



Social Change in Sociological, Pedagogical, Psychological, Economic, and Religious Views

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ABSTRACT

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The purpose of this paper is to discuss Social Change in Sociological, Pedagogical, Psychological, Economic, and Religious Reviews. The conclusion of this paper is that Indonesia, as a country with a Muslim majority, shows a wide religious diversity with a Muslim majority reaching 87.18% of the total population in 2010. Most Muslims are concentrated on the island of Java, while other religions such as Christianity, Catholicism, Hinduism, Buddhism, and Confucianism have adherents spread across various regions, each with different proportions. Although Indonesia faces challenges in maintaining tolerance and harmony between religions, the attitude of Islam as rahmatan lil 'alamin (blessing for the universe) helps create peaceful relations among adherents of various religions. Efforts to strengthen this harmony are important in facing the challenges of claims to religious truth, fanaticism, and teachings to spread religion, which if managed wisely through dialogue and interfaith cooperation, can maintain peace amidst existing pluralism.

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INTRODUCTION

Islam as a religion has a motto and slogan, if I may say so, a religion that is "rahmatan lil'alamin". Islam was able to survive for approximately 1436 years ago brought by a promoter, which was calculated since his migration to the city of Medina at that time.

Islam has achieved glory after glory, both in terms of belief, the quantity of followers, and the glory of culture which radiated to all corners of the world, from Mashrig to Maghrib (east to west) and to this day its sites and legacies are still

remembered even though some efforts have been made to restore them. omitted like Cordova (Spain).

Where Islam occupies a region, there it looks peaceful and comfortable, there civilization will be built, and there also usually the followers of Islam will grow, both seen from those who believe in Islam as a religion, those who previously did not know the religion, and sometimes people who have embraced the religion.

The above is the author's basic assumption in starting this article, which will then be discussed from the perspective of the latest reality (new facts) of how Islam views diversity, both from the perspective of population and based on plural religions and ethnicities and different models in the international world and at the level of Indonesia as an archipelagic country with quite diverse ethnicities and tribes, religions and beliefs grow like in the rainy season.

As an effort regarding the reality of diversity and Islam's efforts to ensure the maintenance of diversity and the challenges that have been faced, in Islam it is not a very difficult thing, if seen from the perspective of implementing the "Medina Charter" amidst the diversity of beliefs, ethnicities, tribes and cultures, historically Muhammad as the bearer of teachings was able to prove that among the differences that emerged and existed in society at that time, they could be united and equalized between each other, how is the current reality in Indonesia, and what efforts can be made, what kind of interaction patterns will and are being built are hot topics of discussion at the present time.

Discussion

Indonesian Population Profile Based on Religion and Ethnicity

This discussion is something that cannot be studied easily and briefly without considering data based on facts about the Muslim population today. In addition, there are many assumptions that the Muslim population, especially in Indonesia, has increased, but in terms of quantity, this, or this assumption may be true or not, but in terms of quality, it may be classified as quite concerning.

Likewise with the ethnic population in Indonesia, this is the same as the reality in the previous explanation, however the expression that states

"It is an undeniable fact that there is only one earth, while the people who inhabit it consist of various tribes, ethnicities and religions. That is why religion appears in plural form (religions). "In this way, imagining that there is only one religion in human life is something that is less realistic."

A very perfect sentence in stating that the reality of life is not the same in terms of beliefs and ethnic groups, tribes and cultures, but in beliefs it should be, there should be no assumption that all religions are true and can be believed to be true, even though the truth is considered relative for some people. Likewise with ethnicity, the truth and level

of elevation of the group should not be measured through ethnic culture and tribes in the midst of society.

Regarding the above, around feeling more right, which started from jealousy towards the success achieved by other religions, even though previously between the two religious groups there had been peace, that "after independence, this order was then disturbed, initially there was a false harmony, only because of the division of fields colonially, namely the modern sector was in the hands of Christians, the traditional sector in the hands of Muslims. In the market, on land, at sea, in the small mountains, all were held by Muslims. After Islam was seen to be successful with all efforts, jealousy emerged in the Eastern Indonesian region which before it was safe became a prolonged conflict in Ambon at that time.

The profile of the religious and ethnic population in Indonesia in contemporary reality is in accordance with what is stated above. A reality of the minority Muslim population including Asian countries, in some of its regions in 1982, there were around 382 million Muslims in the world living in minority countries or regions. In 1971 the number was only around 290 million people. This increase in number is due to several factors. First; natural increase; Second; emigration from Muslim countries; third; conversion to Islam by non-Muslims. The world's Muslims are estimated to be a Muslim community, one third of the ummah lives in the most tragic circumstances under assimilation efforts, both directly and indirectly carried out by the majority community. More details can be seen in the table below, a description of the number of Muslims in minority communities.

Table 1 Muslims in Minority Communities, 1982.

| Country | Thousands |
|----------|-----------|
| Asia | 228,000 |
| Africa | 116,000 |
| Europe | 34,000 |
| American | 4,000 |
| Oceania | 300 |
| Amount | 382,300 |

The profile of the conditions of the Muslim minority above illustrates how the living conditions of Muslims in a Muslim majority country can be compared with the lives of non-Muslims in the midst of a Muslim majority, as in Indonesia.

Indonesia as a majority country, in 2010 (BPS) Central Statistics Agency "According to the results obtained, it was recorded that 207,176,162 Indonesians embraced Islam. The province with the largest Muslim population is West Java with an

estimated 41,763,592 people. If it is calculated as a percentage of the total population of Indonesia of 207,176,162 people, it is equivalent to 87.18%.

Although Indonesia is not a country based on religion, religion is one of the important considerations in various aspects of life. It is clearly one of the foundations of the state and even the government has a clear 'law' about the existence of an 'official' religion (recognized by the government). Based on the results of the 2010 census, the population of Indonesia is 237,641,326 people or an increase of around 36 million people in a period of 10 years. The average population growth rate in the period 2000-2010 was 1.49 percent per year. Of this number, 207.2 million people (87.18 percent) claimed to be Muslim, followed by 16.5 million Christians (6.96 percent), 6.9 million Catholics (2.91 percent), 4 million Hindus (1.69 percent), 1.7 million Buddhists (0.72 percent), 0.11 million Confucians (0.05 percent), and other religions 0.13 percent. When viewed by region, most Muslims live in the provinces of Java (62 percent). As many as 20.2 percent of Muslims live in the province of West Java, 17.4 percent in East Java, and 15.1 percent in Central Java. This is related to the concentration of the population that is indeed on the island of Java. Meanwhile, the largest number of Christians live in the provinces of North Sumatra (21.2 percent) and Papua (11.2 percent). Most Catholics live in the provinces of East Nusa Tenggara (36.7 percent) and West Kalimantan (14.6 percent). The majority of Hindus live in the province of Bali (80.9 percent). In addition to being quite numerous in the 'neighboring' provinces (East Java and West Nusa Tenggara), Hindus are also found in several other provinces that were previously transmigration destinations, such as Lampung and Central Sulawesi. Meanwhile, the majority of Buddhists are found in DKI Jakarta (18.6 percent), North Sumatra (17.8 percent), and West Kalimantan (14 percent). Confucianists are mostly found in the provinces of Bangka Belitung (34 percent) and West Kalimantan (25.4 percent) where many ethnic Chinese live. If the distribution of religious adherents is mapped based on the differences between urban and rural areas, the proportions of Muslims, Christians, and Hindus are almost balanced both in urban and rural areas. The majority of Buddhists and Confucians live in urban areas (88 percent and 76 percent). This is in accordance with the fact that most Buddhists are found in DKI and urban areas of North Sumatra. Meanwhile, Catholics (65 percent) and other religions (93 percent) live in rural areas.

Dynamics of Religious Demography In line with the increase in the absolute number of the Indonesian population in the period 1990 - 2010, almost all religions experienced an increase in the number of adherents, except for Buddhists whose numbers experienced an absolute decrease of around 100 thousand people. This is likely due to the choice of a 'new official religion' in the 2010 Population Census, namely Confucianism. In 1990 Confucianism was not yet recognized as an official state religion, so most Confucianists (most likely ethnic Chinese) 'chose' religion.

Based on the number of ethnic groups in Indonesia, if each ethnic group is characterized by the "ethnic" language they use, then linguistic experts have recorded more than five hundred (500) ethnic groups throughout the islands in Indonesia.

Indonesia is indeed known as a country that has diversity in terms of culture, ethnicity and religion. This diversity can give rise to diverse religious understandings. In understanding religious texts, two models of interpretation have developed. First, textual interpretation and second, contextual interpretation. From contextual interpretation, a liberal understanding emerges, according to this understanding, the understanding of interpretation has so far experienced a stagnation. What happens is just a reproduction of religious understanding. "bringing the past to the present".

Classification of society can be made based on similar characteristics. For example:

- 1) Classification based on gender.
- 2) Based on age.
- 3) Based on education.
- 4) Based on work.
- 5) And so on.

The reality does not rule out the possibility of ethnicity, religion, understanding, belief, skin color, rich, poor, and so on. What was conveyed previously was a classification of beliefs and ethnicities that was focused on Indonesia, without further detail on other communities, or not specifically described.

The classification of society based on Islamic thought in Indonesia put forward by Abudin Nata conveys that there are at least 12 mentioned, including: Fundamentalist Islam, Theological-normative Islam, Exclusive Islam, Rational Islam, Transformational Islam, Actual Islam, Contextual Islam, Esoteric Islam, Traditionalist Islam, Modernist Islam, Cultural Islam, and Inclusive-fluralist Islam.

In the perspective of cultural Islam in Indonesia, Geertz as quoted by Abudin Nata, that there are three religious patterns as follows: First, Abangan Islam; these adherents are in rural areas in Java, who are completely indifferent to doctrine, fascinated by the details of the ceremony. Second, Santri Islam; this Islam has full attention to Islamic doctrine and overcomes the aspects of Islamic ritual that have diminished. Third, Priyayi Islam; the Islamic understanding embraced by the Aristocracy, they understand, live, and practice Islam from the most substantial elements so that good morality is created in a peaceful spiritual atmosphere.

The interaction patterns that have developed in Indonesia from various cultures are reflected in the understanding that is taken and the perspectives that are mastered, which may be included in the group of religious realities, as explained above. The author will discuss the ongoing interactions separately.

Interaction Patterns That Occur

Indonesia consists of several beliefs and ethnic diversity, as well as communication patterns and interactions between groups, are the subject of this discussion. There is a statement that good interaction will destroy the iceberg, even though the iceberg in question is as big as the iceberg at the north pole, how is the interaction between religious and ethnic adherents in Indonesia? It is a big question.?

Islam in Indonesia is generally a religion that is rahmatanlil 'alamin, this is proven by the relationship between fellow religious adherents living in harmony and side by side between adherents of the Muslim religion and those who are non-Muslim, as proof that Islam in Indonesia with the majority can maintain harmony between adherents of religions and existing ethnicities.

Good interaction arises from mutual respect between ethnicities and religious beliefs. Good interaction arises through the practice of religion that has been embedded, but bad interaction is caused by friction against each other's interests, or the interests of one ethnic group.

The Qur'an as a revelation of Allah, in the view and belief of Muslims is the source of truth and absolute truth, however the truth of the Qur'an does not interact with social reality, M Quraish Shihab by grounding, reading, understanding, and practicing. So when the eternal truth of the Qur'an is not realized and responded to by various cultures. Differently, the truth of the teachings seems to be a partial truth (partial, biased and one-sided).

This means that Islam as a religion that is pure in belief and action, must truly be practiced in social, cultural and cultural realities in a "Hanif" and "Kaffah" manner, otherwise conflict after conflict will occur in the world, especially in the geographical area of Indonesia which has diversity in both religion and ethnicity.

The interaction pattern in question is related to various things related to fellow human beings. An example that is worth highlighting in the discussion of interactions that have been built in a country controlled by Muslims is what the first Caliph of the Fatimid Dynasty in Maghribi, Abi Ubaidillah al-Mahdi (909-934) did by asking for advice from a Christian to determine the right location to be the capital of the country.

This fact proves that Christians in this country can cooperate with Muslims, regarding this perhaps if I am not mistaken the meaning is in line with the verse which reads as follows: Do not argue with people and people of the book except in a fair way , guide some of those who have erred, saying, "We have believed in what has been revealed to us and in what has been revealed to you all. Our God and your God are one God; it is to him that we surrender (Muslims). (QS. Al-Ankabut, 29-46)

Efforts to Ensure the Selection of Diversity and Challenges

1. Efforts to Ensure the Selection of Diversity

Before discussing further about efforts to ensure the maintenance of diversity and its challenges. It is better to study a little with three terms that refer to a religion that is safe, peaceful, and trusted, namely "Islam", Aslama = safe, peaceful, happy "Faith" belief, sure and worthy of being believed "Ihsan", includes the nature and attitude of commitment that even if Allah is not visible, still carry out the Faith and Islam that is "Kaffah" without exception.

To understand and practice the teachings of Islam fundamentally, every Muslim must understand and practice the basics of Islam. These basics are what some scholars call the basic framework of Islamic teachings. The basic framework of Islamic teachings is closely related to the goals of Islamic teachings. This framework includes three main concepts of study, namely aqidah, sharia, and morals. If returned to its basic concept, these three basic frameworks of Islam come from three basic concepts of Islam, namely faith, Islam, and ihsan (HR. Muslim).

Indonesian society is a society with a very complex level of diversity. A society with such diversity is known as a multicultural society. If we understand society as a group of people who have lived and worked together long enough so that they are able to organize themselves and think of themselves as a social unit with certain boundaries (Linton), then the concept of society when combined with multicultural has a very broad meaning and requires a deep understanding to be able to understand what a multicultural society really is.

Multicultural can be interpreted as diversity or differences between one culture and another. So that a multicultural society can be interpreted as a group of people who live and settle in a place that has its own culture and characteristics that are able to distinguish between one society and another. Each society will produce its own culture which will be a characteristic for that society.

From here the term multiculturalism emerged. There are many definitions of multiculturalism, including that multiculturalism is basically a worldview - which can then be translated into various cultural policies - which emphasizes acceptance of the reality of diversity, plurality, and multiculturalism that exist in the life of society. Multiculturalism can also be understood as a worldview that is then manifested in the "politics of recognition". Lawrence Blum stated that multiculturalism includes an understanding, appreciation and assessment of one's culture, as well as respect and curiosity about the ethnic culture of others. The various definitions of multiculturalism can be concluded that the core of multiculturalism is about acceptance and appreciation of a culture, both one's own culture and the culture of others. Everyone is emphasized to respect and honor each culture in society. Whatever form a culture takes, it must be accepted by everyone without distinguishing between one culture and another.

Basically, multiculturalism that is formed in Indonesia is the result of socio-cultural and geographical conditions that are so diverse and broad. According to

geographical conditions, Indonesia has many islands where each island is inhabited by a group of people who form a society. From this society, a culture is formed about the society itself. Of course this has an impact on the existence of a very large and diverse culture.

In the concept of multiculturalism, there is a close relationship to the formation of a society based on *Bhineka Tunggal Ika* and realizing a national culture that unites the Indonesian nation. However, in its implementation there are still various obstacles that hinder the formation of multiculturalism in society.

Indonesia is most likely included in it, as the country with the most adherents to cultures that are different from each other. The characteristics of a multicultural society are as follows;

1. Having more than one subculture.
2. Forming a social structure.
3. Dividing society into two parties, namely the dominant party and the dominated party.
4. Vulnerable to social conflict.

In multiculturalism, there will be differences that are forms of diversity such as culture, race, ethnicity, religion. In a multicultural society, there is no difference in rights and obligations between minority and majority groups, both legally and socially.

The above excerpt is a form of belief that Islam is the one that can provide the most solutions in efforts to choose diversity and overcome challenges that have been faced and will be faced.

In a plural society consisting of social groups with different cultural, racial, and ideological backgrounds, conflicts easily arise that cause upheavals. These upheavals become the driving force for change. Sometimes these upheavals, in addition to having negative impacts, also have positive impacts for subsequent changes in Islam's attitude, learning from Malaysia as a plural society consisting of Malay, Chinese, and Italian nations. The political unrest that occurred in May 1969 encouraged the major parties of the three nations to unite for political stabilization.

An interesting offer in an effort to ensure the preservation of diversity, Prof. Abuddin Nata explained, "As a first step towards creating a meeting point and cooperation between religions in Indonesia, it is hoped that each party will correct the wrong image and impression that has been depicted in the minds of each religious adherent, that there are fundamental differences in the teachings of each religion that cannot be denied. However, dialogue between various religions should not be directed towards doctrinal theological debates that always end in a dead end."

In addition to the statement above, a reality in Indonesia, two large religious organizations put forward by Imam Gazali Said should be used as a reference in maintaining Indonesian pluralism, namely that NU and Muhammadiyah say that

pluralism is an attitude of respecting the beliefs of other people as in the verse "for you your religion and for me my religion". However, NU and Muhammadiyah do not agree if religious pluralism is interpreted as all religions are equally true, and will later gather together in heaven.

On the one hand, Islam views humans as equal, because they are the grandchildren of Prophet Adam, they are all brothers. So Islam questions the differences in cultures, races or ideologies in social life with people who are not Muslims based on the Qur'an "your religion is for you, our religion is for us" (QS 109: 6) because Islam teaches the nature of openness in society, which leads to change.

Apart from what is stated above, QS Al-Hujurat: 13 also deserves consideration: "O humans, we created you from one (pair of) male and female, and we made you into several nations and tribes, so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious, Allah is all-knowing and all-knowing."

Prof. Dr. Syahrin Harahap commented on this verse, quoting Abdullah Yusuf Ali's statement, "This verse is shown to all humans, not only to Muslims... before Allah they are all equal and the most noble are those who are most devout.

Some things that can be considered to ensure diversity and a safe country, in a multicultural country like Indonesia, include:

1. Human security for their livelihood at a level that can meet their life needs.
2. Security for himself, his freedom and his honor which have been given by his creator.
3. Security for the personal life of the human soul which gives happiness and peace in his personal environment, such as family, descendants and a good name.
4. Security of one's religion which is a signpost that guides the path and purpose of human life.

In addition to the above expression, it can be explained with the intention of ensuring diversity in a pluralistic Indonesian society, namely:

- a. Prioritize the interests of others
- b. Building good relationships
- c. Doing cooperation
- d. Good relations and dialogue
- e. Maintaining each other's religious honor
- f. There can be no grudges in religion.

In the midst of the discussion of 6 ways to ensure harmony, M. Yusuf Qordhowi, regarding building good relations based on (QS Al-Mumtahanah: 8) with the expression that; this verse erases the understanding that crosses the heart that people of different religions do not deserve goodness and justice, do not get affection and association.

Allah SWT recommends doing good, even to those who oppose, are hostile to and attack Muslims and indeed Allah SWT loves people who act fairly.

In an effort to build a synergistic relationship between multicultural societies according to Prof. Dr. Syahrin Harahap, two things are needed. First, reinterpretation of orthodox religious doctrines, which are currently used as an argument for being exclusive. Second, dialogue with modern ideas. Because today, religious people are entering a historical phase, which requires religious adherents to be able to adapt to a civilization that is not based on religion.

2. Challenges for the Choice of Diversity

Some challenges are also certainly difficult to avoid in implementing this, it may take several years to implement efforts to ensure that diversity in Indonesia is realized according to the desires of people who adhere to multicultural (Islamic) ideology. Continued Syahrin Harahap with the three biggest general challenges, namely.

- a. The existence of a Truth Claim from the cultural community that is adhered to which is believed to originate from Religion (Revelation).
- b. There is an excessive attitude or sanctification of ideas, concepts and the choice of religion (culture), thus giving rise to an attitude of antipathy (intolerance) towards other religious (cultural) thoughts.
- c. There are teachings to spread religion. Every adherent of the existing religion claims that the religion they adhere to is the most correct.

Various efforts must be made to create an understanding of multiculturalism, which is ready to fight for the rights and understanding of the community regarding the importance of multiculturalism in a social order that is ready to always defend the rights of the people, even though sometimes there is a gap in facts, countries that adhere to and the majority of Muslims in Indonesia, non-Muslims look comfortable, and without any disturbance, while countries that are dominated, or areas dominated by non-Muslims on the contrary, can be peaceful and safe in living their daily lives, this indicates that Islam if practiced and expected in every aspect of life will radiate the light of religion which is "rahmatan lil alamin" an expression of Din Syamsuddin in between his busy schedule as the general chairman of Muhammadiyah on "TV Mu" recently.

CONCLUSION

Indonesia as a Muslim majority country, in 2010 (BPS) Central Statistics Agency "According to the results obtained, it was recorded that there were 207,176,162 Indonesians who were Muslims. The province with the largest Muslim population is West Java with an estimated 41,763,592 people. If calculated as a percentage of the total population of Indonesia of 207,176,162 people, it is equivalent to 87.18%.

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Efforts that should be made in the midst of Indonesian pluralism in ensuring existing diversity prioritize the interests of others, build good relationships, carry out cooperation, good friendship and dialogue, maintain the honor of religion, and there should be no grudges in religion.

The existence of Truth Claim from the cultural community that is believed to be sourced from Religion (Revelation), The existence of an excessive attitude or sanctification of ideas, concepts, and the choice of religion (culture), thus giving rise to an attitude of antipathy (intolerance) towards other religious thoughts (cultures), The existence of teachings to spread religion. Every adherent of an existing religion claims that the religion they adhere to is the most correct, are three large groups of challenges faced.

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