



Pathways to Tolerance: A Comparative Analysis of Hadith and Gospel in the Indonesian Context

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<https://doi.org/10.46222/pharosjot.106.2015>

Abstract

Indonesia's rich cultural and religious diversity is undermined by persistent intolerance that threatens social harmony. This study argues that confronting this issue necessitates a critical re-examination of sacred teachings in Islam and Christianity, specifically the Hadith and the Gospel, which fundamentally promote peace and tolerance. Through a comparative analysis employing a qualitative hermeneutic approach, the research scrutinizes selected texts from both scriptures, contextualizing them to extract principles that advocate for coexistence. Drawing from authoritative commentaries, scholarly works, and relevant case studies, this study demonstrates that both the Hadith and the Gospel unequivocally emphasize universal



values of love, justice, and respect for human dignity. The Hadith's concept of *rahmatan lil 'alamin* (mercy for all creations) and the Gospel's command to "love your neighbour as yourself" are not just theological ideals but actionable solutions to counteract intolerance. It contends that leveraging these shared values through interreligious dialogue is imperative for reducing intolerance in Indonesia. Proactive promotion of these principles via education and community initiatives is essential to actualize harmony within Indonesia's diverse society.

Keywords: Hadith, Gospel, Intolerance, Interreligious Dialogue, Indonesia.

Introduction

Interfaith tolerance is imperative in today's intricate global society, where religious conflicts and intolerance have intensified, undermining local peace and threatening international stability (Ruzsa, 2025). Despite Indonesia's historical acclaim for religious and cultural pluralism (Hefner, 2020), it mirrors a global surge in religious intolerance affecting over 80 countries (Majumdar, 2021). This paradox illustrates that mere plurality does not guarantee harmony, highlighting the urgent need for concerted efforts to fortify the foundations of tolerance. A critical strategy involves examining the universal values within religious teachings that advocate for respect and diversity.

Tolerance is a fundamental principle deeply rooted in major religions, especially Islam (Zagoon-Sayeed, 2022) and Christianity (Pinto, 2024). In Islam, the concept of tolerance is deeply rooted in the teachings of the Koran and the Hadith of the Prophet Muhammad. The words of Allah in Surah Al-Kafirun, verse 6, "*Lakum dīnukum wa liya dīn*" (For you is your religion, and for me is my religion), underscore an attitude of respect for differences in beliefs (Fatkhullin, 2024). Moreover, the Hadith of the Prophet Muhammad (peace be upon him) also provides a robust foundation for this concept. For example, his words, "*Man dālla zimmiyyan fa anā khaṣmuhu yaumal qiyāmah*" (Whoever harms a dhimmi infidel, I will be his opponent on the Day of Resurrection) (HR. Abu Dawud), underscores the importance of protecting and respecting those of different faiths. Islamic teachings in the Qur'an and Hadith emphasize respect for differing beliefs and the protection of non-Muslims within Muslim societies, underscored by concepts like *rahmatan lil 'alamin* (mercy for all creations). This reflects Islam's commitment to compassion and coexistence towards people of other faiths.

Similarly, the Bible advocates for love as the foundation of human relationships. In Matthew 22:39, Jesus states: "Love your neighbour as yourself," highlighting a universal love that surpasses religious differences. Furthermore, in Luke 6:27-28, Jesus emphasizes the importance of loving one's enemies: "But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." These teachings embody a profound spirit of tolerance.

Indonesia's societal reality reveals a significant gap between the espoused values of tolerance and their actual practice. Surveys underscore this disparity: a CSIS study (Compas, 2015) found that only 59.5% of respondents were comfortable having neighbours of different religions, while 33.7% were not. Similarly, the Wahid Institute (Adm, 2019) reported an increase in intolerant actions against minority groups from 51% to 57.1% (Suraya, 2020). Furthermore, the State Intelligence Agency (BIN) indicated that 39% of students had been exposed to radicalism (Haryanto, 2018; Perwitasari, 2018). These findings highlight the urgent need for strategic solutions, with interfaith dialogue emerging as a critical approach. Historical precedents reinforce this necessity: the Prophet Muhammad exemplified peace through the Treaty of Hudaibiyah, and Jesus transcended social and religious boundaries in his encounter with the Samaritan woman (John 4:1–26).

Effective interfaith dialogue necessitates a deep understanding of the principles of tolerance within each religious tradition. Major world religions fundamentally aim to promote peace and



harmony (Armstrong, 2009b). Armstrong's theory of religious pluralism posits that all religions lead to the same ultimate reality via different paths. This perspective aligns with the Qur'anic verse: "O mankind! Indeed, We have created you from male and female and made you nations and tribes that you may know one another" (Qur'an 49:13).

Practically, tolerance must be operationalized through public policies that uphold religious freedom and respect for diversity. Governments bear the responsibility to ensure all citizens have equal rights in practicing their beliefs. Strengthening and rigorously enforcing regulations that protect religious freedom, such as Law No. 39 of 1999 on Human Rights, is essential to prevent discrimination (Zhao & Erlong, 2024).

Interfaith tolerance is crucial for cultivating a harmonious and peaceful global society (Hati et al., 2023). Although Islam and Christianity in Indonesia possess rich teachings on tolerance (Statistics, 2024), challenges like radicalism and intolerance persist, necessitating collaborative efforts to bridge the gap between teachings and practices. Strategic measures include interfaith dialogue, inclusive education, constructive media engagement, and supportive public policies. By reinforcing a commitment to tolerance, Indonesian society can exemplify successful management of religious pluralism. Accordingly, this study aims to examine the concept of tolerance in the Hadith and the Christian Gospel, compare their range of perspectives, and identify the implications of interfaith dialogue in fostering harmony among religious communities. This research is critical for providing a robust theological foundation to address intolerance and enhance harmony in Indonesia's multi-religious society.

Literature Review

The development of tolerance studies globally has shifted from an exclusive approach to a transformative dialogical model, which emphasizes dynamic interactions between religious groups (Lesmana, 2024). In Indonesia, the concept of "*concorcourse*" proposed by A. Mukti Ali has become a significant foundation in tolerance studies, particularly in the context of Christian-Islamic dialogue (Rambe, 2017; Kaha, 2020; Rizal et al., 2022). Hefner (2020) strengthens this analysis by highlighting the role of moderate Islamic organizations in promoting the protection of minority rights. Furthermore, studies conducted by Hakim (2021), and also Netanyahu & Susanto, (2022), as well as Supriyanto (2024) underscore the urgency of responsive dialogue to address multicultural challenges. At the policy level, interfaith dialogue has emerged as a strategic agenda for the government, as reflected in the interfaith cooperation policy (Ishan, 2024). In the theological realm, intertextual studies between Islam and Buddhism (Faizuddin Ramli et al., 2023) and the contextualization of the hadith on tolerance Alkadri et al., (2023) and also Pamuji (2024), demonstrate efforts to build pluralist awareness through a religious approach.

However, based on the author's observations, there is still limited literature that critically examines authoritative religious sources in the context of intolerance. Previous studies have predominantly focused on intergroup dialogue or structural policies, with fewer investigations into the potential for conflict based on sacred texts.

The study by Indainanto et al., (2023), explored religious communication to foster a moderate attitude but did not systematically compare the Hadith and the Bible as theological bases for responding to intolerance. These two holy books are highly relevant for examining intolerance, especially in Indonesia, where Islam and Christianity are the two largest religions (Statistik, 2024). Therefore, this study aims to fill an academic gap by offering a critical analysis of the texts of the Hadith and the Gospel. It seeks to identify common principles that can serve as foundations for conflict resolution while enriching insights into the role of sacred texts in promoting peace in multireligious societies such as Indonesia.



Methods

This study employs a qualitative approach, specifically a comparative study, to understand the concept of tolerance in the Hadith and the Gospel and to analyse its contribution to addressing the problem of intolerance in Indonesia. Primary data includes authentic Hadith texts and relevant verses from the New Testament that adhere to the theme of tolerance. Secondary data is sourced from books, journals, and related documents.

Data collection techniques involve literature studies and in-depth interviews with religious experts. Data analysis utilizes the content analysis method with a descriptive-interpretive approach and hermeneutic theory to understand the historical-theological context. To ensure the validity of the findings, data triangulation is applied. This process involves comparing the results of text analysis with interviews and secondary literature.

In the interpretation stage, hermeneutic theory is employed to understand the historical and theological context of the analysed texts. Data triangulation is also used here to ensure the validity of the findings by comparing text analysis results with interviews and secondary literature. This methodological approach aims to provide a scientific contribution in formulating solutions to the problem of intolerance in Indonesia.

Results and Discussion

Tolerance in the Perspective of Hadith

In Islamic tradition, the Hadith plays a central role as a guideline for living a religious life. According to Syamsul Anwar (2018), the Hadith encompasses everything that comes from the Prophet Muhammad SAW, including his words, deeds, and tacit approvals, which are considered normative. The Hadith shapes Islamic traditions and culture, serving as a source of inspiration for people in various aspects of life (Farchan & Rosharlianti, 2021). It is not only a source of law but also a moral and spiritual guideline for Muslims in their daily lives. Several Hadiths illustrate the principles of tolerance, including the prohibition of forcing religion on others:

Prohibition of Forcing Religion on Others

"There is no compulsion in (adhering to) religion; indeed, the right path is clearer than the wrong path" (HR. Abu Dawud, No. 2307). This Hadith emphasizes the importance of respecting individual freedom in choosing beliefs, reflecting a profound principle of tolerance in Islam. Historically, this Hadith emerged in Medina, where Muslims coexisted with Jewish and Christian communities. This religious diversity demanded harmony and respect for the individual's right to choose their beliefs without coercion. Within the framework of Islamic law, this Hadith illustrates that freedom of religion is a fundamental right that must be upheld, even in a pluralistic society.

During the time of the Prophet Muhammad in Medina, interactions between Muslims, Jews, and Christians were crucial in creating a pluralistic but harmonious society. This is reflected in the Medina Charter, a document of agreement among various communities, which regulated their rights and obligations in living together with full tolerance. Modern theory supporting this principle is religious liberalism, which emphasizes individual freedom to choose and practice religion without interference from the state or other parties. John Locke argued that freedom of religion is an individual right that must be protected by the state and society (Locke, 2013).

This principle aligns with the fact that Islam provides freedom in matters of belief, while still obligating the realization of social justice. In the context of multicultural Indonesia, this message is highly relevant in efforts to overcome inter-religious conflict and build social



harmony (Azra, 2006). Thus, this Hadith not only has a rich historical dimension but also holds significant practical relevance in the contemporary socio-political context.

Fair Treatment of Non-Muslims

Muhammad bin Ja'far narrates from Syu'bah, from Manshur, from Hilal bin Yasaf, from Al Qasim bin Mukhaimarah, from a companion of the Prophet, who said that the Prophet Muhammad (SAW) stated: "Whoever kills a dhimmi (non-Muslim under Muslim protection), he will not smell the scent of Paradise or will not find the scent of Paradise—Manshur is an element—and its scent can be found from a distance of seventy years' travel" (Narrated by Imam Ahmad, No. 22047).

The hadith on the protection of non-Muslims reflects the universal values of Islam, which emphasize justice and respect for human rights as core principles. This hadith demonstrates that Islam advocates for the respect of the existence and rights of non-Muslims, as part of a society living together in harmony. In a modern context, this value serves as a guideline for creating a sense of security for all religious groups, particularly in a pluralistic country like Indonesia. Yusuf al-Qaradawi stated that Islam, as a religion of *rahmatan lil 'alamin* (a mercy to all worlds), upholds universal principles that include the protection of non-Muslims, encompassing the right to life, property, and religious freedom (Qardhawi, 2010). This view is further reinforced by John Locke's social contract theory, which asserts that the state has the primary responsibility to protect all citizens, irrespective of their religious background (Locke, 1976).

Moreover, the values in the hadith align with the Indonesian constitution, especially Article 29 Paragraph (2) of the 1945 Constitution, which guarantees religious freedom for all Indonesians. The implementation of this principle is evident in government policies that support interfaith dialogue and promote harmony between religious communities. According to Azyumardi Azra, interfaith harmony is not solely the responsibility of religious leaders but also of the state, as the guardian of social order (Azra, 2006).

However, challenges remain, such as discrimination against minority groups such as Christianity and acts of intolerance often driven by narrow religious interpretations (Yasin & Mantu, 2021). Therefore, an approach centered on interfaith education and dialogue is essential (Hardiyanto et al., 2024). Multicultural education that integrates the values of the hadith on tolerance can foster collective awareness of the importance of coexistence. This not only creates a sense of security but also strengthens social cohesion, ensuring that Indonesia remains a model of harmony amidst diversity.

Tolerance in the Perspective of the Gospel

The teachings of the Christian Gospel emphasize tolerance as a manifestation of universal love. In Matthew 22:39 and 7:12, Jesus advocates mutual respect and tolerance in social interactions. Christian theologians stress that love for fellow human beings is a fundamental principle in Christian ethics (Breytenbach, 2023). This principle includes respecting individual freedom in matters that are not fundamental. In the parable of the Good Samaritan (Luke 10:25-37), Jesus demonstrates that love and compassion must transcend ethnic and religious boundaries, showing that everyone is a neighbour deserving of love and help.

Love for Fellow Human Beings

Love, as the basis of human relations, emphasizes the importance of respecting others, regardless of religious, ethnic, or social differences. In the Gospel, the concept of love, especially "Love your neighbour as yourself" (Matthew 22:39), is central to Christian morality. This principle emerged in a complex social context, characterized by frequent conflict and



tension between the Jews who were under Roman domination. Society at that time was marked by social injustice, discrimination, and exploitation. Therefore, the teaching of love was revolutionary because it challenged social hierarchies and emphasized the equality of all humans before God.

From a theological perspective, Hans Küng argues that love is the core of global ethics, harmonious with universal values in other religious traditions, including Islam (Küng, 2004). He emphasizes that love is inclusive, encouraging humans to transcend religious boundaries for the common good. Karen Armstrong also highlights that love is the essence of all major religions, promoting solidarity and overcoming egoism, and warns that without love, religion can be reduced to a tool for justifying violence (Armstrong, 2009).

Thus, the principle of love is both normative and transformative, altering human thought patterns and behaviour in diverse socio-historical contexts. In Indonesia, the teaching of love can bridge tensions between religious communities, fostering a more harmonious and inclusive society. As a universal principle, love affirms that differences are not threats but rather richness to be celebrated.

Forgiveness and Reconciliation

"If someone slaps you on the right cheek, turn the other cheek too" (Matthew 5:39). This verse underscores self-control and forgiveness in conflict resolution, teaching that one should not repay evil with evil but respond with kindness and forgiveness to break the cycle of violence and build harmonious relationships. The self-control inherent in this teaching aligns with Johan Galtung's conflict resolution theory, which introduced the concept of "peaceful conflict transformation." According to Galtung, conflict transformation not only focuses on problem-solving but also on altering destructive relationship patterns to foster more cooperative interactions. In Indonesia, interfaith dialogue can effectively implement this principle, fostering deeper understanding and reducing tensions (Galtung, 1996).

Additionally, the emphasis on forgiveness in this verse aligns with the theory of "restorative justice," which is widely applied in resolving community conflicts. Zehr (2018) explains that this approach focuses on restoring relationships, where victims and perpetrators collaborate to create solutions that promote justice and peace. In this context, interfaith dialogue can serve as a mechanism for identifying problems, building mutual trust, and establishing a common ground for harmony.)

The implementation of this principle in Indonesia can be observed through various interfaith initiatives, such as the Interfaith Dialogue Forum. This inclusive approach emphasizes self-control, manifested as respect for differences in beliefs and efforts to find common ground (Ridwan et al., 2024). For example, the Interfaith Harmony Forum (FKUB), recognized by the Indonesian government, plays a crucial role in preventing religious-based conflicts through deliberation and mediation.

The main challenge is overcoming polarization due to disinformation and exclusive narratives. Strengthening cross-cultural and religious education is essential. Tolerance education based on Gospel values and other religions can reduce stereotypes and build an inclusive generation. Paul Tillich asserts that tolerance, as an expression of love, fosters harmony among diversity (Tillich, 2008).

Thus, Matthew 5:39 provides a moral guideline for various social initiatives to reduce conflict and polarization in Indonesia. Through self-control and forgiveness grounded in interfaith dialogue, Indonesian society can build stronger harmony, viewing diversity as a strength rather than a division. Consistent application of this principle can position Indonesia as a model of peace based on universal values in the global arena.



Similarities in Principles in Hadith and Gospel

Respecting Differences

Both the Hadith and the Gospel underscore the principle of respecting an individual's freedom to choose their religion without coercion. This principle of religious freedom is foundational to building a just and peaceful society. In Islam, Hadiths that promote religious freedom reflect deep tolerance. Imam Al-Qurtubi emphasized that religious freedom is a basic right that must be respected in every social context (Al-Qurthubi, 1994).

The Bible contains teachings that underscore the importance of respecting an individual's freedom to choose their spiritual path. One example can be found in the Gospel of Matthew 7:7-8, which states: "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you." This teaching underscores the importance of freedom of choice, free from any coercion by others. Miroslav Volf, a contemporary Christian theologian, underscores that Christ's love invites individuals to choose freely without coercion (Volf, 2010).

Both of these perspectives, as found in the Hadith and the Bible, align with the theory of human rights upheld in various international legal systems, including the Universal Declaration of Human Rights issued by the United Nations in 1948. Article 18 of this declaration affirms that everyone has the right to freedom of thought, conscience, and religion. Consequently, in both the context of religious teachings and socio-political theory, the freedom to choose one's religion is a vital value that must be respected by individuals and society. Integrating these values into daily life can foster a more harmonious society, where religious differences are valued and accepted with full tolerance.

The shared values in the Hadith and the Gospel provide a strong foundation for building social harmony in a pluralistic society. Religious studies expert John Esposito argues that tolerance and peace can be achieved by reinforcing the moral and ethical values common to various religious traditions, such as justice, compassion, and respect for differences (Esposito & Voll, 1996). The teachings of the Hadith and the Gospel on love for fellow human beings can thus serve as a foundation for fostering mutual respect in a multicultural society.

Social Justice

Social justice, as a pillar of human relations, is a fundamental teaching in both the Hadith and the Gospel as well as most faiths. It underscores the importance of equality, respect, and moral responsibility. In Islam, the Hadith states:

"Indeed, the most beloved people to Allah on the Day of Resurrection and the closest to Him in status are the just leaders. And the most beloved people to Allah on the Day of Resurrection and the furthest from Him in status are the unjust leaders" (HR. Muslim, no. 1828).

This Hadith underscores that justice is the principal characteristic a leader must possess, as it reflects obedience to Allah's commands and social responsibility toward humanity. In social life, justice serves as the foundation for creating harmony and preventing the damage caused by injustice. According to Fazlur Rahman, justice in Islam encompasses universal aspects that extend beyond mere legality to include social and moral justice.

Similarly, the Gospel highlights justice as a principal tenet (Eva, 2023). In Matthew 7:12, known as the Golden Rule, Jesus teaches, "So in everything, do to others what you would have them do to you" (Winters, 2017). This principle underscores the significance of justice in one's actions and treatment of others. Howard Thurman posits that justice in the Gospel is a concrete expression of love, where human relationships are based on respect for individual



dignity and rights (Thurman, 2022). There are many limitations in modernism when it comes to moral issues and tolerance towards others and the role that religions can play. Christian ethics applies to Christian faith and positive servant leadership motivations based on deep spirituality and tolerance, just as in Islam, which is required to link in a manner which allows for the desired principles, standards, and procedures for actions and a set of divinely inspired virtues to be in place with relevance to how people are respected globally (Nicolaidis, 2020).

In Indonesia's multicultural context, integrating these values can enhance social harmony. Moral and religious education based on these teachings can build collective awareness to respect diversity and advocate for justice for all. Implementing principles from the Hadith and the Gospel in public policy can ensure justice for all religious groups in Indonesia. Tolerance, as a fundamental basis in a pluralistic society, promotes recognition of each individual's rights regardless of religious differences.

Policies ensuring the representation of religious groups in decision-making processes can strengthen justice. By integrating values from the Hadith and the Gospel into public policy, Indonesia can model managing diversity fairly. This approach strengthens social cohesion and builds trust among religious groups, as emphasized by Esposito, who asserts that interfaith dialogue is key to preventing religion-based conflicts (Esposito, 2010).

Differences in Perspective of Hadith and Gospel

Approach to Conflict

Hadiths that provide guidelines for protecting non-Muslim rights within the state framework are fundamental in Islamic teachings emphasizing universal justice. One relevant Hadith states:

"Whoever kills a mu'ahad (a non-Muslim under Muslim protection), he will not smell the scent of Heaven, even though its scent can be perceived from a distance of forty years" (HR. Bukhari, No. 2930; HR. Abu Dawud, No. 2379).

This concept aligns with John Rawls' theory of distributive justice (Rawls, 1999) and Wahbah Zuhaili's principles, which stress the state's duty to protect all citizens, including minorities (Zuhaili, 2008). In a modern context, this principle supports social harmony in multicultural Indonesia, reinforcing Islam as a *rahmatan lil 'alamin* (mercy to all worlds) religion.

Conversely, the Gospel advocates forgiveness and non-violent love, exemplified in Matthew 5:39's teaching to "turn the other cheek" when facing evil. This focuses on individual moral transformation as the basis for peace, contrasting with Islam's structural approach. Hans Küng posits that Gospel love is a universal ethical foundation relevant to global harmony and can be integrated into interfaith dialogue (Küng, 1993). Gospel teachings on forgiveness emphasize horizontal relations between individuals, without requiring state intervention.

These differences stem from each religion's historical context. Islam emerged in the 7th-century Arabian Peninsula, necessitating comprehensive spiritual, social, and political rules, as reflected in Sharia law. Early Christianity developed under the Roman Empire's repression, emphasizing moral aspects like Jesus' teaching to love one's enemies. Scholars like Fazlur Rahman (Rahman, 2017) and Justo L. González (2010) highlight these responses to their respective eras' conditions.

While differing in method, both religious traditions offer ethical foundations for justice and peace. Islam through an inclusive legal system, and Christianity through individual transformation, complement each other in addressing modern society's challenges. Interfaith dialogue enriches efforts to create a world that respects human rights and diversity.



Legal and Theological Framework

According to M. Quraish Shihab, the Hadith encompasses all aspects of life, including social ethics and law, beyond mere rituals (Shihab, 2002). Nurcholish Madjid views the Hadith as a source for enhancing social relations, prioritizing justice and brotherhood (Madjid, 1997). Max Weber's sociological theory of law supports this, as the Hadith creates a stable and harmonious social order (Weber, 1978).

Conversely, the Gospel focuses on spiritual and moral relationships with God and others. Jesus' teachings emphasize love as the core principle of spiritual life, manifesting in good deeds and love for others. Niebuhr (2013) argues that Gospel teachings on love promote social justice and peace, serving as a universal moral foundation (Niebuhr, 2013).

The combined approaches of the Hadith and the Gospel offer a solid strategic solution to the issue of intolerance in Indonesia. Despite differing theological and legal contexts, both emphasize respect for humanity and diversity. The Hadith teaches justice and compassion (Nasr, 2019), while the Gospel emphasizes love. Giddens' social interaction theory supports integrating these values to reduce social tensions through communication and dialogue (Giddens, 2006). By embedding Hadith and Gospel values in education, interfaith dialogue can build a tolerant and harmonious Indonesia (Banks & Banks, 2019).

Implications for Social Harmony in Indonesia

Interfaith dialogue between Muslim and Christian leaders, and also other faiths, is crucial for reducing religious tensions. Post-conflict Ambon demonstrates successful interfaith dialogue in rebuilding harmony and understanding universal human values. Post-conflict interfaith dialogue not only enhances relationships between divided groups but also fosters a deeper shared understanding of universal human values. Lederach emphasizes the importance of religious leaders in reconciliation (Lederach, 1997). Allport's "contact hypothesis" supports direct interaction between groups to reduce prejudice and promote tolerance (Allport, 1954). Thus, interfaith dialogue can resolve social conflicts and strengthen religious solidarity.

Fair and impartial policies are essential for social justice in Indonesia. The Hadith teaches justice without discrimination, focusing on the heart rather than appearances (HR. Muslim, No. 4650). Rasulullah shallallahu 'alaihi wa sallam said: Indeed, Allah does not look at your body and appearance, but Allah looks at your heart. (while gesturing with his index finger to his chest) (HR. Muslim, No. 4650). Similarly, the Gospel advocates fairness and non-discrimination (Luke 6:31). Social justice is a crucial foundation in public policy, ensuring the rights of every individual are protected without religious or group discrimination. Rawls' theory of social justice upholds fair distribution and inclusive policies, ensuring protection for all citizens regardless of religion (Rawls, 1999). Inclusive policies will enhance social harmony and reduce group tensions.

Conclusion

The dialogue between the perspectives of the Hadith and the Gospel offers a comprehensive approach to overcoming intolerance in Indonesia. This study identifies universal principles of respect for diversity, social justice, and love as pivotal to strengthening social cohesion in a pluralistic society. The Hadith emphasizes *ukhuwah insāniyyah* (universal brotherhood), respect for non-Muslims, and justice in social interactions, while the Gospel highlights unlimited love as the core of human relations. Despite theological and legal differences, both traditions complement each other through inclusive humanitarian values.

Multidimensional education plays a strategic role in this synergy, particularly through integrating tolerance-based curricula and strengthening interfaith dialogue to erode prejudice.



Multidimensional education in the context of interfaith education aims to create a holistic learning environment that fosters understanding, respect, and collaboration among students of diverse religious backgrounds. This approach integrates various dimensions of learning, including cognitive, emotional, social, and ethical aspects, to promote a comprehensive understanding of different faiths and cultures. Inclusive public policies are also essential to ensure participation and recognition of all groups. The main challenge lies in overcoming exclusive resistance that perpetuates discriminatory narratives. Therefore, institutional support and active civil society participation are crucial to fostering collective awareness that tolerance is about recognizing diversity as a national identity.

This study contributes to strengthening social harmony through a theoretical-empirical approach that combines religious insight with policy principles. By using universal values from the Hadith and the Bible as an ethical basis, interfaith dialogue can foster empathy and build proactive cooperation in maintaining diversity. Consistent implementation of this model has the potential to position Indonesia as a global reference for managing heterogeneous societies, especially amidst complex socio-political dynamics. Further research is recommended on adapting religious values in public policy and the role of the media in strengthening inclusive narratives.

Acknowledgment: The researcher thanks the Indonesian Education Fund Management Institution (LPDP) for supporting publication funds, and the State Islamic University (UIN) Sunan Kalijaga Yogyakarta, Indonesia, for supporting the research.

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Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



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