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## Pluralism of Religion Based on Sharia as An Anticipation of Intolerance in Muslims Majority Countries of The Southeast Asian

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### Abstract

*Religious pluralism is a constructive attitude encompassing not only theological and normative awareness but also social awareness, acknowledging the reality of living in a pluralistic society with diverse religions, cultures, ethnicities, and social structures. Religious pluralism must also be understood as an authentic appreciation for diversity. It involves the acceptance of various religions and is employed in multiple contexts. Pluralism seeks to deconstruct absolutism, promote relativism, and establish a foundation of tolerance for differences and heterogeneity. It views pluralism not merely as a fact to be recognized but also as a positive force to be celebrated and utilized constructively. This study employs a qualitative methodology, utilizing textual analysis of religious and philosophical literature to explore the theoretical and practical dimensions of religious pluralism. The findings reveal that religious pluralism functions as a unifying force across societal strata, fostering cohesion and integration. A pluralist must not only acknowledge but also actively defend diversity and heterogeneity as valuable assets. However, the research highlights ongoing challenges in societal perceptions, where misunderstandings and differing interpretations of pluralism and multiculturalism—often influenced by personal perceptions rather than sharia-based principles—persist. This study contributes to the discourse on religious pluralism by providing a nuanced analysis of its potential to bridge differences and foster coexistence in diverse societies. It also offers a framework for addressing misconceptions, emphasizing the importance of aligning pluralistic values with broader socio-religious principles.*

**Keywords:** Sharia, Religious Pluralism, Muslim, Southeast Asian Countries, Multicultural.

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### INTRODUCTION

In the current context, pluralism is one of the three parts of a typology of religious attitudes in theological perspective, in addition to exclusivism and inclusivism. An adherent of an exclusive religion sees that his religion is right and other religions are misguided and wrong (Syalaby, 2000: 78). Adherents of an inclusive religion, view that salvation is not the monopoly of their religion (Hick, 1985: 87). Adherents of other religions, who implicitly do what is right according to their religion, are also considered to have salvation. As for adherents of pluralist theology,

the view that all religions are true and equal. Therefore, pluralist people hold that religious people should not be exclusive with a series of truth claims and safety specifically addressed as attributes for them (Misrawi, 2007: 77).

Pluralism is a popular social issue among religious figures and academics. Since pluralism and interfaith dialogue are externalized by Protestant Christianity in the Western world, the issue has since begun to be phenomenal and historical, not only among Christian clerics but also among Islamic clerics. Religious pluralism is a phenomenon that cannot be avoided. If religious pluralism is not addressed accurately and appropriately, it might cause problems and conflicts between religious communities. It seems that this fact has happened to religions, especially Eastern religions. To find a solution to the conflict between religious communities there need to be the right approaches, including by establishing good inter-religious relations. A progressive view of Islam and religious pluralism comes from a conservative, fundamentalist and radical Islamic circles (Sabiq, 2006: 57). This needs to be seen in relation to the development of pluralism issues in Southeast Asian countries today, especially in Indonesia, Malaysia and Brunei Darussalam.

Pluralism becomes necessary because every religious tradition will not be able to epistemologically formulate the Absolute Reality called God or the Mystery that cannot be named. If a religion claims to be able to formulate all things about God, then it has made itself God, and no longer a way of salvation to God (Hick, 1989: 119).

In heterogeneous societies in terms of religion, the use of religion as an exclusive and intolerant religious value system must be avoided, with the potential to trigger conflict and social disintegration. However, on the contrary, understanding, and interpretation of religion that is tolerant and inclusive must be developed.

Religious conflict in a plural society is a very natural thing to happen. This is because every religion has its own characteristics, which do not have the same characteristics. Religion, however, teaches about solidarity and social integrity but has a tendency towards disintegration. Because to strengthen the extent of the truth of a religion, the doctrine that is embraced and understood is used as a reference and guide in dealing with the environment in which it lives and develops. So however religion can be an adhesive element, on the other hand, it triggers a conflict of disintegration (Korten, 1990: 32).

Efforts to erode religious diversity exclusively in society is an urgent demand. In the context of a pluralistic society, inclusive thinking and attitudes are needed which are of the view that outside of the religion it adopts there is also truth, although it is not as complete and perfect as the religion it professes. This view needs to be developed in society. If viewed from the truth of

each teaching, the view of inclusivism is not contradictory because one still believes that his religion is the best and true, and at the same time he has a tolerant attitude and friendship with followers of other religions.

Sociologically, religious pluralism is a fact that we are different, diverse and plural in matters of religion (Keene, 2006: 202). Pluralism is a social reality, something that is inevitable and undeniable. In social reality, we have embraced different religions. This recognition of the existence of sociological religious pluralism is the simplest pluralism because this recognition does not mean allowing recognition of the theological or ethical truths of other religions.

The plurality of religion as a sociological fact, which ultimately reflects the various paths to the One, is a matter of the relative and the absolute. Basically, man's understanding of his religion is relative, but all this is essential for the sake of the Absolute. While the Absolute, the One is revealed through the ways that are relative.

The view of pluralism does not mean meeting on matters of faith, but only an acknowledgment of the existence of other religions. The view of pluralism does not come to a conversation about the truth that exists in other religions. He did not mention it at all. However, he also did not see the theological teaching errors of other religions. His criticism of other religions is social criticism, in the sense that he criticizes missionaries or sends Christian practices. He did not criticize the theological teachings that exist in Christianity.

Dynamic religious life is reflected in the harmony of religious life that is steady, authentic, and productive with mature religious persons with an autonomous, critical, and open moral attitude (Al-Sa'awy, 2002: 91). They do not close themselves to dialogue, be it a dialogue of life, theological dialogue, dialogue of action, or dialogue of religious experience that is conducted openly and gracefully, and respect each other's differences. These efforts have in fact also failed, due to the way of understanding a number of religious elites who are still weak or exclusive attitudes that are still strong, and normative theological attitudes that are maintained.

Religious pluralism is not a religious plurality, because religious pluralism is a constantly evolving dynamic of thought. Religious pluralism, how dialogue should be a social reality, always communicates to manage plurality. Pluralism is a form of a plural society, which has a relationship with the social and political system of a community. In social science, pluralism is a framework in which there are interactions of several groups that show mutual respect and tolerance for one another, living together (living side by side) and producing results without assimilation conflicts. Pluralism does not only refer to the reality of pluralism (Johns, 1987: 342-352). Pluralism requires active involvement in the reality of diversity.

The pattern of harmony among religious believers is the peace and prosperity of every human being. In order to achieve the dream of each of these human beings, it is necessary to create a condition that forms a building of tolerance for true religious harmony. True harmony and tolerance cannot be formed by means of coercion and formalism, because if that happens, then what exists is tolerance and "artificial" harmony. Tolerance and true harmony are departed from the conscience awareness and initiative of all parties involved in it.

This study presents findings focused on four main problems, namely: first, the pattern of inter-religious harmony in Muslim-majority countries in Southeast Asia; secondly, an analysis of the causes of religious conflicts and their implications for efforts to create religious harmony in these countries; fourth, sharia as a basis for resolving pluralism conflicts and strengthening multicultural attitudes.

## **DISCUSSION**

### **Patterns of Diversity in Muslim Majority Countries in Southeast Asia**

#### **1. Indonesia**

Indonesia is a country rich in ethnic, linguistic, cultural and various religions. In the condition of a plural society, of course, it is very vulnerable to internal conflicts in the community. In order to maintain unity and integrity, a strong adhesive is needed that is able to anticipate and solve various problems that arise. Indonesia has the Pancasila which has been agreed to accommodate and protect the sustainability of the diversity, so it is hoped that it can become a strong glue for the integrity of the nation.

The sociological reality that the Indonesian nation consists of multicultural societies must be upheld, respected and nurtured. Precisely because of this recognition of diversity the Indonesian nation was formed. One form of diversity found in Indonesia is a matter of religion. Indonesia is not a secular state, nor is it a religious state, but state recognition of religion only covers six religions, namely Islam, Hindhu, Buddhism, Christianity, Catholicism, and Kong Hu Chu. When viewed from the side of the guarantee of religious freedom contained in the constitution, actually what is determined by this country is contradictory, because the state actually provides limits by determining a certain number of religions that can be adhered to, in other words, religions other than those specified may not stay in Indonesia. This is something paradoxical.

But in reality, Pancasila has not yet been fully used as the strengthen of the nation, it is evident that there are conflicts and even riots that are of tribal background, clashes between groups or political parties, and conflicts based on religious differences that still occur everywhere. In addition, discriminatory treatment and majority domination of minorities often occur, or strong oppression of the weak. Whatever the reason, if that happens, national unity will be difficult to maintain. That is why, here is needed wisdom and awareness from various parties, for the integrity and unity of a pluralistic nation like Indonesia (Lim, 2011: 20-35).

Nevertheless, tolerance is still a big problem in the midst of competition among religions to run the Shari'a and add to their people. Harmonious life is also still a question mark for its realization. Until now it is also still a frightening specter for the people of Indonesia after the issuance of the fatwa of the Indonesian Ulema Council (MUI) diversity which should be able to encourage us to live in harmony, is actually injured by the irresponsible fatwa. So it is no exaggeration to say that prior to the MUI fatwa, religious community life that was relatively harmonious, suddenly turned into tension which eventually led to conflicts everywhere, such as in Ambon, Poso, and Maluku (Sofan, 2017: 87). This conflict also does not rule out the possibility that in the coming years it will continue to be a threat as well as a challenge for religious people.

## **2. Malaysia**

Malaysian society is a plural society consisting of various religions, nationalities, languages, and cultures with its own uniqueness. This plurality also makes Malaysia a multi-religious country with its own uniqueness. However, this diversity is also outlined as one of the main problems in the mission to create the country's development towards achieving the status of developed countries following their own guidelines by 2020 (Hambali, 2008: 81-92). The current situation relating to aspects of religion and interfaith relations, especially between Islam and non-Islam in the Malaysian community is a phenomenon in the relationship between followers of religion today. Some research problems are already known.

There are various suggestions and efforts that have been made in Malaysia, especially in balancing interfaith rights and to foster harmony so that they can live together such as conducting interfaith dialogue, guidelines for establishing places of worship for each religion, existence of distribution of dwellings without reducing various religions or races without racism as in the first and last consensus of independence, freedom to choose any religion is given to other religions in Malaysia. All of these efforts are aimed at fixing the application of religious tolerance. However, what has happened is that many controversial issues arise in the diversity of religions which are still delayed due to lack of resources to make decisions (Yong, 2012). Religious tolerance is seen working under different and different understandings (See Moten, 2008: 89).

Various levels of understanding have resulted in two conditions, namely the presence of Malaysians who do not understand that there is a religion in Malaysia and the second group where those who understand this religion are formed based on ideas about individuality and create different levels of understanding of religion in Malaysia. This situation is proven by the existence of religious conflict; whether in internal conflicts (such as revenge against family members who have changed their religion, insincerity with the beliefs of others and the like) or with external conflicts (such as riot incidents, accusations through court and others) that still often occur (Comber, 2001: 54). On this basis, several studies explain how conditions of religious tolerance in Malaysia do not occur in all contexts and realities, but can be considered more closely. This patch of harmony can drive the risk of friction because most are utilitarian and are not based on pure idealism. In other words, harmony is only on the surface. Despite efforts to achieve this goal, it only occurs in the midst of small groups, especially urban intellectuals and does not involve all ethnic groups, especially from rural areas (Andaya, 1982: 101).

Another problem is when there are people who understand religion, but this understanding is formed based on different levels of individuals who have perceptions. In turn, it leads to an understanding of religious tolerance that exists at various levels. This is shown through examples of the application of religious tolerance which are understood subjectively. Most people claim that religious tolerance can only be carried out in social activities such as visiting sick people and making donations due to natural disasters. However, if it is associated with religious rights in the right organization or place of worship, such as working together in cleaning houses of worship (mosques, churches,

temples, etc.), then they cannot be harmonized with other religions. Because it only occurs in the religion of each individual without interference from other beliefs.

### **3. Brunei Darussalam**

The Brunei Darussalam community consists of various heterogeneous tribes, but the Malays are the most dominant. Malay is also used as an official language, in addition to the use of English which is also still strong in Brunei Darussalam. The use of English in the daily life of the people of Brunei Darussalam cannot be separated from the influence of the British protectorate in this country (Departement of Information, 2013: 47).

Brunei Darussalam is the only country in Southeast Asia that still has an absolute monarchical system of government. This government system is believed by the people of Brunei Darussalam as the most appropriate model of government system for the country. Nevertheless, there are serious restrictions on freedom of worship in Brunei, both for Muslims and non-Muslims. For Muslims, this mainly affects people who embrace various understandings of Islam that are different from the official interpretation of the state. This is considered "false doctrine", and the government has a list of Muslim groups and teachings that are considered "deviant". Religious enforcement bodies, such as the Faith Control Section of the Sharia Department, are responsible for ensuring the "purity" of Islam, and for investigating and prosecuting violations (Ruliyadi, 2011: 19). In the 14th century AD, Islam became the official religion in the State of Brunei Darussalam after Sultan Awang Alak Betatar embraced Islam and changed its name to Sultan Muhammad Shah (Ghofur, 2015: 54-55). Islam then became the rule of life for the people of Brunei Darussalam.

In general, the condition of the people of Brunei Darussalam is divided into two major groups, namely the nobility and non-aristocracy. Brunei Darussalam's social life cannot be separated from Islamic rules. Many Islamic laws were adopted as societal rules in Brunei Darussalam. Brunei Darussalam society which is predominantly Muslim and the existence of Islam as the official religion of the state makes Islam very influential there. Although adhered to by the majority of the people of Brunei Darussalam, this country does not prohibit the existence of other religions such as Christianity, Buddhism, Hinduism, Judaism, etc (Pew Research Center, 2012: 45).

Brunei is inhabited by diverse ethnicities, the majority of which are two-thirds ethnic Malay (90%) Muslim; 1/5 are ethnic Chinese and the rest are Indian. Brunei's political philosophy is the strict application of the Malayu Islam Beraja (MIB) which consists of two bases, namely: *first*, Islam as a Guiding Principle, and *secondly* Islam as a Form of Fortification. From these two bases then emerged the planting of the values of Islamic statehood (conservation) with three concepts, namely: Keeping the Malay State; Conserving the Islamic State (Islamic law which is Shafi'i - in terms of fiqh - and the Ahl Sunnah wal Jamaah - in terms of its creeds); and perpetuate a country of origin. To implement this Islamic Malay, the government appointed a team to compile material carefully and completely to be included in the curriculum of lessons from the lowest to the highest education (Saunders, 1994: 21).

### **Causes of Conflicts That Ruin Religious Character**

Understanding of what causes conflicts that often arise in the community, especially those related to the coercion of the emergence of the same understanding of the teachings of a religion and negate the religion itself because this attitude will cause prolonged conflict. Every religion will deny the truth of the religion held by others and this is contrary to human values and becomes radical in the personal decisions they have. In history, it has been proven that exclusive attitudes, which tend to be radical, have caused conflicts or even wars between religious communities (Laisa, 2014: 22-31). Therefore, the paradigm of religion needs to be clarified, such as when understanding Islam or other religious adherents, then what should be the basis that Islam is a religion of *rahmatan lil alamin* that brings peace and so does understanding in other religions.

Radical attitude is an attitude that craves total change and is revolutionary by overturning existing values drastically through extreme violence and actions. There are several characteristics that can be recognized from a radical attitude and understanding. 1) intolerant (do not want to respect the opinions and beliefs of others), 2) fanatic (always feels right himself; think others are wrong), 3) exclusive (differentiate yourself from religious people in general) and 4) revolutionary (tend to use methods violence to achieve goals) (An-Na'im, 2008: 96).

Having a radical attitude and understanding does not necessarily make a person fall into an exclusive hard-line understanding that even tends to terrorism. There are other factors that motivate someone to fall into this understanding. Motivation is caused by several factors (Fealy, 2006: 73). First, domestic factors, namely domestic conditions such as poverty, injustice or feeling disappointed with government policies. Second, international factors, namely the influence of the foreign environment that provides the driving force for the growth of religious sentiments such as global injustice, arrogant foreign policy, and the modern imperialism of a superpower. Third, cultural factors that are strongly associated with shallow religious understanding and narrow and lexical interpretation of the holy book (*harfiyah*). Radical attitude and understanding and motivated by various factors above often make a person choose to join the action and network of hardliners.

National instability as a result of the birth of hard-line movements and radicalism has an impact on social, economic and cultural sustainability in society, especially in Indonesia, Malaysia and Brunei Darussalam. The main problem that arises as a result of terrorist crime is social, economic and political disorder in society. In the current condition, the symptoms of religious radicalism have never stopped in the span of the history of Muslims until now. In fact, the discourse on the relationship between religion and radicalism has only recently strengthened along with the emergence of various acts of violence and the birth of radical movements, especially after 9 September 2001 in New York, Washington DC, and Philadelphia, which were then followed by bombings in Bali (12/10 / 2002 and 1/10/2005), Madrid (11/3/2004), London (7/7/2005), and finally in Paris (10/13/2015) (Rodin, 2016: 30-31). This means that the crime of religious fanaticism can occur in any community and begins with the development of a radical understanding in society that can be unsettling.

The most obvious impact of the occurrence of radicalism is the formation of politicization in religion, where religion is very sensitive, most easily triggers fanaticism, becomes the heaviest fan of taking various very cruel actions, both in social life between individuals and groups, so they form what is called a group radicalistic religion (Peletz, 2009: 55). The teachings of God contained in the scriptures including the teachings of *da'wah*, *jihad* and *amar makruf nahi munkar* are neutral. Religion contains many rules which are the result of the construction of religious thinkers and adherents, as a consequence of

the teachings in the scriptures that are basic, only contain the main points of the teachings and are not detailed (Mulyadi, 2003: 32-45). Therefore, in understanding religion, it must be based on the values of tolerance of differences in belief, so that it does not cause beliefs that give birth to the roots of fanaticism and radicalism in religion. This needs to be built in religious understanding with the role and synergy of all elements.

In the current era of globalization, radicalism is not only intended to change the order of a region or country, but it is also intended to change the world order to its roots massively. That is the reason that seems to make Mustafa Muhammad Ath-Thahan say that radicalism has become an international phenomenon (Ath-Thahan, 2002: 125). He revealed that in the terrain of action, radicalism has several assumptions and the most basic ones are assumptions that they monopolize the truth, think dogmatically, reject differences or plurality, use idioms or rough terms, such as betrayal, *kufr*, infidelity, and others. This has a negative impact on people's social lives.

### **Shariah as The Basis of Resolving Conflicts in Pluralism and Intolerance**

Etymologically, Sharia means spring water intended for drinking. Then the word sharia was used by the Arabs to mean a straight path (Manzhur, 2238-2239). The change in meaning from the original meaning of "spring" becomes a straight path, because "spring" is a means of life for humans, animals and plants that inhabit this world always need water.

The term sharia according to the terminology mentioned, among others, by Manna' Khalil al-Qaththan, is all that is determined by Allah for His servants, both regarding faith, morals, association in the community, and other life systems, with all kinds of branches, in order to realize their happiness, either in this world and in the hereafter (Al-Qaththan, 1976: 10). According to Muhammad Ali al-Tahanawi, sharia are the laws established by Allah for His servants, carried out by His Prophet, both as the law of *furu'* (branch) and *al-'amaliyah* (deeds) and concluded as *ilm fiqh* (the science of fiqh), or related to the method of determining *i'tiqad* (belief) which is commonly referred to as the principle of law and belief or *ilm kalam* (the science of revelation). *Shara'* (sharia) is also called *al-Din* and *al-Millat* (religion) (Al-Tahanawi 1317 H, 835-836).

From this definition, it can be seen that the term of sharia is used in two senses, namely in a broad and narrow sense (Erns, 2003: 76). In a broad sense, the sharia referred to

entire Islamic religious norm, which includes all aspects, both doctrinal and practical aspects. In a narrow sense, sharia refers to the practical aspects of Islamic teachings, which are parts consisting of norms that regulate concrete human behavior, such as worship, marriage, trade, buying, getting justice in court, governing the state and so on. (Muhaimin, 2013: 5).

The formation of sharia in the principle of the highest theory (*asās al-siyādah al-'uhā*) (Syaukani, 2010: 500-515) can be classified on four issues. First, religious authority. Religion as the basic foundation of Muslims has a very thick resolution with the sacralization of human life, as a view and map of human goals in applying the concepts that have been revealed by Allah. to His servants with various suggestions and prohibitions that must be implemented in his social life as an inherent paradigm and shape the human character for the better. Religion is not to make chaos in the life of its people, religion is a life guide and a guide to life to be kind, wise, please help, honesty and the principles of goodness taught in it (Turner, 2011: 45). Religion is not only a symbol of the disposition of life as a sign that humans are religious with the interests of the soul inherent in themselves. Religion must be applied in his life with the consequence of obeying all the legal provisions that govern it by means of *iqra'*. Reading in the principles of *iqra'* is not only meant to read about the existence of his religion, but reading, has a very broad perception by knowing, thinking, understanding, researching, and applying in daily life in accordance with the level of understanding and application, so that the soul's connectivity in the struggle religion is more closely related to the existence of his God who gives law to religious people.

Sharia is a law handed down by Allah contained in the Qur'an and Sunnah. As a guide and principle of Muslims in the journey of life in this world, the Qur'an and Sunnah become guidelines that are applied in their lives (Hussain, 2003: 114), in social life teaches humans to do good between people with the principles of justice and wisdom with an emphasis on religious values by not making a mess in society. Therefore, the Qur'an and Sunnah provide universal understanding in the life of religious people, how to live among fellow creatures of God with the relationships inherent in their nature as humans, how the relationship between humans and their Lord, and how humans become leaders in the world with all the responsibilities inherent in him. So that the existence of the Qur'an and Sunnah become the most important part in solving various problems and problems of

human life, this can also be applied to the concept of conflict that is in the life of an increasingly complex society with various globalization that follows. The Qur'an offers a variety of management and resolutions in the problems of society such as conflicts of religious diversity. The conception of sharia in the regulation of humans becomes important with the existence of sharia for mankind to live the wheel of life. Sharia teaches virtues that never change and cannot be changed in any way because their existence adapts to the times and conditions (Sachedina, 1990: 16). Something that is good according to sharia, it is good to do as a law for humans to do something, and vice versa. The permanence of a concept of Islamic law provides consistency in its application so that its treatment also becomes accuracy and confidence that accentuates the values and norms of life that are essential. While Fiqh is a technique in conducting sharia which response to certain situations which are not directly discussed in sharia law. Fiqh goes according to the needs of the times with various paradigms and human behavior in their lives, fiqh provides a more detailed picture of social patterns while still fully referring to sharia. This means that, fiqh runs sharia commands with the adaptation patterns of existing community life.

God, in His Word, "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."(Q.S. An Nisaa' (4): 1, 2019)

In this verse, Allah advocates an obligation for mankind to maintain relations between humans and humans by helping one another with one another. God gives a reinforcement, that with the piety of a servant of him and the fabric of silaturrahmi, then he will be avoided from the existence of a dispute or conflict. Furthermore, Allah says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."(Q. S. Al-Hujurat (49): 13, 2019).

## CONCLUSION

Awareness of diversity is a natural and unavoidable reality. This understanding implies that no individual or group is entitled to claim absolute truth or salvation for themselves while disregarding others. Each group must be treated equally and encouraged to

critically reflect on exclusivism and tendencies to discredit other religions. Mutual respect and dialogue should be based on an honest exchange of beliefs and practices, fostering active willingness to understand the religious symbols, rites, and inner beliefs of others. By doing so, shared foundational values can be identified, forming a strong basis for peaceful coexistence despite undeniable differences.

Religious plurality must be critically addressed through a framework of diversity reflecting universal virtues and promotes social integration. This includes embedding elements of public service and social cohesion as guiding principles to prevent schism among religious communities. The essence of this approach lies in fostering an understanding of diversity without division, acknowledging that every religion inherently seeks truth. Intolerance and radicalism, often rooted in economic injustice and disparities caused by modernization, undermine the values of local religious wisdom. Modernization must instead aim to improve democratic indicators, ensuring public accountability in policymaking and equality across ethnicity, religion, race, and socio-economic status.

This study highlights the importance of integrating religious and ethical education into higher education curricula, particularly in Muslim-majority countries in Southeast Asia. Such institutions have the potential to foster progressive thinking and develop clear concepts prioritizing human unity and justice in political, cultural, and economic contexts.

However, this research is limited by its theoretical nature, as it does not include empirical evidence to examine the practical implementation of these principles in specific educational or societal contexts. Moreover, the study focuses primarily on Southeast Asia, leaving space for comparative analysis across different regions or religions.

Future research should explore the practical outcomes of religious and ethical education in fostering interfaith dialogue and social integration. Additionally, studies could investigate the role of economic development in shaping tolerance and reducing radicalism, providing actionable insights for policy development in diverse societies

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