslims, they try to protect their space from different sharia. Likewise, in the end, how Hindus feel the need to prevent, stem the influence or understanding from outside Hinduism that can damage the stability of local religion and culture. Excessive fanaticism in hardline Muslims causes them to be dwarfed by their own understanding by closing themselves off and rejecting knowledge that comes from outside that is considered not in accordance with their understanding.(Rustam, n.d.)

Freedom of religion is guaranteed and protected by law and human rights, so freedom of religion is the freedom for everyone to practice religion, and has an impact on differences of opinion between one religion and another, especially those related to theology and dogmatics, for example about salvation and justification. Bringing together and bridging differences between religions and between religious communities is a difficult and sensitive matter, if not pursued with mutual respect, tolerance and persuasive.(Faridah, 2018) The Republic of Indonesia is a country that guarantees the right to freedom of religion and worship as regulated in Article 29 of the 1945 Constitution. The concept of harmony in religious life includes 3 harmonies, namely: harmony within religious communities, harmony between people of different religions, and harmony between (leaders) of religious communities and the Government. These three harmonies are commonly referred to as the term "Tri Religious Harmony".(Faridah, 2018)

The practice of religious life, namely religious tolerance, is one of the foundations of society and is something that is respected by everyone and is something that is accepted as it is. Human rights and religion must go hand in hand. So that every human being certainly has good morals in community life, by upholding tolerance and maintaining harmony among people. The existence of fanaticism in religion gives rise to various kinds of conflicts so that there is slackness and distrust among fellow citizens. Tensions between people will arise and each other will feel threatened. By realizing an attitude of tolerance and acknowledging that all religions are good and true, it will create a safe and peaceful life together.(Fatmawati, 2011)

In building a place of worship, written permission is needed and must meet the specified requirements. In addition, there needs to be communication between the people of each religion and the local community to create comfort and trust in the local community. The Interfaith Harmony Forum (FKUB) has an important role here, they must be able to mediate between the majority and minority communities. They must be able to realize decisions fairly to both parties so that conflict does not occur. In some places such as Bali and Cilegon, they still strongly believe in their ancestors and ancestors so they

try to maintain and protect the sanctity of their place. However, in the perspective of Indonesian law, this is not in line with the freedom of religion and worship. The government and local customary leaders should be able to evaluate the community on local policies and educate about the importance of pluralism.(Putri et al., 2024)

Solutions and Offers from the Perspective of the Qur'an

In facing the challenges of harmony between religious communities, the Qur'an provides various principles and values that can be used as guidelines for creating harmony. Here are some solutions taken from the verses of the Qur'an and the interpretations of figures related to the meaning of tolerance.

Principles of Religious Freedom.

The Qur'an emphasizes the principle of religious freedom in Surah Al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ

"There is no compulsion in religion; indeed, the right way is clearer than the wrong way astray."

This verse reflects the basic principle of individual freedom to determine one's beliefs without pressure from anyone. This view is in line with the idea that religious diversity is part of God's will that must be respected and protected. In this regard, Hasiolan Nasution emphasized that religious freedom is a basic right that must be guaranteed to avoid friction and conflict between religious communities.(Nasution, 2020)

According to Ibn Kathir's interpretation, the verse about the prohibition of forcing someone to embrace Islam shows that the truth of Islam has been proven through clear and strong evidence and arguments. Therefore, there is no need to force beliefs on others. If someone's heart has been closed by God's will, namely his hearing and sight have been locked, then forcing him to accept Islam will not bring any benefit.(Katsir, n.d.)

In line with that, Buya Hamka in Tafsir Al-Azhar emphasized that Islam prohibits coercion in matters of belief. Islam actually encourages humans to think and reflect deeply on the truth of the message brought by the Prophet Muhammad SAW. For him, coercion will only produce false faith, which is not based on awareness and appreciation, and even has the potential to cause social conflict.(Ansari I, 2020)

The Command to Respect Other Religions

In the current context, tolerance is generally understood as an open attitude, full of awareness, and appreciation of the beliefs and views of others. UNESCO defines tolerance as an attitude of mutual respect, acceptance, and respect in the midst of cultural diversity, freedom of expression, and diverse human characters. Tolerance is not enough to be emotional, but must be supported by a broad understanding, especially regarding the religious context. With adequate insight, a person will be more accustomed to being open, respecting differences, establishing dialogue, and respecting freedom of religion and thought.(A Amiruddin, n.d.)

In Islam itself, the teachings of tolerance are firmly emphasized. Muslims are prohibited from interfering with or degrading the teachings and religious practices of others. One of the verses that provides a strong basis for this is the QS. Al-An'am verse 108, which reads:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ

"And do not criticize their worship other than Allah..."

According to Quraish Shihab's interpretation, this verse contains an invitation to Muslims to maintain the sanctity of their own religion while still creating a safe and harmonious atmosphere in interfaith relations. Given that humans are easily provoked, Allah SWT forbids Muslims from insulting or belittling the religion and deeds of others, so as not to cause conflict and strife that damages social life.(Shihab, 2003)

Principles of Justice and Coexistence

Surah Al-Mumtahanah verse 8 states:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الدِّينِ لَمْ يُقَاتِلُوْكُمْ فِىْ دِيَارِكُمْ

“Allah does not forbid you to do good and to be just towards those who do not fight you in matters of religion or expel you from your homes. Indeed, Allah loves those who are just.”

The verse emphasizes the importance of the principle of justice in interacting with followers of other religions. Justice is the main foundation in creating harmonious and respectful social relationships. In this case, the author of the article in the JASNA journal emphasized that the approach through deliberation and mutual forgiveness are concrete steps to achieve peace between groups. (Idris, 2021)

According to Wahbah az-Zuhaili, the meaning of this verse is that Allah SWT does not forbid Muslims to do good to non-Muslims who have entered into a peace agreement, as long as they do not fight against Muslims and do not help those who are hostile to them. An example is the peace agreement between the Prophet Muhammad SAW and the Khuza'ah tribe and other groups, where they agreed to live side by side without hostility.

In this context, Allah SWT provides an explanation regarding who among non-Muslims may be treated well and fairly by Muslims. This interpretation also refers to the real practice exemplified by Rasulullah SAW and his friends in establishing peaceful relations with non-hostile outsiders. This attitude is an example in social life and strengthens the values of universal brotherhood taught by Islam, which includes not only fellow Muslims, but also adherents of other religions who live in peace. (Terjemahan Tafsir Al-Munir - Wahbah al-Zuhaili, n.d.)

Values of Tasamuh (Tolerance) and Ukhuwah Insaniyyah (Brotherhood of Mankind)

The Qur'an also promotes the value of tasamuh or tolerance in interactions between religious communities. Tolerance is not just passive tolerance, but also active in building good relationships. Contemporary scholars such as Fazlur Rahman emphasize that Islam teaches human brotherhood, where all humans are brothers regardless of religious or ethnic background. Deliberation is one way to resolve socio-religious conflicts, where all parties can express their opinions openly and seek joint solutions. (H. Agus Mukmin, 2021)

The Importance of Deliberation in Dealing with Socio-Religious Conflict

Deliberation is a method that is highly recommended in Islam to resolve differences of opinion. In the context of conflict between religious communities, deliberation can be an effective means to reach agreement and avoid violence. In his research, Hasiolan Nasution shows that deliberation must be carried out with a spirit of mutual respect and understanding of differences, so that it can reduce the potential for conflict. (Nasution, 2020) By implementing the principles of religious freedom, respect for other beliefs, justice, and the values of tolerance and brotherhood, Muslims can contribute to creating harmony between religious communities. Dialogue and deliberation are key in dealing with socio-religious conflicts, so that religion can be a solution, not a source of division.

Conclusion

Tolerance between religious communities is an important foundation in maintaining social harmony amidst the diversity of Indonesian society. Cases such as the controversy over the implementation of Muslim worship during Nyepi Day in Bali and the rejection of the construction of houses of worship by the majority group in several regions show that there are still serious challenges in the practice of tolerance in the field. The celebration of Nyepi, which requires total silence, often clashes with the needs of worship of other religious communities, especially Muslims during the month of Ramadan. Likewise, excessive religious fanaticism also complicates the permitting and construction of places of worship for minority groups.

The Qur'an as a guideline for the lives of Muslims has truly provided a strong foundation in upholding the values of tolerance (tasamuh), religious freedom, justice, and ukhuwah insaniyyah (brotherhood among human beings). Verses such as QS. Al-Baqarah: 256 which emphasizes "there is no compulsion in religion", as well as the recommendation to conduct dialogue in a good manner (QS. An-Nahl: 125), show that Islam prioritizes a peaceful attitude and respects differences in beliefs. Solutions to socio-religious conflicts of this kind can be sought through interfaith communication,

active involvement of the Interfaith Harmony Forum (FKUB), and public education about the values of pluralism and the constitutional rights of citizens to worship. Intensive dialogue between religious leaders and fair policies from the government are also needed to prevent social friction. By understanding and implementing the values of the Qur'an contextually and inclusively, it is hoped that religious communities in Indonesia can live side by side peacefully and respect each other within the framework of diversity.

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