

Implementation of the Tasamuh Concept in a Sociological Perspective in a Multicultural Society

Nazar Naamy, Imam Muhayat

(nazarnaamy72@uinmataram.ac.id, imammuhayat2013@gmail.com)

Abstract:

Religion from the beginning by sociologists is believed to have links with other social institutions. Sociology studies religion not only in its social dimension, but also in its individual dimension. In tasamuh: There are elements of respect, appreciation and sympathy. Tasamuh is very important, especially in the life of a heterogeneous or plural society, especially in religious life. The concept and reality of tasamuh practice varies from region to region in Indonesia. As for this research, we will examine the concept of tasamuh in the perspective of the sociology of religion in multicultural society in Bali and Indonesia in general. This research uses a website study approach in a qualitative approach, in a case study design. Data collection techniques are used by conducting website research, participant observation, and documentation. From the explanation above, there are wisdoms of tasamuh behavior found in multicultural society in Bali, namely; a sense of calm arises in oneself and others, makes it easier to solve problems that seem difficult to others, gets more and more friends, makes relationships easy, if you have trouble, lots of people will help.

Keywords: Tasyammuh. sociology of religion. multicultural society

Agama sejak awal oleh para sosiolog diyakini mempunyai kaitan dengan institusi-institusi sosial lain. Sosiologi mempelajari agama bukan hanya dalam dimensi sosialnya, melainkan juga dimensi individualnya. Dalam tasamuh terdapat unsur menghormati, menghargai dan simpati. Tasamuh ini sangat penting, apalagi dalam kehidupan masyarakat yang bersifat heterogen atau majemuk, terutama dalam kehidupan beragama. Konsep dan realita praktik tasamuh dari daerah ke daerah di Indonesia berbeda-beda. Adapun dalam penelitian ini akan mencermati, konsep tasamuh dalam perspektif sosiologi agama di dalam masyarakat multikultural di Bali dan Indonesia secara umum. Penelitian ini menggunakan pendekatan studi website dalam pendekatan kualitatif, dalam rancangan studi kasus. Teknik pengumpulan data digunakan dengan mengadakan penelitian website, observasi partisipan, dan dokumentasi. Dari pemaparan di atas terdapat hikmah perilaku tasamuh yang ditemukan di masyarakat multikultural di Bali yaitu; timbul rasa tenang pada diri sendiri dan orang lain, memudahkan penyelesaian persoalan yang nampak sulit bagi orang lain, mendapatkan teman yang semakin banyak, mudah mendapatkan relasi, jika mendapat kesulitan, akan banyak orang yang menolong.

Kata Kunci: Tasamuh. sosiologi agama. masyarakat multikultural

I. INTRODUCTION

Religion becomes an institution in a socio-cultural perspective. Religion also has a long history when viewed from its history. There is the term heavenly religion and there is also an ardl religion. Haidar Putra Daulay (2014), the essence of religion is the belief in the existence of a powerful God, who is obeyed by His servants. Religion in terms of etymology is customs, regulations, laws, obedience and obedience, vengeance, leaving God, reckoning the doomsday, and religious advice (Hassan Sadily, Encyclopedia, 105:1980).

Sociology places religion as a part of the social phenomena present in society. Religion has an individual dimension as well as a social one. Sociology has paid great attention to this religious phenomenon since its inception. A person's religious beliefs have a big impact not only on his own life, but can also have a social impact. Sociology of religion emerged as a part of sociology which discusses religion. Religion in the paradigm of social facts is placed in the structure as part of the norms in society, namely religious norms. In general, the sociology of religion in this case studies the wider society by focusing on religion and its influences. Muhamad Fajar Pramono (2:2017), the sociology of religion studies the role of religion in society; practice, historical setting, development and universal themes of a religion in society.

In general, the sociology of religion is a science that studies religious phenomena using perspectives, approaches, and sociological explanatory frameworks. The study of the sociology of religion focuses on religious groups or organizations, the behavior of individuals within these groups, and how religion relates to other social institutions. Islamic figures in the Sociology of Religion include the name Ibn Kaldun. In his *Muqadimah*, Ibn Khaldun underlines history and social science that there is a continuity between ancient and medieval times and is very much reflective of modern sociology. Social change and community dynamics follow empirical laws found and reflect activities and economic climate that are in line with reality.

Muhamad Fajar Pramono (2017) in Indonesia itself, at first sociology was only studied in universities as a pure science. However, then there were a number of things that did not go well due to various obstacles, especially social problems, so the study of social sciences is very important to overcome this. Especially now, there are many issues and practices of understanding radicalism. Things that can be completed include the sociology of religion approach.

The word *tasyammuh* comes from the Arabic language which means generous, broad-minded. In the Big Indonesian Dictionary, *tasamuh* means broad-mindedness, broad-mindedness, tolerance. The meaning of *tasamuh* is an attitude or act of broadening the chest, tolerance in dealing with differences, both opinions, beliefs and religion.

Multiculturalism literally means cultural diversity. In the Big Indonesian Dictionary (KBBI), multicultural means that the diversity of Islamic culture is sent down to earth for all mankind, as well as acting as a blessing for all of nature. The concept of Islamic teachings really refers to things that are humanist in nature, have concern for humans. Haidar Putra Daulay (2014), in the view of Islam which is based on the Koran there are those who show that the recognition of the existence of all human beings without exception, carrying out human relations in the form of human relations (*hablum minannas*) is something that is not prohibited and even recommended when one sees the many positive impacts. .

Quoted from the official website of the Indonesian Ministry of Education and Culture, the term multicultural society consists of three words, namely community, multi, and cultural. Society means a unit of human life that interacts according to a certain system of customs that is continuous and bound by shared feelings. Lathifah, Z. K., Setyaningsih, S., & Wulandari, D. (1983-1998: 2022), multi means many or diverse, cultural means culture. So, a multicultural society is a society that consists of many cultural structures.

The root of multiculturalism is culture. The large number of cultural structures is due to the fact that many ethnic groups have their own cultural structures, which are different from the cultures of other ethnic groups. In essence, the concept of a multicultural society is a society that has many ethnic groups and cultures with various customs. Within the framework of coexisting side by side with each other who are equal and interact with each other in a socio-political unitary order. Indonesian society is a multicultural society. This is evidenced by the many tribes and cultures.

According to the 2010 BPS census, there are 1,340 ethnic groups in Indonesia. In the Javanese, not all cultures are the same. Even though they are both Javanese, the people of Central Java have a different culture from East Java. Likewise in other areas in Indonesia. An example of a relevant area seen with the concept of tasyammuh in a sociological perspective in a multicultural society is the Province of Bali.

II. METHOD

Tasyammuh from a sociological perspective in a multicultural society is indeed very close to the people in Indonesia. The concept and reality of tasyammuh practice varies from region to region in Indonesia. As for this study, it looks at, 1) the concept of tasyammuh in the perspective of the sociology of religion in Indonesia, especially in Bali and the relevance of tasyammuh from the perspective of multicultural society in Bali.

This research uses a website study approach in a qualitative approach, in a case study design. Data collection techniques are used by conducting website research, participant observation, and documentation. Data analysis was carried out starting with data presentation, data reduction, and drawing conclusions including single-site data analysis followed by cross-site. Checking the validity of the data is carried out: credibility, namely taking data sources that can be trusted as informants, dependability, namely the source is believed not to stand alone because it is related to another so that for the validity of the data, checks and checks are carried out between one source and another, as well as confirmation with other sources, and transferability which later the results of the research can be in accordance with other studies if a double check is held.

This research plan links with several previous works and writings, so that links with other literature are obtained. From the literature review it can be found points of similarities and differences with research. The common point is that they both discuss the Tasyammuh

concept in the sociological perspective of religion in Indonesia and the multicultural society in Bali. Also the relevance of tasyammuh from the perspective of a multicultural society in Bali.

III. RESULTS AND DISCUSSION

There are so many ethnic and religious cultures and diversity in Indonesia. The ethnicity in Indonesia, as well as the different religions that make Indonesia a barometer of the practice of inter-religious harmony. Indonesia is an example of Islam because it is very unique from other Islamic countries on earth. Those who come from other countries seem appreciative of the diversity of Indonesian Islamic phenomena.

Azyumardi Azra (2009) mentioned that Indonesian Muslims sometimes suffer from complex diseases like minorities. This condition is certainly contrary to reality. With a population of 264 million (2018), and the largest number of Muslims in the world. This is of course a serious problem regarding the minds of Indonesian Muslims who feel threatened and are always being threatened by other people. However, Zuly Qodir (2018:15) Indonesian Muslims rarely reflect on themselves as Indonesian Muslims, that is why they have to change their own minds, not the minority but the majority and are not threatened by anyone but themselves and their feelings.

Islam, including other religions, is not only understood as an asset, but as a function of preserving and maintaining the harmony of nature. Indonesia knows civilization, when Indonesia knows religion. Zuly Qodir (2018:15), a religion that is inherent in almost all life, both nation and state. The uniqueness of Indonesian Islam in terms of political behavior, religious behavior, organizational behavior, and piety has made Indonesian Islamic scholars conclude that Indonesian Islam is different from Islam in the Middle East and even in Southeast Asian countries such as Malaysia, Brunei Darussalam, and Patani in Thailand. and Moro in the Philippines. The phenomenon of Indonesian Islam or religious phenomena in Indonesia must be given a perspective that can be said to be "typically Indonesian". From this uniqueness or uniqueness, a scientific approach is needed to find a complete picture of how religious life is in Indonesia, one of which is through the study approach of the sociology of religion.

The Sociology of Religion in the Indonesian context is an alternative approach to understanding or explaining the phenomenon of religion and society in Indonesia with an Indonesian approach. An approach that understands the phenomenon of religion and society from the point of view of Indonesians, wherein Indonesia consists of various religions and which is equally important where Islam is the majority religion. So, what is needed is a sociology that understands Indonesia clearly and fairly, especially the relationship between religion and other sectors. Religious phenomena that often do not occur in countries with a majority Muslim population, even in a country that officially uses an Islamic juridical basis or an Islamic state.

Islam is a religion that really appreciates differences, within certain limits. Prophet Muhammad SAW. has set an example in terms of this tasamuh, namely when wanting to develop Medina, which has many tribes and religions (Quran: 109:1-6). Moreover, Islam really appreciates one's way of thinking (Quran: 3:20). The forms of tasamuh include no compulsion in choosing a religion (Quran: 2:256).

The form of tasyammuh is not to impose interests and desires. Humans were created by God with various interests and desires. Therefore, so that there is no conflict between the desires and interests of fellow human beings, it is necessary to develop the nature of tasamuh in each individual. In addition, respect and appreciate. Likewise, there are differences in potential and expertise. One has advantages and one has disadvantages. It is increasingly felt that there is a need for tasamuh to facilitate the achievement of common interests. Differences in ethnicity, nation, profession, and so on are not reasons not to respect one another or to take each other for granted.

Behavior that reflects the attitude of tasyammuh includes not forcing religion on people. Within certain limits, as a Muslim, you are convinced that only Islam is the true religion, which is approved by Allah SWT. But in Islamic da'wah, a Muslim still gives other people the opportunity to think about the truth. If someone thinks rationally and fairly, surely he will choose Islam as his religion. Because, between right and wrong it is clear the difference.

Then do not hinder the rights of others even though in his feelings there is hatred because of his morals (Quran: 43:83). Tasyamuh behavior also provides opportunities for others to take advantage. For example, someone for some reason is willing to plant trees in his garden. Giving other people the opportunity to carry out their duties according to their beliefs (Quran: 6:135).

The characteristics of a multicultural society, according to Pierre L Van den Berghe, include segmentation into forms of social groups, diversity in society can make people form certain groups based on the same identity so as to produce different sub-cultures from one group to another, and have a division of social structure into institutions that are non-complementary and, relatively speaking, social integration grows because of coercion and interdependence in the economic field. Arum Sutrisni Putri (2022), if a multicultural society can be well coordinated, then social integration is very likely to occur. However, social integration in society arises not because of awareness, but because of coercion from outside the self or outside the group.

Meanwhile, efforts to get used to being tasamuh, namely having akhlakul karimah in the form of tasamuh, need to do, among other things, by understanding the way of thinking of other people for actions in order to be able to know more about the nature of these actions. In other words, not only assess the facts, but need to understand the process. Appreciate and respect the rights of others, and try to find out more deeply about the actions of other people towards us. So that it knows the extent to which the relationship between actions

and motivation, beliefs and interests. In addition, try to be more thorough in looking at your own actions and always evaluate yourself.

The development of Islam in Bali is also like in other areas. Many articles review the history of the development of Islam on the Island of the Gods. The history of the arrival of Islam in Bali, which is now known as the Muslim Banjar, is indeed a unified whole. That is, the history of the arrival of Islam to this region occurred in waves, not in the same period, and occurred for various different reasons. Yudhis M. Buhanuddin (2008) mentions the beginning of the arrival of Islam in Bali. Historians agree that it occurred during the Balinese Kingdom, namely the Kingdom of Gelgel, which was the largest and most authoritative kingdom in Bali. The kingdom is located in the area around Klungkung at this time, namely in the early days of the arrival of Majapahit envoys to this kingdom and continued from the reign of Dalem Kresna Kapakisan to the reign of Dalem Waturenggong and thereafter.

Thoyib Zaen Arifin (16-17:1998), some information from local sources and writings by foreign authors stated that Islam had entered Bali Island in the XVI century AD, during the time when the Balinese kingdom was centered in Gelgel, Klungkung Regency. The territory of the Gelgel Kingdom, especially during the reign of Dalem Watu Renggong, included Bali, Lombok, Sumbawa, Blambangan (East Java). The arrival of the earliest generation of Muslims was carried out by the Javanese before the reign of Dalem Waturenggong (1460-1550) or to be precise the era of Dalem Ketut Ngelisir (1380-1460) which coincided with the era of King Hayam Wuruk who ruled the Majapahit Kingdom (1350-1389). Since then, the Muslim community began to exist in Bali and even developed throughout the Province of Bali as it is today.

Examples of religious *tasamuh* in social life are; allowing friends or other individuals to worship according to their religion, not forcing other people to change their beliefs, not interfering with the worship process of other people, not denouncing and demeaning other people's religions. Make friends with everyone, regardless of their religious background, keep in touch with neighbors, friends, and co-workers of different religions, continue to help other people who are affected by disasters even though they have different religious backgrounds.

In Bali, the example of *tasyammuh* is not accidental. Imam Muhayat (2014), the concept of housing development with a setting, for example, is the placement of residents next to different beliefs or religions. The neighbor's house is neatly arranged in front of his house with objections. Next to the neighbor's house there is a small room for the family prayer room to carry out prayers. The next day's neighbor's house held a ceremony, the next day the neighbors held a joint prayer event in the context of *aqiqah* or other religious activities. Even when all neighbors hold *Brata Penyepian* celebrations, Muslim neighbors carry out Friday prayers, which of course the implementation mechanism is based on certain regulations so as not to disturb one another.

In the concept of building places of worship that are intended for mass places of worship, for example, many are found in Bali where the places next to each other are even a special attraction. Imam Muhyat (2014), in Badung it is found with Puja Mandala in Nusa Dua, in Pecatu Graha Ungasan, in Tuban Airport Area, Dalam Permai Housing, Cangu Permai Housing, and in the Cargo area in the Citra Land area there is also a kind of Puja Mandala as in Nusa Dua and other places.

In various public schools and private schools you can find students, education staff, teachers, and other officials of different beliefs, all of whom receive attention on their respective rights and obligations in the context of practicing their religion and beliefs. Where in that place there is a place of worship for the purposes of practice in carrying out their respective teachings.

In Bali, many tourist attractions, hotels and other public places provide prayer rooms especially for employees. In addition, at certain times it can be used for joint activities with various management considerations in the company's work activities. Like fields and other open spaces are used for Eid al-Fitr and Eid al-Adha prayers. Also Renon Field, BTDC Field, Lagoon Field in Benoa Village and other open places.

In fact, in recent years, the field at the Badung Regency Government Center (Puspem), when the Regent of Badung A.A. Gde Agung gladly invited the place to be used as a place to carry out Eid al-Fitr and Eid al-Adha prayers. On the other hand, mutual cooperation in the construction of public facilities, for example, banjars, temples, mosques, churches, monasteries, temples, and others, can be found done and designed by many people of different religions and beliefs. In fact, it is not uncommon for financial support to be complementary in a way and a strategy of balancing mutual support that is built on awareness, family ties, clan kinship, kinship ties, as well as social and religious relations based on sincerity.

Attachment and other kinship related to ups and downs has become a plural sight that can relieve families and the people who witness it are amazed by the empathy for the procession of the ceremony, or the event. As can be witnessed, a sign of mourning at the hospital visiting a family is not only done by groups of people of the same faith.

Other matters related to social worship, for example, sacrifices and the distribution of sadaqah are distributed to various groups who do not view a religion, everyone who comes who shows their desire to need this is voluntarily welcomed with joy.

On various occasions related to business activities with inter-religious followers selling food, they have collaborated with Muslims with the aim of paying attention to the norms, fiqh. Also during thanksgiving ceremonies, weddings, for example, the issue of the food being served is based on consideration of religious norms.

Regarding the synergy between youth and the media to create this harmony in activities held in society, it has been going on for a long time. This activity is in the Muslim community under the auspices of the Unfaithfulness Division which is handled under the Mosque Youth Section. Among them are spiritual development activities, social activities, social services, and so on. These activities have direct contact in accessing harmony in the field of blood donation, mass circumcision, disaster relief, visits to disaster sites, visits for joy and sorrow, outbound, taking walks together, and outreach to harmony in youth circles based on scientific studies. All of them are friendly in utilizing technology and media as a means that can further support the success of activities.

Within the Bali Religious Harmony Forum (FKUB), activities that involve young people are often carried out through socialization in schools, in collaboration with sub-districts and sub-districts, and security forces. These events are held during school activities and during school holidays, so that the involvement of young people is more focused. On various occasions, technically, the structural parties held various activities related to this formulation of harmony at the concept and practice levels which were held at the Denpasar Education and Training Center Campus, which involved functional stakeholders from Bali, NTB and NTT. This shows the existence of integrative dynamics between subjects and objects in forming and formulating the realization of harmony in Indonesia, Bali in general and Badung Regency in particular.

Thus the formulation for the growth and development of harmony among young people is still well programmed and structured, not limited to those who have experienced a process of assimilation, broad social accommodation. The application of the development of universalism values in the life of the nation and state that was built in Bali in general and especially in Badung Regency for the sake of a civilized human ideal is still dynamic.

Conceptually theoretically (Glaser & Strauss: 1980), theoretically analyzing the true nature behind an event by looking at the theories or concepts that occur or develop. Theories and concepts referred to about Muslim society with these theories serve as a knife for analyzing Muslim communities in Bali who live in the midst of a multicultural society.

This analysis aims to find the meaning or essence, content behind the statements found (William: 1986). Interpretation of data from informant statements, is an important meaning that is fully formulated in the form of themes. Meanwhile, themes are theoretical concepts conveyed by data found in research (Bogdan & Biklen: 1998). The concepts or theories presented can support, expand, or reject existing and/or developing theories regarding Islamic theological approaches in examining Balinese Muslims in the midst of a multicultural society that can always actualize its religious entities well. Both in this case carried out individually as well as in the implementation of the collective.

The process of analysis and problem solving in this discussion is adjusted to the formulation of the problem. The findings show that the implementation of Islamic values carried out by

Balinese Muslims can form an order of harmony built based on the criteria of each religious institution with various activities and forms of learning processes by presenting various levels with various enrichments that can encourage the realization of religious life friendly with local geniuses, but also inseparable from the principles of Islamic norms and values. On the other hand, it shows that the structure plays a role by synergizing various policies and continues to encourage the dynamics of movement at the functional level to become a unified direction for achieving governance and the manifestation of religious life that is divine and basyariah.

Islam besides being able to make Balinese Muslims more applicable and active in constructing knowledge in religion and society, it is also a manifestation of the integrity of attitudes and actions, which can encourage Balinese Muslims to be more able to live and practice their religion well. Actions and behavior are not only a goal but more than that it is a necessity. Religion is no longer a form of command and prohibition but the essence of a need, in this case various sociological impulses patterned through digital media.

Muslims in Bali are transforming Islamic norms and values in general, trying to teach the younger generation to know the Creator through His qouliyah and kauniyah verses in the formulation of attitudes and actions. The application of Islamic theology to Muslims in Bali, which is supported by the sophistication of digital media, is increasingly providing an understanding to the wider community, where it is understood that with good religious practice, there will also be good inter-community relations, so that obstacles, especially difficulties and interruptions in communication between citizens, can be avoided. Solving this problem takes place in a policy of structural, functional and various interests in stages and continuously with a pattern of coordination, consolidation and consultation (Ministry of Religion of the Republic of Indonesia, 3: 2003).

From the explanation above, there are wisdoms of tasamuh behavior found in multicultural society in Bali, namely; a sense of calm arises in oneself and others, makes it easier to solve problems that seem difficult to others, gets more and more friends, makes relationships easy, if you have trouble, lots of people will help. In addition, if you make a mistake, many people are willing to understand, can give yourself and others a cool soul, and create a noble attitude and temperament.

IV. CONCLUSION

Indonesia is an example of Islam because it is very unique from other Islamic countries on earth. Those who come from other countries seem appreciative of the diversity of Indonesian Islamic phenomena. Uniquely, it seems that he rarely reflects on himself as an Indonesian Muslim, that is why those who have to change their own minds, are not the minority but the majority and are not threatened by anyone except themselves and their feelings.

Moreover, Islam really appreciates one's way of thinking (Quran: 3:20). The forms of *tasamuh* include no compulsion in choosing a religion (Quran: 2:256). The form of *tasyammuh* is not to impose interests and desires. Humans were created by God with various interests and desires. Therefore, so that there is no conflict between the desires and interests of fellow human beings, it is necessary to develop the nature of *tasamuh* in each individual. In addition, respect and value.

Likewise, there are differences in potential and expertise. One has advantages and one has disadvantages. It is increasingly felt that there is a need for *tasamuh* to facilitate the achievement of common interests. Differences in ethnicity, nation, profession, and so on are not reasons not to respect one another or to take each other for granted.

Examples of religious *tasamuh* in social life are; allowing friends or other individuals to worship according to their religion, not forcing others to change their beliefs, not interfering with the worship process of other people, not denouncing and demeaning other people's religions. Make friends with everyone, regardless of their religious background, keep in touch with neighbors, friends, and co-workers of different religions, continue to help other people who are affected by disasters even though their religious backgrounds are different. That's how *tasamuh* in a multicultural society contributes to the unity and integrity of the nation.

V. REFERENCES

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