



Building Religious Awareness and Peace in Multicultural Societies: A Sociology of Religion Review

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Abstract: Departing from a narrow understanding and thinking and more dogmatic scripturalist about religion will often give birth to religious applications that lean towards war and violence. The existence of religion that is presented with studies and even narrated by its presence in a narrow understanding, will often invite trust inclusive and tendency to reject the existence of other beliefs or existence. The birth of discrimination and holy wars by showing the existence of their respective beliefs will actually lead to justification and legitimization of efforts to justify the things they defend. And the deepest is if religion understood by multicultural society is only presented in the form of a form with no essence of religious existence. Multicultural society should place religion as a substantial value that is universal and tolerant. Because the obligation is that religious values need to be realized with social applications (social humanity). By creating an atmosphere that is *tasamuh*, tolerant, without discrimination, peace (social-religious / social piety) with efforts to unite the elements of a multicultural society that is rich in diversity. By using sociological analysis as a source of study and literature in addressing the sociological context of multicultural society and social action. And the implication of this study is that it requires that the study of sociological analysis of action and the development of application thinking on religious values must be universal, accountability, provide coolness across beliefs, more open and tolerant. This nature is a form of manifestation of religious action that must be mandatory and systematic in its vertical and horizontal relationships. Because the existence of socio-religious is an action and effort whose existence is to maintain, maintain peace in the frame of multicultural diversity.

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INTRODUCTION

Religious diversity in Indonesia is an entity and identity of this country. Standing on its side are more than 300 ethnic groups and around 700 regional languages, which are fertile for the development of beliefs and religions (Nugroho, 2016) (Masyithoh, 2016). Broadly speaking, Indonesia is inhabited by a majority Muslim population and several religions that are recognized by Law No. 1 of 1965 (Christianity, Catholicism, Hinduism, Buddhism, Confucianism) (Sulaikin Lubis, 2018) (Syafi'in Mansur, 2017) and freedom of religion and belief based on Law No. 29 paragraph 1 of 1945 (Haga et al., 2022). This principle and foundation is the foundation stone for Indonesian life which is thick with values and norms of tolerance between religious communities (Idrus Ruslan, 2020).

With its distinctive ethnic, racial, tribal, linguistic and socio-cultural multicultural characteristics that thrive in Indonesia (Aras & Gunawan, 2019), religious diversity is one of the main aspects and fundamental characteristics of Indonesia itself (Alfindo, 2023). So that this current needs special attention to keep it intact and become a policy on the principle of living together. Because there are separate challenges that will certainly be faced by this multicultural in its efforts to maintain religious harmonization. Sometimes friction to the birth of religious conflicts will take turns if the wider community is not mature in addressing the differences that were born. Coupled with discriminatory attitudes and the development of the issue of freedom in interpreting religious applications will easily trigger the birth of deep friction. So it is important for all elements of society and government to religious leaders to pay attention to policies and virtues that must be instilled in the wider community. This is where socio-religious becomes the main element in instilling an understanding and definition of the diversity of multicultural communities to build a social order (C. Sleeter, 2005).

So far, in the history of human life on earth, religion has had a domino effect with the emergence of *war and violence* (Harold Coward, Gordon S. Smith, 2004) (Susan Hayward, 2012). In this case, sometimes the functions and dogmas of religion are only used as decoration and treats that are presented by narrowing the space of definition and understanding. Because the presence of religion is only a legitimizing value of a power, by justifying a conflict or war in the form of *jihad* or *holy wars* in order to defend the kingdom of wisdom by denying the kingdom of heaven (Sohail H. Hashmi, 2012). Thus, it is certain that the presence of religion is only a normative rule without involving a substantive study of the essence of religion. And the presence of religion that is expected to provide life and friendliness, social and coolness, universal peace will disappear by itself.

Friedrich Nietzsche in his thought "Death of God" if examining the condition of religion is drawn to the concept of a state of heavenly existence that is defeated by the dogma of empiricism (Willard Van Orman Quine, 2000) a power (Madleech89, 2013) (Sutarto, 2018). Tensions in religion will be an unfavorable situation for multicultural societies because religious values are not presented as a *social humanity* life system. Which is caused by the application of religious *practice* and a narrow understanding and considers inclusive religious movements or streams. So that tensions, feuds, intersections and differences are increasingly visible in social life, appearing as happened in several events that cornered one of the religious teachings, WTC September 11, 2001 (Jane Boulden, Thomas G. Weiss, 2004) (Lan Markham, 2002), the Ambon conflict (Rudiansyah, 2016), SARA Balinuraga Lampung (Prayitno, 2019), and others.

The conditions and tensions addressed to one of these religious teachings is a crime of understanding and thought that begins with a narrow understanding and definition of religion. Based on the nature of sensitivity results in a violent religious conspiracy and tends to *the issue of religious crimes* (Johnson & Jang, 2011). Thus we will appear with a socio-religious phenomenon that has actually faded and even lost the essence of its identity in terms of awareness and sanctity of very fundamental values, namely the values of peace, harmonization, justice, tolerance and pluralism. And the birth of perspectives in society that actually suspect each other on the basis of their respective truths that they believe are the truth. On the other hand, there are assumptions and perceptions that in historical studies the root cause of violence is "anarchic habits or violence in the name of God", or as stated in the text of their religious books. By likening the concern of the existence of religion or the holy book of God being criticized, it will threaten the truth of the holy book (Isnaini, 2017).

METHODS

The study in this research is to use a literature review. Where a study that examines and analyzes data critically related to the findings, ideas and knowledge contained in the literature or document data. And where in general this research is used to analyze a social phenomenology (Denise F. Polit Cheryl Tatano Beck, 2009). With a qualitative descriptive method model that examines issues in the study or perspective of the sociology of religion. Where this research is a research that examines

social action events by emphasizing the interpretation of understanding with the context of social reality in solving its own problems (Haradhan Kumar Mohajan, 2018). The method of collecting data is literature and document critical analysis of literature, and the object of research uses library information, books, encyclopedias, scientific journals, newspapers, magazines and documents.

RESULTS AND DISCUSSION

The Potential of Religious Values in Building

There is a big and important question for the existence of religious life in a pluralistic society, namely related to the statement of how religion and its activists or leaders are committed to peace (Muhammad Najib Azca, 2021) (Subhan Hi Ali Dodego, 2020). Which focuses on a value and norm conceptually and realistically or on classic texts that are paradigmatically dogmatic (Diplomacy Marc Gopin James H Laue, 2000). On the other hand, we are often faced with propaganda and holy wars that divert that jihad is a means of fighting for religion which is sometimes misinterpreted in application. The lack of understanding that refers to various aspects of the social dimension is actually what has implications for the birth of religious conflict. So that in the end is the birth or emergence of the assumption that religion becomes the main reason for justifying violence. Because what is often brought up in cases or religious doctrines is that violence is part of the justification for the value of goodness and even more extreme in the name of God (*faith*) (Kurtz, 1995). This is one of the historical proofs that explains there are several acts of extreme violence that allude to religion as a pretext, with many humans killed in the name of God even though some have experienced oppression with violent resistance (Judy Carter, 2004). This is largely based on the justification of religious dogma that cannot be touched or is allergic to a critical attitude towards the logical reality of its followers.

Some other descriptions that make the justification of actions on the basis of God as a religious shield and become a background to maintain the existence and dominance of religion. So that it gives birth to attitudes and fully contributes to the actions of *intolerant* religious leaders with violations of human rights. Religion should be the basis for growing and giving birth to an attitude of tolerance by appreciating and respecting the heterogeneity of social plurality. This record is a long history in the early 21st century or known as *human rights violation and violent extremism* (Theo Gavielides, 2018) (Yvonne Vissing, 2022).

In other cases, the real position of religion in social life is as *conflict prevention*. In one of these beliefs that religion is as a guide and marker that if followed, obeyed, obeyed and practiced deeply becomes an essential rule of peace. Because in this case religion becomes an offer or a wise step and as a *suggestion* that religion is a teaching that has a role in conflict prevention, unraveling and stretching conflict tension (*mitigation*) as well as problem solving or conflict (*conflict resolution*) (Judy Carter, 2004).

On the other hand, sometimes tensions between religions are usually caused by *misunderstandings* or *misperceptions*. The variety can be caused by understanding the definition of socio-culture, politics, education and vulnerability to poverty in society. So that over time there are various *conditional justification* movements in the form of threats, *bullying*, propaganda to the concept of *double standards* against sociological and theological prejudices, all of which have become a habit of society (Hugh Goddard, 1995). So that when supposedly religious efforts in building peace are not achieved and result in the loss of the substance of religious values themselves and the standard becomes a common agreement. Then *peacebuilding* to stretch the tension that occurs will turn into social conflict, *violence*, suspicion that is more latent massive but destroys the social fabric of society.

Although with all the assumptions and possibilities of social society will certainly never be separated from a conflict, but at least religion can be a shield and prevent the birth of hatred, intolerance, *violence and wars*. Because religion has great potential and urgent in maintaining efforts and realizing *peacebuilding* in the frame of religion. Because the values and norms contained in religious teachings are value sets that have an open, peaceful attitude, empathy and sympathy, respect for rights, and humility. This is the real role of religion in applying the value of goodness in social life. Religious efforts in reconstructing the social system are expected to give birth to peace

and coolness when religion. In the realm of socio-religious system order, religion structures human beings to be sensitive, understanding and aware of the importance of peace (Affandi, 2012). (Judy Carter, 2004) in her argument there are two important rules in addressing a conflict resolution based on religious tendencies, including; 1) How to interpret the conflict as *religious content* in each event. This means that interpreting religious conflict is necessary to see the origin of the birth of conflict, the application of implementation and the impact of conflict violence in social change. 2) Efforts to harmonize the spirit of religion and the application of religious traditions (social, political, cultural) that have an impact on local wisdom patterns with different dynamics. So that this contemporary social and multicultural value which is an issue of conflict resolution prevention can be well managed. Because religion is one element whose content is *social peacemaking* content in the face of various issues of modernity and globalization that have high sensitivity and sentimentality. For this reason, the great hope is that the definition, understanding and application of religious values can reduce the power of religious divisions (*the conflict social religion*) (Otto Maduro, 2005).

From these various efforts, there is one thing that is very important and fundamental in the issue of handling and preventing and providing solutions to conflict handling. Is how we can pay attention to efforts related to "Reintegrating religion into society, social and political, especially for the potential that can promote peace". In this case, all elements of religion and major beliefs in the world are required to be able to prioritize the resolution through *perventive, mitigate and resolve conflict* (Peter Wallenstein, 2018). Because the maintenance and development of peace is the duty of all elements of life on this earth. These efforts and breakthroughs are important in generalizing the assumption that religion is the trigger for estrangement and injustice in social life. So that religion needs to increase its social existence in understanding, knowledge, openness, assertiveness and renewal with the foundation of wisdom. Because the integration of religious values and norms into socio-political life needs to be done and needs to be given special attention, to keep the values taught by religion contributing to the handling of religious social conflicts (Saihu, 2020b). Such is the condition of religious diversity in Indonesia, which has diversity and multiculture over a plural and complex society (Ridwan, 2022).

Although efforts to handle a social conflict remain a job that must be done by every element of society and religion, on the other hand social conflict sometimes provides wisdom for a social transformation of the nature of social values (Jean Potitras, 1997). The dependence of a condition on social change demands that a difference will always arise so as to give birth to disintegration and cooperation between each group or group. Similarly when there is a shift and transformation of religious social values as experienced by religious communities, it will have an impact on the order of the religious doctrine. This is because religious doctrine has a high point of sensitivity to differences and social change (Syed Hussein Alatas, 1972). This is motivated by the fact that the life of religious communities at large must depart from a cultural and community belief.

So that various trends in the occurrence and birth of conflict in the body of cultural society are perceptions and definitions of how the application of values and the application of socio-religious, ethno nationalist conflicts, giving birth to attitudes and *communal* violence or internal regional tensions. Even on the other hand there are conflicts whose presence is precisely a warning that the values and aspects of multicultural religion, race, ethnicity and ideology are harmonization and mutual respect. So the concept of religiousness and attachment to one another among the elements of religiosity is *ethno-nationalist* (Prama Poda, 2004) (Ali Machsan Moesa, 2007). By continuing to pay attention to appreciating the differences that have become national identity, jointly maintaining unity in the frame of nationality. Although we have been presented with a very widespread phenomenon related to inter-ethnic conflict and has given birth to *intrastate* conflict (Gareth Evans, 1994). For example, in parts of Vietnam, Pakistan, Cyprus, Lebanon, Jordan, Yugoslavia, Nigeria and not far away Indonesia have also experienced this (Sutarto, 2020).

The focus and activity in this conflict is how an ethnic entity dominates over another ethnicity that is carried out under the pretext of the best. And most of these conflicts occur in many states as well as developing countries to poverty. The implication of the conflict is the disintegration of

development growth as well as the civilization of the country, both the economic sector and the growth of the country. Due to the destruction of growth bases caused by ethnic conflicts, it gave birth to generational destruction that would lead to the destruction of the foundation of togetherness in development. In the midst of the chaos of the conflict, an offer was born that could accommodate various interests and realize the existence of each religion or belief. Like the turmoil of conflict that has occurred in Nigeria, disharmonized relations between Islam and Christianity which then stick out and raise to the realm of *civic culture, political values, localized ethnoreligions, social change*. So the proposal presented is to provide a mediator to stretch the birth of a deeper conflict. Building and giving birth to a religious social system by presenting affiliations that can carry out the elimination of tensions in the name of religion as the center of the conflict or problem. The affiliation is expected to be able to bring balance in development and its efforts by presenting *power sharing* (John N. Paden, 2005). This step is taken in the hope of unraveling the tensions and disputes that are the realm of ethnic-religious conflicts that are growing rapidly in the fields of ideology, culture, politics and especially religion.

The Role of Religion in Creating Peace

The potential and role of religion to build and give birth to peace (*peacebuilding*) will always be a hope and a keyword that is very relevant to the conditions in every era. The role and movement of religionists from various elements to explain to the people the importance of a value of peace is important material that should be conveyed to the religious audience. Because one of the efforts in neutralizing the birth and outbreak of conflict is to educate people to foster mutual brotherhood and mutual respect among multicultural religious communities (*post conflict peacebuilding*) (Judy Carter, 2004).

As it is with the hope that religious people to give birth to peace even from the smallest things in their religious applications. But if these preventive things have been done but there is still *misunderstanding* in the application of religious values and norms, then there are breakthrough steps that must be realized and carried out collectively from religious people, including;

First, the neutrality and independence of the stance in providing an understanding of the good to be applied by the people from the religious leader. Although religious leaders stand within the collective body of a particular community and act as others outside the community. Mediators and must be owned by certain religious figures or leaders in order to demonstrate conflict resolution that may arise (Sholeh, 2013). Offering efforts and principles of peace wisely and carefully, so that the values of virtue, justice, coolness and tranquility can be felt by all adherents in religious beliefs. Building awareness and mutual agreement to build and give birth to religious attitudes in order to have an applicable view of *tolerance values and non-violence* (Maulana Wahiduddin Khan, 2002) (David Theo Goldeberg, 2017). So that some of these efforts are able to eliminate the seeds of division and conflict tension towards peace and tranquility in carrying out the practice of worship together.

Second, religious leaders should provide space and distance for the use of the name of religion as a tool to gain sympathizers and achieve political goals (Jati, 2014). Because, the position of religious exploitation should often be used as a shield and a tool to legalize attracting sympathizers with religious frills. And it is obligatory for religious leaders to declare various themes that religion is peace-loving by returning to the basis of practice, a deep understanding of religion.

Third, as figures and people who are prominent in their religion and religious beliefs, religious leaders (in Islam, ulama) are required to be fluent and understand the intensive case response. Because religious figures are expected to be able to predict various sources and accesses that can at any time appear in their group. In Islam, for example, the teachings of Islam believe that anarchism and vigilantism on any basis are not justified, especially since Islam teaches that the teachings of this religion are the teachings of God which are full of love and peace. Islam teaches that this teaching is intended for all nature and without exception (Ministry of Religious Affairs of the Republic of Indonesia, 2007, QS. Al Anbiya'; 107). If there is a dispute due to the interpretation of the practice of worship from other religious groups that legalize intolerant actions, violence to hostility. Then religious leaders must wisely take firm action by giving an attitude that rejects or

prohibits things that are felt to cause conflict, both internal to the religion and external outside the religion.

Fourth, there needs to be a firmness from all adherents and followers of their religion and not least religious leaders to foster self-confidence in the act of respecting, respecting the differences that exist around them. By fostering a sense of tolerance in religion, it is hoped that all elements of religious society will obey and heed the frame of differences in each religious belief (Muzzammil, 2021). Thus, the mission of spreading peaceful religious teachings (da'wah in Islam) or *zendang* activities by deliberately spreading dogmatic religious ideas is to change the religious paradigm that does not impose on certain religions (Setia Permana, 2019).

Fifth, the religious stimulant that must be implemented by religious leaders in their efforts to build peace is to oblige themselves to study the teachings of other religions. Or with other religions carrying out their religious practices such as constancy of worship and beliefs as he does in his religion (Urbah, 2018) (Christensen, 1963). With the basis of this concept, it is felt that every religious leader agrees that each religion has its own existence and seeks to carry out with sincerity the religion he believes in.

Six, religious figures and leaders are expected to have data and indications of the emergence of a religious racism that tends to underestimate the nobility of another religion (El Hafiz, 2021). The goals to be achieved need to be fought together from the elements and elements of religion itself. Because efforts to create conflict and violence in religion need to be neutralized by the basic norms and values of the religion. Maintaining human rights for the freedom to choose and determine their beliefs is one of the efforts to relocate the conflict wider (Nisa Nur Aulia, 2017). Because freedom in believing and embracing religion is a hierarchical freedom of belief in the substance that created it.

Seven, The role and contribution of religious toons to peace is an example that must be emulated by the people. One of the efforts to reduce and eliminate a conflict is that we need to emulate religious leaders (Islam; Prophet Muhammad Saw) in their attitude towards nature and social life (Susanti & Sobri, 2023). Because religious leaders must have an open, moderate and tolerant attitude towards differences that are born inclusively from religious social conditions. Religion through its leaders is required to be able to unravel various forms of religious intimidation and discrimination. Religion and its leaders need to understand the character and identify *stereotyping* that occurs in the wider community (David J Schneider, 2005). Provide education, direction and explain with various appeals to the value of virtue and wisdom. By avoiding attitudes or sentiments towards injustice, violence and harsh attitudes in the application of religious values.

Eight, as a step to build *peacebuilding*, religious leaders can carry out guidance and lead their people or followers towards good (Sulaiman Ibrahim, 2000). By considering various aspects of losses if a religious conflict is enlarged and exacerbated on the pretext of the truth of a particular religion. That religious leaders must be able to convince their adherents or followers after the disputes and conflicts that occur there will be parties, social situations and a climate of togetherness that is still considered awkward because there is *trust* that has occurred. The position and position of religious leaders or figures is felt to be a mediator of the dispute between the sides. Religious leaders are expected to be able to present a climate of peace and create shared sacred rituals, namely religious integration in a multicultural frame. Religious leaders offer *reconciliation* between the two sides on the basis of consistency that each religion is goodness and peace.

Nine, From the dispute and the birth of this conflict, it is hoped that religious leaders can take a position by inviting between the two to divert the issue of dispute to the seriousness of building relationships and social communication. Providing a way of looking from the spiritual side in order to change the mindset to act in accordance with religious and social norms. There are many things that religious leaders can do to prevent violent conflicts from arising. But their greatest contribution lies in their ability to help organize and unravel the threads of conflict (Thoha Hamim, Khoirun Niam, 2007). So the deepest assumption is whether it is true that religion is indeed a trigger for the birth of social strife (Saihu, 2020a). This assumption is definitely not a perception that needs to be

answered seriously, because religion is the support of peace and the motor of building equality in the social eye.

Ten, Religious actors and activists certainly on the other hand have the advantage of moving the masses or their people, but one's leadership is also used as an example in religion (Islam; Ulama) (G. Fealy, 2014) which has a reputation for religious understanding and eloquence compared to other communities (Yusny Sabi, 1995). So that the ease in leading and providing understanding must be a priority in applying the noble values of religion as a form of realization of social peace. Religious integrity (M. Kerestes, 2004), honesty in applying values, *impartiality* as a middle axis, *fairness* that understands and understands religious laws, sensitive and empathetic to environmental and natural conditions. This matter makes it possible for religious leaders to accommodate and reconstruct the social system by mobilizing this power in social action (Irham, 2017). Some of this is supported by the ability of religious leaders who are considered to have an understanding related to the culture or identity of their religious community. And especially there is added value if religious leaders can convert the values of their religious applications to the wider public sphere, for example, religious and intellectual movements (Dyah Meiliawati, 2020), religion and constitutional (Bilal Ahmad Malik, 2017), especially spirituality.

Eleven, religious leaders and leaders must be willing and courageous to encourage dialogue that discusses how to manage conflicts and efforts to overcome them. Become mediators and arbiters with a neutral attitude while being judges between conflicting groups with the aim of togetherness and peace. To sensitize both parties by providing lessons on the principles of love, justice, togetherness and mutual respect.

Twelve, last but not least, all elements need to realize that appealing to one another is a step taught by authentic religion. Asking all disputing groups to base whatever they do on spiritual beliefs and agreed-upon values (*local wisdom*) (Holilah et al., 2023). For this reason, every case or conflict involving religious elements, religious leaders or leaders must plunge and be directly involved in efforts to resolve disputes and conflicts that occur. In contrast to conflicts or issues that are not in the realm of religion, religious leaders (dakwah; Da'i) explicitly state their attitudes and appeal to respect the values and norms of universal social life (peace). With efforts to include the spiritual dimension in the negotiation and negotiation process that implements peace in accordance with the rules of local cultural freedom (Songidan et al., 2021). Appeal to seriously reconsider so that the conflict that occurs is quickly resolved wisely and with wisdom (Riyadi et al., 2024).

So that from various efforts made in breaking tensions and preventing the birth of a conflict requires all elements and elements of society together to build peace (Zaman et al., 2023). Religious leaders (Islam; Da'i), government, religious social institutions, and the wider community are required to play a role in creating and giving birth to peace without *Wars and Religious Humankind* (Mark Juergensmeyer, 2023). Because culturally and socially society is a coexisting togetherness, which is complex and multicultural. With these steps, at least we have tried to take preventive steps in handling and preventing the birth of religious social conflicts. Reconciliation by suppressing aspects that will affect the stability of social life needs to be removed. But on the other hand, this effort must be balanced with the full support of the community, socio-cultural, political elites, NGOs and the entire community to the grassroots. Revamping and improving the socio-economic, socio-political and socio-cultural order to make it more conducive to building peace.

The Role of Political Leadership in Efforts

Peace and harmony of living together indeed need to be pursued and fought for carefully by all elements of society at large. In this case, political leadership or political leaders have a very significant role and impact in parsing problems, disputes over social conflicts (eco-pol-soc-bud) and religious beliefs or interests. Political leaders, especially living in a democratic society, have an important and crucial role in determining the path to achieving peace. Political leaders are required to be visionaries with wisdom and integrity as an effort to minimize the birth of conflict and

proficiency in handling or resolving an existing conflict. Political leaders are also catalysts in building public trust in order to create a conducive social life climate with a frame of peace.

Political leadership is the systematic ability of individuals to manage situations in order to influence and persuade, direct and encourage groups of people in a political context. This means that a leader not only occupies a political position, but far from that a leader has a vision and mission and the ability to inspire the public to achieve common goals.

Political leaders who aspire to always maintain and bring about socio-religious peace should be obliged to have attitudes worthy of a leader (Joseph Rotblat, 2005), such as;

a). Leaders must have a vision of peace

An effective political leader must have a clear vision for the future and the goals to be achieved. Able to formulate and apply his vision in creating inspiring peace. Build and formulate a vision that becomes a guideline in designing various strategic policies in the expected peace goals. Finally, political leaders must be able to communicate their vision to the wider community as an implication of a comprehensive peace policy.

b) Communication, diplomacy and negotiation

Political leaders are required to be skillful in conveying the aims and objectives of the strategy in effective and efficient communication. Proficiency in diplomacy is an ability that must be possessed by a leader in order to demonstrate his leadership strategy. Because this skill will be used by a leader in his efforts and steps to resolve conflicts that arise in the social community. And political leaders also need to be capable of having negotiation skills in mediating an agreement and negotiating conflicts wisely and fairly.

c) Building trust and expectations

In the context of political leadership that seeks to negotiate peace, building trust is an important concept. Because in this step, a problem will really need action and efforts to create a climate of mutual trust between parties who are suspicious of each other. Building trust is a step that is the initial foundation of peacebuilding. In these cases, the leader is obliged to build public trust that this institution has the capacity as a fair and wise mediator in deciding or recommending for the conflicting parties. Because public trust is a valuable asset for a political leader, it also tests the integrity of the leader as a form of building trust and support from the community. Furthermore, in the project, the leader must also be able to build political expectations to the community in a transparent manner in order to maintain social stability and minimize the possibility of the birth of new conflicts (Kofi Annan, 2012).

Strong and visionary political leadership is key to success in peace efforts. Through clear vision, effective negotiation and trust-building, political leaders can play a central role in resolving conflicts and building a more peaceful future. By its very nature, politics is the effort and movement made by an individual to influence a collective audience. The effort is to show behavior and attitudes that aim to influence or maintain the existence of a group social system with the power of power. This indicates that power is not the essence of politics, although the two are inseparable and are necessary for deciding a policy to be effective in people's lives (Nambo & Puluwuluwa, 2005). In defining politics, Yusuf Qardhawy makes this the main law and the base of the journey to achieve a goal. Or applying the values of Islamic teachings into political principles, society as the goal and purpose of the path (Yusuf Al Qaradhawi, 2004).

And with the complexity of various conflict issues that arise in the midst of a multicultural religious society, at least we will expect aspects of peace in three elements, such as; political leadership, religion leadership and Ngo leadership (Judy Carter, 2004). Where one of the efforts to neutralize clashes and intolerant actions is to pay attention to the aspects of the cause, so as to provide solutions that are in accordance with the problem. Then the conflict and the problem of intolerance, human rights violence and violence extremist trigger greater conflicts need the presence of religious leaders, community culture, political leaders or third parties who can be the mediator. And third parties can reconstruct social control as an effort to reconcile problem/conflict resolution agreements. Because along with the birth of violence that leads to conflict in social terms

requires a step of conflict resolution, conflict management and conflict prevention. Which becomes social capital, social power, systems and social institutions so that they can glue back the divisions that have occurred and will occur. In this case we really need social integration and will ultimately foster social harmony (Sutarto, 2018). Because religion potentation always overshadows such issues, dogma, rituals, texts, leaders (leadership), history, morality and institutions. So with conditions like this, it is very necessary cummunality shared values, so that attitudes such as charity, honesly, fairness, justice, respect, self-discipline and impartiality as an effort in peace building, which is accompanied by negotiation skills, dialogue, reconciliation, concencuse, compromise, and mediation in finding a peaceful way (Judy Carter, 2004).

CONCLUSIONS

This paper outlines the important role of political and religious leadership in efforts to create peace and resolve social conflicts. With the following efforts. First, Visionary and Wise Political Leadership. Political leadership has a very significant role in unraveling social problems and disputes. Effective political leaders must have a clear vision and good communication skills to build public trust. They must also be skilled in diplomacy and negotiation to resolve conflicts. Strong and visionary leadership is the key to success in peace efforts. Through clear vision, effective negotiation and trust-building, political leaders can play a central role in resolving conflicts and divisions in society. Second, the Role of Religion in Building Peace. Religion has great potential in building peace. Religious leaders are expected to educate people to respect each other and foster brotherhood. They must also be neutral and independent in providing an understanding of goodness. In this context, in-depth religious education is essential to reduce conflict. Religious values must be defined, understood and applied in ways that support peace. Religious leaders must also act as fair and wise mediators in reducing conflict. Third, Conflict Causes and Resolution. Conflicts often arise from narrow religious understanding and high sensitivity to social differences. This can lead to communal violence and internal tension. Therefore, it is important to understand the origins of conflict and apply religious values that support peace. Conflict resolution strategies involve interpreting conflict as part of the religious content and harmonizing religious fervor and application of religious traditions. Religious values must be defined, understood and applied in ways that reduce divisiveness. Fourth, the importance of religious education and understanding. Deep religious education and understanding are essential to reduce conflict. Religious values must be defined, understood and applied in ways that promote peace. Good religious education can help reduce tensions and conflicts that arise from differences in religious understanding. With good education, people can better understand and appreciate differences, so that they can coexist peacefully. Fifth, Collaboration and Collective Efforts. Collective efforts from political and religious leaders are essential in creating peace. Collaboration between various elements of society is needed to neutralize conflict and build a harmonious society. In this case, the role of third parties such as NGOs and cultural leaders is also very important as mediators and arbiters in conflicts. With good collaboration, various parties can work together to create peace and reduce social tensions.

Overall, this paper emphasizes the important role of political and religious leadership in creating peace and resolving social conflicts. With a clear vision, effective communication skills and a deep understanding of religion, political and religious leaders can act as fair and wise mediators in reducing conflict. Collaboration between various elements of society is also very important to create a harmonious and peaceful social life.

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