THEOSINESIS
Journal of Integrative Understanding and Ethical Praxis
Volume 1, Number 4, October – December 2025

Dialectics of Abrahamic Religions in Multicultural Contexts: Normative Values and Empirical Dynamics through Emile Durkheim's Lens

Zennanta Agustia[1], Fatma Azzahro'[2], Nur Kolis[3]

[1]Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Ponorogo, Indonesia
[2]Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Ponorogo, Indonesia
[3]Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Ponorogo, Indonesia

Corresponding Author: zennantaagustia@gmail.com

Submission: 01 November 2025 **Revision:** 02 December 2025 **Accepted:** 06 December 2025

Abstract

Religious diversity exemplifies a multicultural society, but frequently sparks intricate empirical conflicts that clash with the core normative principles. This study aims to delve into the dialectics between the normative values and empirical realities within Abrahamic religions, Judaism, Christianity, and Islam, in such diverse settings. Employing content analysis through the lens of Emile Durkheim's sociological framework on religion, the research uncovers how these faiths normatively advocate for inclusivity via key concepts like sunnatullah in Islam, agape in Christianity, and tikkun olam in Judaism, which collectively bolster social integration and cohesion. Nevertheless, real-world manifestations expose persistent historical and modern conflicts fueled by politicization, identity-based polarization, and external influences, with Durkheim's theory underscoring religion's paradoxical roles in both unifying and fragmenting societies. Ultimately, achieving multicultural harmony demands a comprehensive, ongoing strategy that engages the state, civil society, and religious leaders to bridge normative ideals with practical realities.

Keywords: Abrahamic Religions, Emile Durkheim, Multicultural, Normative, Empirical

Abstrak

Keberagaman agama merepresentasikan karakter masyarakat multikultural, namun kerapkali memicu konflik empiris dan bertentangan dengan prinsip normatif agama. Penelitian ini bertujuan menelaah dialektika antara nilai-nilai normatif dan realitas empiris dalam agama-agama Abrahamik, Yahudi, Kristen, dan Islam, dalam konteks masyarakat multikultural. melalui analisis isi dengan kerangka sosiologi agama Emile Durkheim, penelitian ini mengungkap bahwa ketiga agama tersebut secara normatif mendorong inklusivitas melalui konsep-konsep kunci seperti *sunnatullah* dalam Islam, *agape* dalam Kristen, dan *tikkun olam* dalam Yahudi, yang secara kolektif memperkuat integrasi dan kohesi sosial. Namun demikian, manifestasi empiris menunjukkan adanya beragam konflik historis maupun kontemporer yang dipicu oleh politisasi, polarisasi berbasis identitas, dan pengaruh eksternal, dengan teori Durkheim menegaskan peran paradoksal agama sebagai kekuatan pemersatu sekaligus pemecah masyarakat. Kesimpulan menunjukkan bahwa pencapaian harmoni multikultural menuntut adanya keterlibatan negara, masyarakat sipil, dan pemimpin agama untuk menjembatani kesenjangan antara idealitas normatif dan realitas praktis.

Kata Kunci: Agama Abrahamik, Emile Durkheim, Multikultural, Normatif, Empiris

INTRODUCTION

Religious diversity in Indonesia is an inevitability that reflects the portrait of a multicultural society. The first phrase in Pancasila embodies the noble value of divinity as the philosophical foundation for religious diversity in national and state life.[1] This receives juridical legitimacy in Article 29, paragraph 2, of the 1945 Constitution, which serves as the constitutional basis for guaranteeing that every citizen can embrace and worship according to their respective religion.[2] In simple terms, there are six mainstream religions recognized under Law Number 1 of 1965, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism.[3] However, more broadly, the state also acknowledges the existence of other religions, such as Judaism, as well as local belief systems. This should be viewed as part of the nation's cultural harmony, which contributes to shaping the multicultural mosaic in Indonesia. Nevertheless, tensions among religious communities also warrant attention to ensure that the multicultural spirit does not become an issue in the practice of everyday life.

In multicultural societies, the existence of religion often gives rise to highly complex empirical dynamics. According to the Setara Institute report cited by Mazya in 2022, there were as many as 508 cases of incidents and violations related to religious conflicts. The forms of these conflicts include practices of intolerance, hate speech, rejection of houses of worship, blasphemy, rejection of religious practices, violence in the name of religion, up to the destruction of houses of worship.[4] In historical records, one event that quite shook public attention is the Poso conflict in Central Sulawesi in 2000, which reflects serious tensions between religious communities.[5] John Harris, through his writing, reveals that the dynamics emerging in the midst of multicultural societies reflect a paradox between lofty normative values and chaotic empirical facts.[6]

The chaos caused by conflicts among religious communities is fundamentally contrary to the normative values upheld by every religion. In the context of Abrahamic religions, such as Judaism, Christianity, and Islam, they inherently present principles of tolerance and peace within multicultural societies. In the Torah, God's teachings to Moses emphasize morality through principles of justice and respect for others.[7] The Christian tradition, through the Gospel, teaches

1 Gusman, Amelia, and Masduki Asbari, "Pancasila as a Paradigm in Inter-Religious Life in Indonesia," Journal of Information Systems and Management (JISMA) 1, no. 3 (May 14, 2022): 13, doi:10.4444/jisma.v1i3.127.

2 Government of the Republic of Indonesia, "Undang-Undang Dasar Negara Republik Indonesia Tahun 1945," Article 29 Paragraph 2 . The manuscript is in accordance with the State Gazette of the Republic of Indonesia, No. 75, 1959 (1945).

3 Government of the Republic of Indonesia, "Undang-Undang Nomor 1 Tahun 1965 Tentang Pencegahan Penyalahgunaan Dan/Atau Penodaan Agama,". State Gazette of the Republic of Indonesia Year 1965 Number 3, Supplement to the State Gazette Number 2726 (1965).

4 Thita M. Mazya, Kholis Ridho, and Ali Irfani, "Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective," International Journal of Current Science Research and Review 07, no. 07 (July 11, 2024), doi:10.47191/ijcsrr/V7-i7-32.

5 Igneus Alganih, "Konflik Poso (Kajian Historis Tahun 1998-2001)," Jurnal Criksetra 5, no. 10 (2016), https://core.ac.uk/reader/267825143.

6 John Harris, "A Paradox of Multicultural Societies," Journal of Philosophy of Education 16, no. 2 (December 1982): 224, doi:10.1111/j.1467-9752.1982.tb00614.x.

7 Dan Baras, "A Moral Argument Against Absolute Authority of the Torah," Sophia 60, no. 2 (June 2021): 307–29, doi:10.1007/s11841-019-00731-1.

the message of love as the foundation for harmony and compassion without regard to differences.[8] Islam, in the Qur'an, affirms the value of rahmah (*rahmatan lil-'alamin*) as a universal principle for living peacefully, mutually respecting one another, and rejecting violence in the name of religion.[9] Thus, the three Abrahamic religions essentially possess aligned normative-theological foundations in striving for peace and brotherhood among religious communities.

Studies on the dialectics of Abrahamic religions within multicultural contexts remain limited, particularly in connecting them with Émile Durkheim's theoretical framework on social solidarity and the sacred. Baş examines the relationship between religion, society, and secularization but only captures general dynamics without addressing interfaith interactions among Abrahamic traditions.[10] Houtman expands Durkheim's cultural sociology by emphasizing religion's role in social cohesion, yet overlooks how sacred values function within pluralistic societies.[11] Husna and Albina highlight the importance of religious tolerance in multicultural societies, though their work remains descriptive and lacks engagement with Durkheim's concept of collective moral order.[12] Indelicato and Martín explore the interplay between religion, fundamentalism, and attitudes toward immigrants, focusing more on socio-political aspects than on the normative dimensions of faith.[13] Meanwhile, Hallgarth contrasts Durkheim's and Girard's perspectives on religion as a force for peace but does not empirically test their implications in interreligious settings.[14]

Through this paper, the authors attempt to explore the dialectics of normative values between religions and the empirical realities among religious communities in multicultural societies. The implications between these normative values and empirical realities become an important point to answer how the dialectics between religions in a multicultural society has been constructed in such a way. In this context, the authors only discuss religions within the Abrahamic tradition, namely Judaism, Christianity, and Islam. Therefore, to map the above issues, the method

8 Corneliu Beneamin Buzguţa, "The Morality of Christian Love: A Theological and Ethical Perspective," SCIENTIA MORALITAS-International Journal of Multidisciplinary Research 9, no. 2 (2024): 53–64.

9 Yanti Yanti et al., "Islam as a Rahmatan Lil 'alamin in Shaping Islamic Morality in the Millennial Generation," in Proceedings of the 1st Alma Ata International Conference on Education (AAICE 2023), vol. 920 (Springer Nature, 2025), 193, https://books.google.com/books?hl=en&lr=&id=m6lfEQAAQBAJ&oi=fnd&pg=PA193&dq=Islam,+in+the+Qur%E2%80%99an,+affirms+the+value+of+rahmah+lil+%27alamin+as+a+universal+principle+for+living+peacefully,+mutually+respecting+one+another,+and+rejecting+violence+&ots=WV6y-I07pt&sig=hsSz1qQdy4crezlJhDeFuSFaAMI.

10 Fatih Baş, "A THEORETICAL AND FACTUAL ANALYSIS ON RELIGION, SOCIETY AND SECULARIZATION DEBATES," *Pamukkale University Journal of Social Sciences Institute*, no. 70 (September 2025): 161–70, https://doi.org/10.30794/pausbed.1611313.

11 Dick Houtman, "Emile Durkheim's Cultural Sociology," in *Understanding Cultural Sociology* (Edward Elgar Publishing, 2025), 45–67, https://doi.org/10.4337/9781803929934.00008.

12 Ainayya Husna and Meyniar Albina, "Religious Communities and Tolerance: Essential Foundations for Creating a Peaceful and Harmonious Society," *MAQOLAT: Journal of Islamic Studies* 3, no. 3 (July 2025): 278–84, https://doi.org/10.58355/maqolat.v3i3.135.

13 Alessandro Indelicato and Juan Carlos Martín, "Exploring the Interplay between Religion, Tolerance, Fundamentalism, and Attitudes towards Immigrants: A Semi-Automatic Literature Review," *Social Identities* 31, no. 3 (May 2025): 294–316, https://doi.org/10.1080/13504630.2025.2453158.

14 Matthew Hallgarth, "Prophetic Contrasts: How Durkheim and Girard Affirm the Religious Gift of Peace," *Religions* 15, no. 12 (December 2024): 1545, https://doi.org/10.3390/rel15121545.

used is content analysis with a sociology of religion approach from Emile Durkheim's perspective. It is hoped that this paper can become an academic contribution in enriching the discourse on interreligious relations and providing a critical perspective in understanding the dynamics between normative values and the social realities of multicultural societies.

Method

This study employs a qualitative approach with the type of library research, namely research that relies on the exploration, collection, and analysis of relevant primary and secondary literature sources,[15] related to the theme of multiculturalism and the relations among Abrahamic religions. Data were obtained through an in-depth study of classical and contemporary books, academic journal articles, historical documents such as the Charter of Medina, as well as social research reports concerning the dynamics of interreligious relations in Indonesia and in global contexts. To ensure the systematic nature and replicability of the analysis, this study applies Klaus Krippendorff's Content Analysis model.[16] This approach emphasizes the processes of coding, categorization, and inferential interpretation of textual meaning, thereby enabling the researcher to identify normative and empirical patterns of representation of Abrahamic religions within multicultural societies.

The analytical framework employed in this study is Emile Durkheim's Sociology of Religion, specifically through the lenses of collective consciousness, the sacred–profane dialectic, and the integrative as well as conflictual functions of religion within social structures.[17] Durkheim's approach is utilized to provide a deeper reading of the data regarding how the normative values of Abrahamic religions operate as collective representations that shape social solidarity, yet also carry the potential to generate segregation when absorbed into exclusive religious identities. The significance of adopting Durkheim's perspective lies in its capacity to bridge the analysis between religious texts (the normative domain) and social reality (the empirical domain), thereby offering a comprehensive understanding of how religion can simultaneously function as an integrative force in multicultural societies and as a source of conflict.

RESULTS AND DISCUSSION

Muticultural and Durkheimian Sociology of Religion

A multicultural society is one composed of diverse groups with different cultural, ethnic, linguistic, and religious backgrounds. Etymologically, the term "multiculturalism" began to be widely used in the 1950s in Canada. According to the Longer Oxford Dictionary, "multiculturalism" is derived from the adjective "multicultural." The dictionary cites a sentence from the Canadian newspaper Montreal Times that describes Montreal society as "multicultural"

15 Lynn Silipigni Connaway et al., Basic Research Methods for Librarians (ABC-CLIO, 2017), https://repo.uinmybatusangkar.ac.id/xmlui/handle/123456789/8328.

16 Klaus Krippendorff, Content Analysis: An Introduction to Its Methodology (Sage publications, 2018), https://books.google.com/books?hl=en&lr=&id=nE1aDwAAQBAJ&oi=fnd&pg=PP1&dq=Klaus+Krippendorff&ots=y_diYniQ7B&sig=ZE8sgzkw3CriR9N-j_Lxra5XTi4.

17 William Stuart Frederick Pickering, "Durkheim's Sociology of Religion: Themes and Theories," 2009, https://www.torrossa.com/it/resources/an/5261665.

and "multilingual".[18] R. Stavenhagen argues that multiculturalism recognizes the ethnic and cultural diversity of a nation. The basic concept underlying multiculturalism is rooted in the word "culture."[19]

Given the inherent cultural diversity found in countries worldwide, difference serves as the fundamental foundation of society. The increasing global movement of communities has further intensified this cultural diversity, thereby requiring multiculturalism to be translated into practical policies for managing citizens' cultural differences. Therefore, it is essential to first gain a deep understanding of the term multiculturalism. The adjective "multicultural" refers to the factual existence of diversity itself, whereas "multiculturalism" denotes a normative attitude toward that diversity—one that advocates the recognition, acceptance, and promotion of diverse cultural identities within a society.[20]

A multicultural society reflects the demographic reality of plurality. Multiculturalism, in turn, constitutes a political and philosophical response to that plurality. According to Bhikhu Parekh, multiculturalism is "a perspective that seeks to understand and reform societal structures so that they reflect and affirm its cultural diversity". It is an active political project that demands recognition, respect, and positive affirmation of differing cultural identities, along with a commitment to creating substantive equality among them.[21] The main characteristics of a multicultural society include:

1. Recognition: Not merely passive tolerance, but official and positive acknowledgment of the cultural and religious rights of minority groups. This may take the form of recognizing religious holidays, providing space for certain customary legal practices, or supporting cultural expressions.[22]
2. Equality: Ensuring that recognition does not lead to the marginalization of either majority or minority groups. The goal is distributive justice, in which all groups have equal access to political, economic, and social resources.[23]
3. Dialogue and Intercultural: An ideal multicultural society facilitates meaningful interaction among groups, enabling the mutual exchange of values and reciprocal enculturation, thereby shaping an inclusive common public culture.[24]

18 Theodorus Pangalila and Christar A. Rumbay, "Multicultural Relation Between Religious Communities in Indonesia," HTS Teologiese Studies / Theological Studies 80, no. 1 (July 30, 2024), doi:10.4102/hts.v80i1.9645.

19 Rodolfo Stavenhagen, "Cultural Rights and Human Rights," Human Rights in the Maya Region: Global Politics, Cultural Contentions, and Moral Engagements 92 (2008): 27.

20 Rini Setiawati, Rahmat Hidayat, and Wawan Sopiyan, "Building Religious Awareness and Peace in Multicultural Societies: A Sociology of Religion Review,".

21 B. Parekh, "Rethinking Multiculturalism: Cultural Diversity and Political Theory," Ethnicities 1, no. 1 (March 1, 2001): 109–15, doi:10.1177/146879680100100112.

22 Lawrence Blum, "Three Educational Values for a Multicultural Society: Difference Recognition, National Cohesion and Equality," Journal of Moral Education 43, no. 3 (July 3, 2014): 334, doi:10.1080/03057240.2014.922057.

23 Ibid., 337.

24 Margherita Pillan and Irina Suteu, "Service Design for Intercultural Dialog: Making a Step Towards a Multicultural Society," in Public and Collaborative. Exploring the Intersection of Design, Social Innovation and Public Policy (DESIS Network, 2013), 13–26, https://re.public.polimi.it/bitstream/11311/1019520/1/p%26c.pdf.

4. Inclusive Citizenship: National citizenship does not require assimilation or the relinquishment of particular cultural identities. On the contrary, it embraces those identities as part of the nation's richness.[25]

In the context of multicultural societies marked by profound religious diversity, Emile Durkheim views religion as a fundamental social fact that exists externally to the individual, exerts coercive power, and possesses binding force. In his seminal work, The Elementary Forms of Religious Life, Durkheim defines religion as a unified system of beliefs, rites, and symbols that are collectively held by society.[26] Through religious practices and rituals, society generates and reinforces collective consciousness—a shared set of beliefs, values, and sentiments that sustains social cohesion. In essence, religion serves as the mechanism by which individuals experience themselves as part of something greater than themselves: the social community. This Durkheimian understanding aligns closely with the dynamics of multicultural societies, where collective representations rooted in the sacred not only foster solidarity within particular religious groups but can also, when extended across differences, contribute to the broader integrative fabric of a plural society—or, conversely, reinforce boundaries when sacred symbols are mobilized in exclusive ways.

In multicultural societies, Durkheim's sociological theory of religion reveals a profound dual dynamic, two opposing yet complementary forces that simultaneously integrate and potentially divide social groups:

1. Integrative Function of Religion

   Durkheim fundamentally posits that the primary function of religion lies in generating and sustaining social solidarity. Far from being merely a private belief system, religion is the very mechanism through which society represents itself to itself, worships its own collective ideals, and renews its moral unity.[27] This integrative function operates through two interrelated processes:

   a. Creation and Reinforcement of Collective Consciousness

      Collective consciousness refers to the totality of beliefs and sentiments shared on average by members of the same society, forming a determinate system with a life of its own.[28] Religious rituals—such as Friday prayers (Jumu'ah) in Islam, Sunday Mass in Christianity, or Sabbath observances in Judaism—serve as the principal mechanisms for periodically revitalizing this consciousness. During these communal gatherings, participants experience what Durkheim famously termed collective effervescence: an intense state of psychological and emotional exaltation generated by physical co-presence, synchronized action, and shared focus on sacred objects or

25 Puja Kapai, "Developing Capacities for Inclusive Citizenship in Multicultural Societies: The Role of Deliberative Theory and Citizenship Education," Public Organization Review 12, no. 3 (2012): 277–98.

26 Émile Durkheim, The Elementary Forms of Religious Life (Oxford University Press, 2001), 27.

27 Whitney Pope, "Durkheim as a Functionalist," The Sociological Quarterly 16, no. 3 (June 1975): 361–79, doi:10.1111/j.1533-8525.1975.tb00954.x; Durkheim, The Elementary Forms of Religious Life, 62.

28 Carlos Belvedere, Collective Consciousness and the Phenomenology of Émile Durkheim (Springer Nature, 2023), https://books.google.com/books?hl=en&lr=&id=dXq_EAAAQBAJ&oi=fnd&pg=PR7&dq=Collective+Consciousness+durkheim&ots=SLnk6iEDkf&sig=zxxrS1NrANh1-I6nZCw3ZrVxHoE; Durkheim, The Elementary Forms of Religious Life.

ideals. This heightened collective energy transcends individual consciousness, reaffirms group membership, and strengthens emotional bonds and moral commitment to the community.

b. The Sacred-Profane Dichotomy as a Mirror of Society

Religion classifies the world into two mutually exclusive and antithetical domains: the sacred (set apart, forbidden, imbued with extraordinary power and protected by taboos) and the profane (ordinary, everyday, utilitarian).[29] Crucially, sacred symbols—whether the Cross, the Qur'an, the Star of David, or other revered objects—do not merely represent transcendent deities; they symbolically embody society itself. To reverence the sacred is to reverence the social group; conversely, to profane or desecrate a group's sacred symbols is experienced as a direct assault on the collective whole.

In the context of multicultural societies, this integrative function manifests on two distinct yet interconnected levels. *First,* Internal Integration, Within each religious community, rituals and sacred symbols powerfully reinforce internal cohesion, identity, and solidarity. They create tightly knit, resilient sub-communities capable of mutual support and cultural continuity. *Second,* Potential External or Trans-Community Integration, Abrahamic religions, despite their particularities, also articulate universal moral values (justice, compassion, human dignity) that can serve as a foundation for a broader, supra-religious collective consciousness. Contemporary interfaith collaboration, such as joint humanitarian responses to natural disasters, poverty alleviation initiatives, or peace-building efforts, functions as a modern form of collective ritual.[30] These shared actions can generate new experiences of collective effervescence that transcend traditional religious boundaries, fostering an emergent sense of common belonging within the wider multicultural society.

2. Conflictual Potential of Religion

On the opposing yet inseparable side of the same Durkheimian framework, religion also possesses a latent capacity to generate division and conflict, particularly when sacred symbols and collective representations are mobilized as rigid, exclusive markers of group identity.[31] Doctrinal differences, competing interpretations of sacred texts, or rival claims to moral authority can easily be transformed into sharp boundaries that separate "us" from "them," thereby reinforcing segregation rather than solidarity.

From a strictly Durkheimian perspective, this conflictual potential does not arise because religion is inherently divisive, but because the very mechanisms that produce intense internal cohesion, collective consciousness, sacred–profane distinctions, and collective effervescence, can be directed outward in antagonistic ways.[32] When a particular

29 Claudio Marcelo Viale, "Sacred/Profane: The Durkheimian Aspect of William James's Philosophy of Religion" (Central European Pragmatist Forum, 2012), https://ri.conicet.gov.ar/handle/11336/69283; Durkheim, The Elementary Forms of Religious Life.

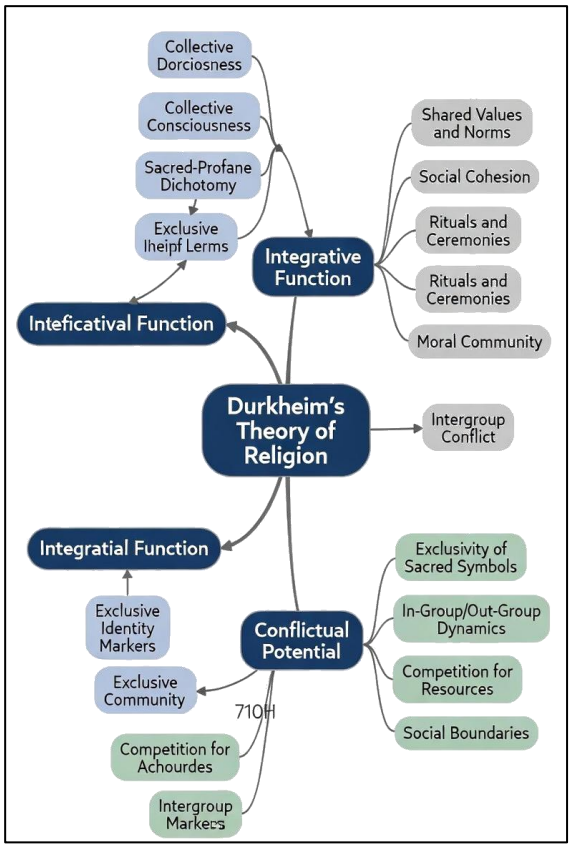
30 Hadi Sohrabi, "A Durkheimian Critique of Contemporary Multiculturalism," Ethnic and Racial Studies 42, no. 8 (June 11, 2019): 1283–1304, doi:10.1080/01419870.2019.1585898.

31 Randall Collins, "The Durkheimian Tradition in Conflict Sociology," Durkheimian Sociology: Cultural Studies, 1988, 107–28; Durkheim, The Elementary Forms of Religious Life.

32 Viale, "Sacred/Profane"; Pickering, "Durkheim's Sociology of Religion."

religious group elevates its own collective consciousness to the status of absolute truth and regards its sacred symbols as the sole legitimate representations of moral order, it implicitly (or explicitly) delegitimizes the sacred symbols and collective representations of other groups. Desecration or perceived disrespect toward one group's sacred objects is then experienced not merely as an individual offence but as a direct attack on the entire social body of that community, triggering powerful defensive and retaliatory reactions.

In multicultural societies, this dynamic becomes especially salient under conditions of perceived threat, competition for resources, or political instrumentalization of religion.[33] The absence of mutual recognition, substantive equality, and institutionalized intergroup dialogue, precisely the normative pillars of multiculturalism discussed earlier, creates fertile ground for such conflictual escalation. Without deliberate efforts to cultivate shared public rituals, inclusive sacred spaces, and overlapping moral vocabularies, the sacred–profane dichotomy that binds each community internally can harden into impermeable walls that separate communities from one another. Thus, while Durkheim celebrates religion as the quintessential source of social solidarity, his theory simultaneously warns that, in plural settings, unmediated religious particularism carries an ever-present risk of transforming the sacred into a weapon of exclusion and intergroup conflict.



Picture 1. Durkheim's Sociological Theory of Religion in Multicultural Societies
Source: from author

33 Emile Durkheim and Anthony Giddens, Durkheim on Politics and the State (Stanford University Press, 1986), https://books.google.com/books?hl=en&lr=&id=Zt6Xp0iaYJ8C&oi=fnd&pg=PP12&dq=+durkheim&ots=1HVQxIQbAW&sig=_zAXc3tWCtmArb-3pztmbaqkgJA.

Through a Durkheimian lens, the dialectic of religion in multicultural societies emerges as a powerful symbolic system characterized by functional duality. On one hand, it reinforces integration—both within and across religious communities—by emphasizing shared values (common values) and providing the foundation for a new form of organic solidarity grounded in mutual interdependence and respect for difference. On the other hand, it can trigger disintegration, again both within and between religious communities, when the constructed collective consciousness becomes exclusive, closed, and is instrumentalized to polarize society into an antagonistic "us versus them" framework.

Normative Dialectic of Abrahamic Religions

From a normative perspective, the Abrahamic religions—Islam, Christianity, and Judaism—collectively emphasize teachings that underscore the importance of diversity, justice, and harmonious relations among human communities. Despite their doctrinal differences, all three traditions possess theological foundations that actively encourage the emergence of an inclusive multicultural coexistence. These shared normative principles, provide a robust ethical and spiritual basis for mutual recognition, equitable treatment, and peaceful cohabitation in multicultural societies.

1. Normative Values in Islam

   The normative teachings of Islam provide a clear and robust framework for understanding multiculturality, centered on three pivotal concepts: the divine intentionality of human diversity, the call to be a balanced and moderating community, and the historical precedent of a pluralistic social contract.

   a. Plurality as *Sunnatullah*

      The Qur'an does not regard diversity as a historical accident but as a purposeful and meaningful aspect of God's creation. This is explicitly affirmed in Q.S. Al-Hujurāt (49):13:

      يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

      "O humankind! Indeed, We created you from a male and a female, and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted" (Q.S. Al-Hujurāt (49):13)

      The purpose of ethnic and cultural diversity is emphatically stated as *li-ta'ārafū*—"that you may come to know one another." The verb *'arafa* connotes deep, mutual, and positive recognition that leads to understanding and respect rather than mere coexistence. Any claim to superiority based on lineage or ethnicity is categorically rejected; excellence is measured solely by *taqwā* (God-consciousness), an internal spiritual criterion that only God can ultimately judge.[34] This verse constitutes a decisive deconstruction of all forms of racism and ethnocentrism. The same principle is reinforced in Q.S. Al-Mā'idah (5):48:

34 Moh Quraish Shihab, Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian Al-Qur'an, Juz 11 (Ciputat: Lentera Hati, 2012).

وَلَوْ شَاءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ

"…Had Allah willed, He could have made you one community, but [He did not] in order to test you in what He has given you. So compete with one another in good deeds…"(Q.S. Al-Maidah (5): 48).

This verse explicitly declares that diversity in laws, ways of life, and even religions is part of the divine will (*law shā'a Allāh*). The intended outcome is not uniformity but a positive competition in universal virtues and good works (*khayrāt*). Such competition offers a relational model between religious communities that requires no homogenization.

b. Concept of *Ummatan Wasaṭan*

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا

"Thus We have made you a middle community (*ummatan wasaṭan*) that you may be witnesses over humankind and that the Messenger may be a witness over you." (Q.S. Al-Baqarah (2):143)

The term *wasaṭ* (وَسَط) carries a rich semantic depth that transcends the common translation of "moderate." Classical exegetes such as al-Razi, as well as contemporary scholars like Wahbah az-Zuhaili and Quraish Shihab, unanimously interpret *wasaṭ* as "the best (*khiyār*), the most just (*'adl*), and the most balanced" way—representing the golden mean between all forms of excess (ifrāṭ) and deficiency (tafrīṭ).[35] It denotes a community that excels in every virtue: in knowledge (between ignorance and fanaticism), in courage (between cowardice and recklessness), in generosity (between stinginess and prodigality), and in religious practice (between negligence and extremism/*ghuluww*).

The designation of the Muslim ummah as ummatan wasaṭan is therefore not a call to tepid mediocrity, but to exemplary excellence and moral centrality. As "witnesses over humankind" (*shuhadā' 'alā al-nās*), Muslims are entrusted with a twofold responsibility: (1) to bear witness through their lived conduct to the universal ethical truths revealed by God, and (2) to serve as impartial arbiters and mediators whenever humanity deviates from justice, compassion, or truth.[36]

c. Charter of Medina: A Historical Precedent for the Pluralistic Polity

The Constitution of Medina (*Ṣaḥīfat al-Madīnah*), promulgated by the Prophet Muhammad in 622 CE, stands as a remarkable constitutional document.[37] It bound together diverse communities—Muslims (Muhājirūn and Anṣār), several Jewish tribes (Banū Qurayẓah, Banū al-Naḍīr, Banū Qaynuqā'), and pagan Arabs—into a single political community (*ummah wāḥidah*). Key principles of the Charter include

35 Ibid., Juz 1, 246.; Fakhr al-Dīn al-Rāzī, Mafatih Al-Ghaib, Cet. 3, juz 2 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1420), المكتبة الشاملة.

36 Wahbah az-Zuhaili, "Al-Munir Fi al-`Aqidah Wa al-Syariah Wa al-Manhaj," in Tafsir Al-Munir (Jakarta: Gema Insani, 2016).

37 Hassan Mohi-ud-Din Qadri and Muhammad Sarwar, "Historical Accuracy of the Constitution of Medina," Al Khadim Research Journal of Islamic Culture and Civilization 5, no. 2 (2024): 25–31.

1) Recognition of each religious group as a distinct ummah with full autonomy in internal religious and legal affairs (Articles 25–35); [38]
2) Equal rights and duties for all signatories in defending the city;[39]
3) A mutual non-aggression and non-assistance pact against external aggressors;
4) Guarantees of justice and protection for every constituent group (Articles 37, 44)

The Charter of Medina thus exemplifies a pluralistic social contract grounded in civic equality and justice rather than religious uniformity. It remains a powerful normative precedent for contemporary Muslim-majority states seeking to construct genuinely inclusive, multicultural societies.[40]

2. Normative Values in Cristianity

The normative theology of Christianity is firmly rooted in the principles of universal love, the radical equality of all persons before God, and a vision of unity that fully embraces diversity. At the heart of Jesus' ethical teaching stand the Two Great Commandments, which He Himself declared to be the summation of the entire Law and the Prophets:

> "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength… The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these." (Mark 12:30–31; cf. Matthew 22:37–39)

The Greek term used for "love" here is *agapē*, a self-giving, unconditional, sacrificial love that seeks the good of the other without expectation of reward or reciprocity. Jesus radically universalized the concept of "neighbor" (*plēsion*) by rejecting ethnic, religious, or cultural restrictions. In the Parable of the Good Samaritan (Luke 10:25–37), He deliberately chose a despised Samaritan, considered heretical and unclean by contemporary Jews, as the exemplar of true neighborliness, thereby redefining neighbor ethically rather than tribally: anyone in need, regardless of identity, is my neighbor. This teaching dismantles every form of particularism and lays the ethical foundation for trans-identity solidarity and active compassion across all boundaries.

Equally foundational is the doctrine of *Imago Dei* (the Image of God), articulated in Genesis 1:27:

> "So God created humankind in His image, in the image of God He created them; male and female He created them."

This affirmation that every human being, without exception, bears the *imago Dei* constitutes the bedrock theological warrant for the inviolable dignity and equality of all persons.[41] Because the divine image is an ontological given (bestowed at creation) rather than an achievement earned through merit, no distinction of race, ethnicity, gender, social

38 Yongbao Wang, "The Essence of The Ummah Principle: Islam and The Foundation of Inclusive Social Systems," Afkar: Jurnal Akidah Dan Pemikiran Islam 26, no. 2 (2024): 159–200.

39 Sonia Boulos and MariaCaterina La Barbera, "Obstacles to and Opportunities for Protecting Human Rights at the City Level: The Case of Madrid City Council Human Rights Plan (2017–2019)," The International Journal of Human Rights 27, no. 4 (April 21, 2023): 659–84, doi:10.1080/13642987.2022.2142213.

40 Muhammad Zakir Husain, "Religious Moderation and the Development of Multicultural Societies in Indonesia: A Normative-Islamic Legal Study," ASEAN Journal of Islamic Studies and Civilization (AJISC) 2, no. 1 (2025): 27–60.

41 Brett A. Desper, "Honoring the Other: The Imago Dei as a Foundational Doctrine for How the Church Treats the Marginalized," 2024, https://digitalcommons.georgefox.edu/dmin/668/.

status, or religion can legitimately diminish a person's inherent worth. Discrimination, racism, slavery, or any hierarchy of value among human beings is therefore theologically indefensible. The *imago Dei* doctrine provides an absolute, non-negotiable ground for universal human rights and for the ethical imperative to honor and protect the dignity of "the Other," even when that Other stands outside one's own community.

Taken together, *agapē* and *imago Dei* form a powerful normative dyad. *Agapē* supplies the dynamic, outward-reaching energy of love that actively crosses borders and heals divisions. *Imago Dei* supplies the ontological basis that makes such love rationally and theologically obligatory, because in loving and serving any human being we are loving and serving one who bears the very likeness of God.

3. Normative Values in Judaism

The Jewish tradition possesses a profound ethical-social teaching embodied in the concept of *tikkun olam* (תִּיקּוּן עוֹלָם), literally "repair of the world" or "perfecting the world." Originating in classical rabbinic sources (especially the *Mishnah* and the *Lurianic Kabbalah* of the 16th century) and later re-emphasized by modern Jewish movements (Reform, Reconstructionist, and increasingly Conservative and progressive Orthodox circles), *tikkun olam* expresses the sacred obligation of every Jew to actively participate in the establishment of justice, peace, environmental stewardship, and societal healing.[42] Far from being an optional act of charity, it is regarded as a religious imperative rooted in the prophetic vision of transforming the world into a place where the divine presence can fully dwell.

In the context of multicultural and multifaith societies, *tikkun olam* functions as a powerful theological and ethical mandate for Jews to engage actively and collaboratively with people of all backgrounds, religious or secular, in the pursuit of the common good. It transforms the Jewish community from a purely inward-focused minority into a proactive partner in interfaith coalitions, human-rights advocacy, environmental justice initiatives, and peace-building efforts. The principle explicitly universalizes Jewish responsibility: healing the fractures of the world is not a task Jews can or should undertake alone, but one that necessarily requires cooperation with "the Other."

Equally foundational is the famous *talmudic dictum* found in the Mishnah Sanhedrin 4:5:

> "Whoever destroys a single life, it is as if he had destroyed an entire world; and whoever saves a single life, it is as if he had saved an entire world."

This hyperbolic formulation, repeated in the context of Cain's murder of Abel and again when explaining why humanity was created from a single individual, underscores the infinite, irreplaceable value of every human being.[43] Each person is a complete universe bearing unique divine significance. The statement serves as an absolute moral bulwark

42 Azriel BC Tatapudi, "Social Justice And Jesus Movement In The Greco-Roman Jewish Society, Its Implication For The Victims Of Conflict.," 2024, https://www.academia.edu/download/112336980/Azriel_BCT_Social_Justice_And_Jesus_Movement_In_The_Greco_Roman_Jewish_Society.pdf.

43 Sophie Capmartin, Dissonant Sauvages: Representations of Louisiana Natives in French Cultural Productions, 1683–1753 (Tulane University, 2021), https://search.proquest.com/openview/05d77b871958c49e72ebabdfdcc78641/1?pq-origsite=gscholar&cbl=18750&diss=y.

against murder, oppression, dehumanization, or any form of injustice directed at any individual, regardless of ethnicity, religion, or nationality.

Taken together, *tikkun olam* and the infinite worth of each human life constitute a robust normative Jewish foundation for constructive coexistence in multicultural societies. They generate three practical imperatives. *Fisrt,* an uncompromising commitment to universal justice and human rights. *Second,* a readiness to form solidarity with non-Jewish neighbors in shared ethical projects. *Third,* a theological rejection of any ideology, religious or secular, that diminishes the dignity or legitimacy of other communities.

Table 1. Comparative Normative Values of Abrahamic Religions

Religion	Core Concept	Core Normative Content	Implications for Multicultural Societies
Islam	1. Plurality as *Sunnatullah* (Q.S. 49:13; 5:48) 2. *Ummatan wasaṭan* (Q.S. 2:143) 3. The Charter of Medina	• Diversity is a deliberate divine will and a sign of God's greatness • Purpose of diversity: mutual recognition (*li-ta'ārafū*) and competition in goodness • A "justly balanced" community called to be witnesses and mediators • A pluralistic social contract granting religious autonomy alongside civic equality	• Deconstruction of racism and ethnocentrism • Vocation to serve as mediators and initiators of dialogue • Historical model of an inclusive polity that does not require conversion
Christianity	1. The Two Great Commandments (Mark 12:30–31) 2. *Agapē* (unconditional love) 3. *Imago Dei* (Genesis 1:27)	• Love of God and love of neighbor constitute the heart of the Law • "Neighbor" is defined ethically, not tribally (Parable of the Good Samaritan) • Every human being is created in the image of God, inviolable dignity	• Trans-identity solidarity • Rejection of discrimination based on race, religion, or status • Active obligation to protect and honor the dignity of "the Other"
Judaism	1. *Tikkun Olam* ("repair of the world") 2. "Whoever destroys a single life destroys an entire world" (Mishnah Sanhedrin 4:5)	• Sacred duty of every Jew to contribute to justice, peace, and the healing of the world. • The infinite value of each human life as a complete "world".	• Active, cross-faith engagement in social justice • Absolute rejection of oppression and dehumanization • Shared human responsibility to mend the broken world

Source: from author/ https:theosinesi.ac.id

Empirical Dynamics of Abrahamic Religions in Multicultural Societies

Contemporary multicultural societies, characterized by intensive, sustained interaction among diverse cultural and religious groups, provide a highly pertinent empirical context for observation. Within this setting, the day-to-day relations among the three Abrahamic faiths,

Judaism, Christianity, and Islam, offer a particularly rich field of study. These religions explicitly acknowledge the Prophet Abraham as their common spiritual ancestor and share a cluster of fundamental theological convictions, including rigorous monotheism, the authority of revealed scriptures, and a continuous chain of prophethood.

Yet, in actual practice, interfaith relations within multicultural environments do not automatically mirror these shared theological foundations. Rather, they emerge as complex, historically contingent constructions shaped by an interplay of multiple factors: long-standing historical experiences and collective memories (including periods of both cooperation and conflict), contemporary political interests and power asymmetries, identity politics and processes of in-group/out-group boundary maintenance, and the texture of everyday social interactions.

1. Historical Perspectives

The roots of inter-Abrahamic relations can be traced back to the era of Prophet Muhammad, who laid the theological and political foundations for inclusive coexistence. The earliest empirical manifestation of this vision is the Charter of Medina (Ṣaḥīfat al-Madīnah, 622 CE), a genuinely visionary multicultural constitution.[44] This historic document not only regulated relations among Muslims of diverse tribal origins (the Muhājirūn and Anṣār), but explicitly recognized several Jewish tribes (Banū Qurayẓah, Banū al-Naḍīr, and Banū Qaynuqāʿ) as constituent members of a single political community ("one ummah"). The Charter guaranteed freedom of religion, established a fair judicial system that respected each group's internal religious laws, and instituted the principle of collective defense against external threats. In its time, this represented a radical departure from the pre-Islamic Arabian practice of purely primordial, tribal loyalty.

The Prophet's diplomatic outreach further extended these relations to the international level. His letters to Christian rulers—most notably Emperor Heraclius of Byzantium and the Negus (Najāshī) of Abyssinia, constituted formal acknowledgment of their political and religious authority.[45] The correspondence with the Negus was especially significant: the Abyssinian king had previously granted asylum to persecuted Muslims, rejected Quraysh demands for their extradition, and recognized the shared monotheistic core between Islam and Christianity.[46] Nevertheless, these relations were neither uniformly harmonious nor linear. Tensions with certain Jewish tribes in Medina, culminating in expulsion and armed conflict, reveal the inherent complexity of early interfaith dynamics. These conflicts were primarily political in nature (e.g., breaches of neutrality agreements during the Battle of the Trench) rather than purely theological.

In the medieval period, the constellation of Abrahamic interreligious relations underwent dramatic evolution. Muslim-ruled Spain (al-Andalus) witnessed the celebrated era of convivencia, during which Muslims, Jews, and Christians coexisted in a remarkably

44 Hassan Mohi-ud-Din Qadri and Muhammad Sarwar, "Historical Accuracy of the Constitution of Medina," Al Khadim Research Journal of Islamic Culture and Civilization 5, no. 2 (2024): 25–31.

45 Touba Mesbahi, "Compatibility of Shi 'a Islamic Diplomatic Law and Modern International Diplomatic Law," 2024, https://theses.gla.ac.uk/84633/.

46 Muhammad Husein Haekal, "Sejarah Hidup Muhammad," in Hayat Muhammad, Terj. Ali Audah (Jakarta: Mitra Kerjaya Indonesia, 2015).

productive atmosphere of intellectual, scientific, and cultural exchange.[47] Yet this period was later eclipsed by the Reconquista and the Spanish Inquisition, which enforced mass expulsion or forced conversion of non-Catholics. The Crusades, in turn, inflicted deep collective trauma on Christian, Muslim relations, the echoes of which continue to resonate in contemporary narratives. The colonial era further complicated the picture: Christian missionary activity was frequently perceived as an extension of European imperial power, generating lasting resentment among Muslim and indigenous populations across Asia, Africa, and the Middle East.

2. Contemporary Context

The contemporary global landscape presents a stark paradox: while interfaith dialogue has achieved unprecedented depth and institutionalization, cultural and geopolitical conflicts continue to fuel sectarian tensions with equal intensity. On the dialogical front, remarkable progress is evident. The landmark initiative **"***A Common Word Between Us and You***"** (2007),[48] signed by more than 500 leading Muslim scholars and subsequently endorsed by hundreds of Christian leaders worldwide, deliberately built common ground on the shared Abrahamic imperatives of "love of God" and "love of neighbor." At the highest symbolic level, the historic 2019 meeting in Abu Dhabi between Pope Francis and Grand Imam of Al-Azhar Ahmad Al-Tayyeb, culminating in the signing of the Document on Human Fraternity, has become an iconic moment of reconciliation and established a sustainable framework for Catholic–Sunni Muslim cooperation.

Yet, simultaneously, cultural clashes and geopolitical flashpoints persistently inflame sectarian tensions across multiple regions. In Europe, incidents such as the repeated publication of caricatures of Prophet Muhammad in French media (defended under the banner of freedom of expression) and municipal bans on the burkini have triggered profound tensions between Muslim communities and secular, Christian-majority societies.[49] These controversies frequently stem from a deeper value collision between European liberal secularism and visible expressions of Muslim religious identity. In the United States, the post-9/11 era has seen sustained, systemic Islamophobia manifest in policies such as the "Muslim travel ban," widespread surveillance of Muslim communities, and physical attacks on mosques. Such developments have been exacerbated by populist political rhetoric and media narratives that reduce complex international relations to crude religious stereotypes.

The most enduring and globally reverberating conflict, however, remains the protracted Israeli–Palestinian conflict. Although fundamentally political and territorial in

47 Darío Fernández-Morera, The Myth of the Andalusian Paradise: Muslims, Christians, and Jews under Islamic Rule in Medieval Spain (Simon and Schuster, 2023), https://books.google.com/books?hl=id&lr=&id=2E-_EAAAQBAJ&oi=fnd&pg=PA12&dq=.+Muslim-ruled+Spain+(al-Andalus)+witnessed+the+celebrated+era+of+convivencia,+during+which+Muslims,+Jews,+and+Christians+coexisted+in+a+remarkably+productive+atmosphere+of+intellectual,+scientific,+and+cultural+exchange&ots=PLRyLtNRQr&sig=LaybN886IY0bRWG9gTIubd8xO9M.

48 Adam Folorunsho Olowo, "A Discourse on Inter-Religion Tension in a Pluralized Nigeria: Examining the Role of Interfaith Dialogue as a Panacea" (Master's Thesis, Hamad Bin Khalifa University (Qatar), 2021), https://search.proquest.com/openview/3dd4b399a00c454ef42624e1de3df81c/1?pq-origsite=gscholar&cbl=2026366&diss=y.

49 Naomi Frim-Abrams and Jesper Kulvmann, "Moderate Secularism in Practice: A Comparison of European and Muslim Countries," JSEAHR 9 (2025): 49.

nature, it has acquired a deeply religious dimension.[50] Competing theological claims to the Holy Land by Jewish and Muslim constituencies have polarized inter-Abrahamic relations worldwide. Every escalation of violence in Gaza or the West Bank instantly triggers waves of solidarity and protest along religious-identity lines, often hardening attitudes far beyond the region itself. The conflict not only directly strains Jewish–Muslim relations but also places Christian communities in many countries in an acutely uncomfortable position, caught between competing loyalties and narratives.

Thus, the contemporary empirical reality of Abrahamic interfaith relations remains profoundly ambivalent: genuine advances in high-level dialogue and theological convergence coexist with persistent grassroots mistrust, cultural friction, and the instrumentalization of religious identity in geopolitical struggles, fully embodying the integrative–conflictual duality theorized by Durkheim.

3. The Indonesian Context

Indonesia presents a uniquely complex constellation of inter-Abrahamic relations shaped by centuries of layered history. Islam spread across the archipelago primarily through peaceful trade routes and the Sufi-oriented missionary work of the Wali Songo (the "Nine Saints"), producing a deep pattern of acculturation with pre-existing Hindu-Buddhist, animist, and local customary (adat) traditions.[51] The colonial period introduced new cleavages: Christianity was often associated with Dutch colonial power and the priyayi (aristocratic) class, while Islam became identified with the indigenous pribumi population—although the reality was far more nuanced, with significant indigenous Christian communities in eastern Indonesia and substantial Muslim collaboration with colonial authorities.

In the post-independence era, interreligious relations have been constitutionally framed by the distinctive ideology of Pancasila, which officially recognizes six religions (Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism) while implicitly leaving space for Judaism and local belief systems (kepercayaan).[52] This framework simultaneously affirms belief in one God and protects religious freedom without establishing any single state religion.

At the grassroots level, everyday life frequently exhibits fluid, harmonious coexistence. When Christians celebrate Christmas or Easter, Muslim youth routinely volunteer as church security task-forces (satgas pengamanan gereja). Conversely, Christians commonly respect the fasting month of Ramadan and actively participate in communal iftār gatherings (bukber). In multicultural neighborhoods, offices, and university campuses, good-neighborly norms, workplace solidarity, and genuine friendships regularly transcend religious

50 Víctor Bretón et al., "Peasant and Indigenous Autonomy before and after the Pink Tide in Latin America," Journal of Agrarian Change 22, no. 3 (July 2022): 547–75, doi:10.1111/joac.12483.

51 Akhmad Jazuli Afandi, "Islam and Local Culture: The Acculturation Formed by Walisongo in Indonesia," Indonesian Journal of Humanities and Social Sciences 4, no. 1 (2023): 103–24.

52 I. Nyoman Budiana, "Legitimacy of the Dissolution of Beliefs by Community Organizations," International Journal of Research in Community Services 3, no. 1 (2022): 35–45.

boundaries.[53] Numerous grassroots interfaith dialogue initiatives have emerged organically from these settings, such as the "cangkrukan" evening gatherings in Ponorogo (East Java).[54]

Yet the Indonesian landscape cannot be romanticized. A competitive and occasionally conflictual paradigm has also been recurrent. The nation's recent history records major tragedies, most notably the prolonged communal violence in Poso (Central Sulawesi, 1998–2007) and Ambon (Maluku, 1999–2002)—which left deep traumatic scars and enduring collective memories.[55] Although these conflicts were triggered by local economic disparities and political manipulation, they rapidly polarized along religious lines.

At a subtler level, social-political competition manifests in protracted disputes over places of worship. The controversial Joint Ministerial Decree (PBM) No. 9 & 8/2006, requiring the signatures of at least 90 prospective congregants and 60 local residents of other faiths, has frequently been weaponized to block the construction of churches or mosques in areas deemed religiously "incompatible," thereby reflecting ongoing struggles over the domination of public space. [56]Identity politics plays a pivotal role in either inflaming or cooling interreligious temperatures. The 2016–2017 blasphemy case against former Jakarta governor Basuki Tjahaja Purnama ("Ahok") rapidly escalated into massive demonstrations that fractured society along religious-identity lines. Local and national elections regularly become arenas in which religious affiliation is mobilized for electoral gain, often leaving lasting polarization even after the votes are counted.

Nevertheless, religious identity can also serve as a platform for cross-faith solidarity. Indonesia's largest Muslim organizations, Nahdlatul Ulama (NU) and Muhammadiyah, have consistently deployed tens of thousands of their youth wings (Banser and Kokam) to guard churches during Christmas, publicly condemned religiously motivated violence, and reaffirmed commitment to Pancasila and the unitary state (NKRI).[57] These actions demonstrate that religious identity, far from being inherently divisive, can be channeled into powerful resources for integration and mutual protection within Indonesia's pluralistic framework.

Implications of Normative Values and Empirical Dynamics in Durkheim's Perspective

From Emile Durkheim's sociological perspective, religion constitutes a social fact—an entity that exists externally to the individual, exerts coercive power over behavior, and generates social integration through the formation of collective consciousness. The normative values

53 R. Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," Compare: A Journal of Comparative and International Education 48, no. 6 (November 2, 2018): 999, doi:10.1080/03057925.2017.1399250.

54 Zennanta Agustia et al., "Penguatan Moderasi Beragama Melalui Interfaith Dialogue Berbasis Cangkrukan Dan Filantropi Produktif Di Dusun Sodong Kabupaten Ponorogo," Kodifikasia 18, no. 1 (June 28, 2024): 176–91, doi:10.21154/kodifikasia.v18i1.9631.

55 Chang-Yau Hoon, "Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia," Asian Studies Review 41, no. 3 (July 3, 2017): 476–93, doi:10.1080/10357823.2017.1334761.

56 Louise Lamphere, "The Domestic Sphere of Women and the Public World of Men: The Strengths and Limitations of an Anthropological Dichotomy," Gender in Cross-Cultural Perspective, 2024, 280–91.

57 Alexander R. Arifianto, "Moderate Islamic Organisations and Contestation over Political Theology: The Responses by Nahdlatul Ulama and Muhammadiyah towards Islamism in Indonesia," in The Palgrave Handbook of Political Norms in Southeast Asia (Springer Nature Singapore Singapore, 2024), 337–55, https://library.oapen.org/bitstream/handle/20.500.12657/90951/1/978-981-99-9655-1.pdf#page=345.

embedded in the Abrahamic religions, such as the Islamic concept of *ummah*, Christian *agape*, and Jewish *tikkun olam*, can be understood as collective representations. These symbolic constructs encapsulate the ideal moral order of a multicultural society, embodying shared beliefs and sentiments that transcend individual interests.

1. Interreligious Integration

   The dialectic of religion in multicultural societies performs a vital integrative function. As Durkheim theorizes, religion generates organic solidarity, the form of social cohesion characteristic of complex, differentiated societies, by enabling diverse groups to remain interconnected through mutual interdependence and respect for difference. The normative values of the Abrahamic traditions, such as *tikkun olam* in Judaism, *agapē* in Christianity, and the inclusive *ummah* in Islam, operate as powerful collective representations. These symbolic constructs embody a broader collective consciousness, uniting disparate groups under universal ethical imperatives of justice, compassion, and mutual recognition.

   In the Indonesian context, this integrative function manifests vividly in everyday collective rituals that periodically renew social bonds and generate collective effervescence. Muslim youth volunteering as security task-forces (satgas) to guard churches during Christmas and Easter celebrations, or Christians actively participating in cross-faith iftār gatherings (bukber) during Ramadan, exemplify modern rituals that transcend particular religious boundaries. Such practices reinforce a shared sense of belonging to the wider multicultural society, strengthening the inclusive public culture anchored in Pancasila.

   Historically, the Charter of Medina (622 CE) stands as a pioneering example of this integrative dynamic. By explicitly recognizing Jewish tribes as constituent members of a single political community while granting them full autonomy in religious and legal affairs, the Charter functioned as a foundational legal ritual. It forged a collective consciousness centered on justice, mutual protection, and collective defense, binding diverse groups into an organic whole without demanding doctrinal uniformity.

   On the global stage, contemporary initiatives deliberately cultivate a transnational collective consciousness responsive to today's multicultural realities. The Religion Forum of the G20 (R20), launched in Bali in 2022 as the world's first religion-focused engagement group within the G20 framework, brings together leaders from all major faiths to address pressing global challenges, such as climate change, poverty, and conflict, through shared moral values. Similarly, the A Common Word Between Us and You initiative (2007), endorsed by hundreds of Muslim and Christian scholars, deliberately invokes the twin commandments of love of God and love of neighbor as common ground for dialogue and cooperation. These high-level forums serve as modern collective rituals, generating effervescence on a planetary scale and demonstrating how Abrahamic normative resources can be mobilized to foster integration amid globalization.

   In sum, Durkheim's framework illuminates religion not as a source of inevitable division but as the preeminent mechanism for multicultural integration, provided its collective representations are oriented toward inclusivity. When sacred symbols and rituals are extended across group boundaries, they transform potential fragmentation into resilient organic solidarity, offering a hopeful pathway for harmonious coexistence in Indonesia and beyond.

2. Conflictual Potential of Interreligious Relations

Durkheim emphatically cautions that religion can also become a potent source of conflict when sacred symbols are instrumentalized to erect exclusive identity boundaries. Empirical evidence abounds:

a. The repeated rejection of permits for places of worship (churches in Muslim-majority areas or mosques in Christian-majority areas) under the 2006 Joint Ministerial Decree transforms sacred space itself into a contested symbol of territorial dominance.
b. The mobilization of religious identity during elections (most dramatically in the 2016–2017 Jakarta gubernatorial race and the subsequent blasphemy case against Ahok) rapidly escalates into an "us-versus-them" polarization, fracturing the broader collective consciousness.
c. The protracted Israeli–Palestinian conflict, where competing theological claims to the same Holy Land sacralize territory, has globalized the conflict, turning local violence into a catalyst for worldwide religious-identity mobilization.
d. Large-scale communal violence, such as the Ambon conflict (1999–2002) and Poso conflict (1998–2007), reveals moments when the normal integrative function of religion collapses into open confrontation.

In Durkheimian terms, these phenomena represent a pathological state in which the conscience collective becomes fragmented and compartmentalized by narrow primordialism. When each subgroup elevates its own sacred symbols to absolute status while profaning those of others, the overarching collective consciousness that should regulate social behavior disintegrates. The result is anomie, a condition of normlessness in which shared moral regulations lose their coercive power and are replaced by competing, particularistic moralities. Perceived desecration of sacred objects (whether a mosque, church, prophetic image, or holy site) is then experienced not as an individual offense but as an assault on the entire social body of the group, triggering intense defensive or retaliatory reactions.

Thus, Durkheim's theory reveals the tragic ambivalence inherent in religious life within multicultural societies: the same collective effervescence that can bind diverse communities into organic solidarity can, when directed inward and weaponized, produce mechanical solidarity of the most destructive kind —rigid, oppositional, and prone to violence. The crucial variable is whether sacred symbols are allowed to remain inclusive representations of the wider society or are captured and monopolized by exclusive subgroups. In the Indonesian context, this insight underscores the urgent need for deliberate ritual and institutional practices that continually renew a shared, supra-religious collective consciousness capable of containing and transcending particularistic passions.

3. Contestation of the Sacred *vs* the Profane

Durkheim's sacred–profane dichotomy provides a crucial analytical lens for understanding both harmony and conflict in multicultural settings. Sacred objects and symbols (the Qur'an, the Cross, the Torah, holy sites, prophetic figures) possess the capacity to integrate when they are recognized as embodying shared universal values—as occurred in the Charter of Medina, where justice and mutual protection became the common sacred ground. Conversely, when these same symbols are politicized, ridiculed, or desecrated (e.g., the repeated publication of caricatures of Prophet Muhammad in France, attacks on

churches or mosques, or the destruction of holy sites), they are instantly transformed into catalysts of disintegration. Perceived profanation is experienced not as an individual insult but as an assault on the entire social body of the offended community, unleashing powerful defensive and retaliatory reactions.

Sacredness, in Durkheim's view, is never an inherent, fixed property; it is a social construction continually negotiated in the multicultural public arena. Globalization intensifies this contestation in two opposing ways:

a. On one hand, it profanes many local traditions through cultural homogenization and commodification.
b. On the other, it generates new forms of sacredness, as seen in initiatives like the R20 Religion Forum (Bali, 2022 onward), which seeks to elevate shared religious-ethical principles into a global sacred canopy capable of addressing planetary challenges.

The critical challenge for multicultural societies, therefore, lies in maintaining a dynamic equilibrium: honoring the particular sacredness of each community without allowing it to become a weapon of exclusion, while simultaneously cultivating an overarching, inclusive sacredness —embodied in constitutions (such as Pancasila), international declarations (such as the Document on Human Fraternity), or transnational forums— that can regulate and contain particularistic passions. Only by negotiating this delicate balance can the sacred continue to serve as society's most powerful integrative force rather than its most destructive divisive one.

CONCLUSION

This study reveals that Abrahamic religions—Islam, Christianity, and Judaism—possess inherent normative values promoting inclusivity, justice, and harmony, such as sunnatullah, agapē, and tikkun olam. However, empirical dynamics demonstrate a paradoxical reality where these values often clash with historical and contemporary conflicts driven by politicization, identity polarization, and external factors, as evidenced in cases like the Israeli-Palestinian dispute, European cultural tensions, and Indonesian communal violence in Poso and Ambon. Through Durkheim's lens, religion emerges as a dual force: generating organic solidarity via shared rituals and consciousness, yet risking anomie and segregation when sacred symbols are exclusivized.

The primary contribution of this research lies in bridging normative ideals with empirical complexities using Durkheimian sociology, offering a nuanced framework for understanding interreligious dialectics in pluralistic contexts, particularly in Indonesia where Pancasila facilitates grassroots harmony amid persistent challenges. This advances the field of religious sociology by highlighting religion's potential as both an integrative and divisive social fact, enriching discourses on multiculturalism and interfaith relations.

The study's strengths include its comprehensive content analysis of diverse sources, providing a balanced historical-global-local perspective, and its innovative application of Durkheim to Abrahamic traditions. Weaknesses encompass reliance on library-based methods, potentially limiting firsthand empirical insights, and a narrow focus on Abrahamic religions, which may overlook broader interreligious interactions. Future research should incorporate ethnographic fieldwork to capture lived experiences of interfaith dynamics, extend comparisons to non-Abrahamic faiths for wider applicability, and explore the role of digital platforms in amplifying or mitigating religious polarization.

BIBLIOGRAPHY

Afandi, Akhmad Jazuli. "Islam and Local Culture: The Acculturation Formed by Walisongo in Indonesia." Indonesian Journal of Humanities and Social Sciences 4, no. 1 (2023): 103–24.

Agustia, Zennanta, Salma Fahriya Tsuraya, Hanifah Miftahurrziki, and Lutfiana Dwi Mayasari. "Penguatan Moderasi Beragama Melalui Interfaith Dialogue Berbasis Cangkrukan Dan Filantropi Produktif Di Dusun Sodong Kabupaten Ponorogo." Kodifikasia 18, no. 1 (June 28, 2024): 176–91. doi:10.21154/kodifikasia.v18i1.9631.

Alganih, Igneus. "Konflik Poso (Kajian Historis Tahun 1998-2001)." Jurnal Criksetra 5, no. 10 (2016). https://core.ac.uk/reader/267825143.

Arifianto, Alexander R. "Moderate Islamic Organisations and Contestation over Political Theology: The Responses by Nahdlatul Ulama and Muhammadiyah towards Islamism in Indonesia." In The Palgrave Handbook of Political Norms in Southeast Asia, 337–55. Springer Nature Singapore Singapore, 2024. https://library.oapen.org/bitstream/handle/20.500.12657/90951/1/978-981-99-9655-1.pdf#page=345.

Baras, Dan. "A Moral Argument Against Absolute Authority of the Torah." Sophia 60, no. 2 (June 2021): 307–29. doi:10.1007/s11841-019-00731-1.

Baş, Fatih. "A THEORETICAL AND FACTUAL ANALYSIS ON RELIGION, SOCIETY AND SECULARIZATION DEBATES." Pamukkale University Journal of Social Sciences Institute, no. 70 (September 5, 2025): 161–70. https://doi.org/10.30794/pausbed.1611313.

Belvedere, Carlos. Collective Consciousness and the Phenomenology of Émile Durkheim. Springer Nature, 2023. https://books.google.com/books?hl=en&lr=&id=dXq_EAAAQBAJ&oi=fnd&pg=PR7&dq=Collective+Consciousness+durkheim&ots=SLnk6iEDkf&sig=zxxrS1NrANh1-I6nZCw3ZrVxHoE.

Blum, Lawrence. "Three Educational Values for a Multicultural Society: Difference Recognition, National Cohesion and Equality." Journal of Moral Education 43, no. 3 (July 3, 2014): 332–44. doi:10.1080/03057240.2014.922057.

Boulos, Sonia, and MariaCaterina La Barbera. "Obstacles to and Opportunities for Protecting Human Rights at the City Level: The Case of Madrid City Council Human Rights Plan (2017–2019)." The International Journal of Human Rights 27, no. 4 (April 21, 2023): 659–84. doi:10.1080/13642987.2022.2142213.

Bretón, Víctor, Miguel González, Blanca Rubio, and Leandro Vergara-Camus. "Peasant and Indigenous Autonomy before and after the Pink Tide in Latin America." Journal of Agrarian Change 22, no. 3 (July 2022): 547–75. doi:10.1111/joac.12483.

Budiana, I. Nyoman. "Legitimacy of the Dissolution of Beliefs by Community Organizations." International Journal of Research in Community Services 3, no. 1 (2022): 35–45.

Buzguţa, Corneliu Beneamin. "The Morality of Christian Love: A Theological and Ethical Perspective." SCIENTIA MORALITAS-International Journal of Multidisciplinary Research 9, no. 2 (2024): 53–64.

Capmartin, Sophie. Dissonant Sauvages: Representations of Louisiana Natives in French Cultural Productions, 1683–1753. Tulane University, 2021. https://search.proquest.com/openview/05d77b871958c49e72ebabdfdcc78641/1?pq-origsite=gscholar&cbl=18750&diss=y.

Collins, Randall. "The Durkheimian Tradition in Conflict Sociology." Durkheimian Sociology: Cultural Studies, 1988, 107–28.

Connaway, Lynn Silipigni, Lynn Silipigni Connaway, Ronald R. Powell, and Ronald R. Powell. Basic Research Methods for Librarians. ABC-CLIO, 2017. https://repo.uinmybatusangkar.ac.id/xmlui/handle/123456789/8328.

Desper, Brett A. "Honoring the Other: The Imago Dei as a Foundational Doctrine for How the Church Treats the Marginalized," 2024. https://digitalcommons.georgefox.edu/dmin/668/.

Durkheim, Emile, and Anthony Giddens. Durkheim on Politics and the State. Stanford University Press, 1986. https://books.google.com/books?hl=en&lr=&id=Zt6Xp0iaYJ8C&oi=fnd&pg=PP12&dq=+durkheim&ots=1HVQxIQbAW&sig=_zAXc3tWCtmArb-3pztmbaqkgJA.

Durkheim, Émile. The Elementary Forms of Religious Life. Oxford University Press, 2001.

Fakhr al-Dīn al-Rāzī. Mafatih Al-Ghaib. Cet. 3. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1420. المكتبة الشاملة.

Fernández-Morera, Darío. The Myth of the Andalusian Paradise: Muslims, Christians, and Jews under Islamic Rule in Medieval Spain. Simon and Schuster, 2023. https://books.google.com/books?hl=id&lr=&id=2E-_EAAAQBAJ&oi=fnd&pg=PA12&dq=.+Muslim-ruled+Spain+(al-Andalus)+witnessed+the+celebrated+era+of+convivencia,+during+which+Muslims,+Jews,+and+Christians+coexisted+in+a+remarkably+productive+atmosphere+of+intellectual,+scientific,+and+cultural+exchange&ots=PLRyLtNRQr&sig=LaybN886IY0bRWG9gTIubd8xO9M.

Frim-Abrams, Naomi, and Jesper Kulvmann. "Moderate Secularism in Practice: A Comparison of European and Muslim Countries." JSEAHR 9 (2025): 49.

Government of the Republic of Indonesia. Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, Article 29 Paragraph 2 § The manuscript is in accordance with the State Gazette of the Republic of Indonesia, No. 75, 1959 (1945).

Government of the Republic of Indonesia, Undang-Undang Nomor 1 Tahun 1965 tentang Pencegahan Penyalahgunaan dan/atau Penodaan Agama, § State Gazette of the Republic of Indonesia Year 1965 Number 3, Supplement to the State Gazette Number 2726 (1965)

Gusman, Amelia, and Masduki Asbari. "Pancasila as a Paradigm in Inter-Religious Life in Indonesia." Journal of Information Systems and Management (JISMA) 1, no. 3 (May 14, 2022): 12–15. doi:10.4444/jisma.v1i3.127.

Haekal, Muhammad Husein. "Sejarah Hidup Muhammad." In Hayat Muhammad. Terj. Ali Audah. Jakarta: Mitra Kerjaya Indonesia, 2015.

Hallgarth, Matthew. "Prophetic Contrasts: How Durkheim and Girard Affirm the Religious Gift of Peace." Religions 15, no. 12 (December 19, 2024): 1545. https://doi.org/10.3390/rel15121545.

Harris, John. "A Paradox of Multicultural Societies." Journal of Philosophy of Education 16, no. 2 (December 1982): 223–33. doi:10.1111/j.1467-9752.1982.tb00614.x.

Hoon, Chang-Yau. "Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia." Asian Studies Review 41, no. 3 (July 3, 2017): 476–93. doi:10.1080/10357823.2017.1334761.

Houtman, Dick. "Emile Durkheim's Cultural Sociology." In Understanding Cultural Sociology, 45–67. Edward Elgar Publishing, 2025. https://doi.org/10.4337/9781803929934.00008.

Husain, Muhammad Zakir. "Religious Moderation and the Development of Multicultural Societies in Indonesia: A Normative-Islamic Legal Study." ASEAN Journal of Islamic Studies and Civilization (AJISC) 2, no. 1 (2025): 27–60.

Husna, Ainayya, and Meyniar Albina. "Religious Communities and Tolerance: Essential Foundations for Creating a Peaceful and Harmonious Society." MAQOLAT: Journal of Islamic Studies 3, no. 3 (July 14, 2025): 278–84. https://doi.org/10.58355/maqolat.v3i3.135.

Indelicato, Alessandro, and Juan Carlos Martín. "Exploring the Interplay between Religion, Tolerance, Fundamentalism, and Attitudes towards Immigrants: A Semi-Automatic Literature Review." Social Identities 31, no. 3 (May 4, 2025): 294–316. https://doi.org/10.1080/13504630.2025.2453158.

Kapai, Puja. "Developing Capacities for Inclusive Citizenship in Multicultural Societies: The Role of Deliberative Theory and Citizenship Education." Public Organization Review 12, no. 3 (2012): 277–98.

Krippendorff, Klaus. Content Analysis: An Introduction to Its Methodology. Sage publications, 2018. https://books.google.com/books?hl=en&lr=&id=nE1aDwAAQBAJ&oi=fnd&pg=PP1&dq=Klaus+Krippendorff&ots=y_diYniQ7B&sig=ZE8sgzkw3CriR9N-j_Lxra5XTi4.

Lamphere, Louise. "The Domestic Sphere of Women and the Public World of Men: The Strengths and Limitations of an Anthropological Dichotomy." Gender in Cross-Cultural Perspective, 2024, 280–91.

Mazya, Thita M., Kholis Ridho, and Ali Irfani. "Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective." International Journal of Current Science Research and Review 07, no. 07 (July 11, 2024). doi:10.47191/ijcsrr/V7-i7-32.

Mesbahi, Touba. "Compatibility of Shi 'a Islamic Diplomatic Law and Modern International Diplomatic Law," 2024. https://theses.gla.ac.uk/84633/.

Olowo, Adam Folorunsho. "A Discourse on Inter-Religion Tension in a Pluralized Nigeria: Examining the Role of Interfaith Dialogue as a Panacea." Master's Thesis, Hamad Bin Khalifa University (Qatar), 2021. https://search.proquest.com/openview/3dd4b399a00c454ef42624e1de3df81c/1?pq-origsite=gscholar&cbl=2026366&diss=y.

Pangalila, Theodorus, and Christar A. Rumbay. "Multicultural Relation Between Religious Communities in Indonesia." HTS Teologiese Studies / Theological Studies 80, no. 1 (July 30, 2024). doi:10.4102/hts.v80i1.9645.

Parekh, B. "Rethinking Multiculturalism: Cultural Diversity and Political Theory." Ethnicities 1, no. 1 (March 1, 2001): 109–15. doi:10.1177/146879680100100112.

Pickering, William Stuart Frederick. "Durkheim's Sociology of Religion: Themes and Theories," 2009. https://www.torrossa.com/it/resources/an/5261665.

Pillan, Margherita, and Irina Suteu. "Service Design for Intercultural Dialog: Making a Step Towards a Multicultural Society." In Public and Collaborative. Exploring the Intersection of Design, Social Innovation and Public Policy, 13–26. DESIS Network, 2013. https://re.public.polimi.it/bitstream/11311/1019520/1/p%26c.pdf.

Pope, Whitney. "Durkheim as a Functionalist." The Sociological Quarterly 16, no. 3 (June 1975): 361–79. doi:10.1111/j.1533-8525.1975.tb00954.x.

Qadri, Hassan Mohi-ud-Din, and Muhammad Sarwar. "Historical Accuracy of the Constitution of Medina." Al Khadim Research Journal of Islamic Culture and Civilization 5, no. 2 (2024): 25–31.

Raihani, R. "Education for Multicultural Citizens in Indonesia: Policies and Practices." Compare: A Journal of Comparative and International Education 48, no. 6 (November 2, 2018): 992–1009. doi:10.1080/03057925.2017.1399250.

Setiawati, Rini, Rahmat Hidayat, and Wawan Sopiyan. "Building Religious Awareness and Peace in Multicultural Societies: A Sociology of Religion Review," n.d.

Shihab, Moh Quraish. Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian Al-Qur'an. Ciputat: Lentera Hati, 2012.

Sohrabi, Hadi. "A Durkheimian Critique of Contemporary Multiculturalism." Ethnic and Racial Studies 42, no. 8 (June 11, 2019): 1283–1304. doi:10.1080/01419870.2019.1585898.

Stavenhagen, Rodolfo. "Cultural Rights and Human Rights." Human Rights in the Maya Region: Global Politics, Cultural Contentions, and Moral Engagements 92 (2008): 27.

Tatapudi, Azriel BC. "Social Justice And Jesus Movement In The Greco-Roman Jewish Society, Its Implication For The Victims Of Conflict.," 2024. https://www.academia.edu/download/112336980/Azriel_BCT_Social_Justice_And_Jesus_Movement_In_The_Greco_Roman_Jewish_Society.pdf.

Viale, Claudio Marcelo. "Sacred/Profane: The Durkheimian Aspect of William James's Philosophy of Religion." Central European Pragmatist Forum, 2012. https://ri.conicet.gov.ar/handle/11336/69283.

Wahbah az-Zuhaili. "Al-Munir Fi al-`Aqidah Wa al-Syariah Wa al-Manhaj." In Tafsir Al-Munir. Jakarta: Gema Insani, 2016.

Wang, Yongbao. "The Essence of The Ummah Principle: Islam and The Foundation of Inclusive Social Systems." Afkar: Jurnal Akidah Dan Pemikiran Islam 26, no. 2 (2024): 159–200.

Yanti, Yanti, Aida Hayani, Nur Kholik, Khanif Maksum, Imam Sayuti, Wahyu Kholis Prihantoro, and Hairiyah Hairiyah. "Islam as a Rahmatan Lil 'alamin in Shaping Islamic Morality in the Millennial Generation." In Proceedings of the 1st Alma Ata International Conference on Education (AAICE 2023), 920:193. Springer Nature, 2025. https://books.google.com/books?hl=en&lr=&id=m6lfEQAAQBAJ&oi=fnd&pg=PA193&dq=Islam,+in+the+Qur%E2%80%99an,+affirms+the+value+of+rahmah+lil+%27alamin+as+a+universal+principle+for+living+peacefully,+mutually+respecting+one+another,+and+rejecting+violence+&ots=WV6y-I07pt&sig=hsSz1qQdy4crezlJhDeFuSFaAMI.