PESANTREN AND INTERFAITH DIALOGUE

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Abstract

This research examines pesantren’s effort to develop the concept of religious moderation with interreligous dialogue. The pesantren are not static and conservative Islamic institutions. Ngalah Pesantren has developed effective and unique strategies to change religious behavior especially about religious moderation. In the Ngalah’s experience has both religious and formal education and invites some non-Muslimsto teach in the pesantren. It has become a center of inter-religous diologue. Ngalah offer a Model Theory of Architecture with a House Concept in interfaith dialogue in the style of Indonesian Islam-based on Panikkar's theory. The author tries to offer an additional theory of the five Panikkar theories related to interreligious dialogue. Ngalah promote *inter-religious dialogue with Architecture model and home concept.* This study contributes as the main study material related to the development of interfaith dialogue in pesantren and become the key data that pesantren’s are not a place for the growth of terrorism and radicalism.

***Key word: Pesantren, inter-religious dialogue, Architecture, religous moderation***

1. **Introduction**

Data from the Ministry of Religious Affairs explains that Indonesia has more than 27,218 pesantren (Kemenag, 2011). Pesantren has a role in the life of Indonesian people both from the social, economic, cultural and even political dimensions. The existence of pesantren today is not only a religious institution, but also an educational institution that has existed in the community. (Mujamil, t.t: xiii).

Florian Pohl stated that the pesantren activities began to shift from community development to support for democratic civil society. Some pesantren have begun to see their education and social activities closely linked to raising critical political awareness among a broad spectrum of societies for issues such as human rights, pluralism, political and social justice, democracy, and interfaith tolerance. Using classical Islamic texts, these institutions have directed their educational activities towards the affirmation of nonviolent thought and praxis, civility, justice, and pluralism. (Florian Pohl, 2006: 402). Lately pesantren has new tendencies in the framework of innovation to the system that has been used (Mujib, 2006: 237).

The reality of the current pesantren with an education system that grows and is born from an indigenous indonesian culture has been used as a basic foothold that has saved the treasures of classical Islam towards dynamic development that is responsive to the touch of modernity values (Yasmadi, 2005: 3).

Constitutionally, the Indonesian state has two foundations, namely Pancasila as the ideological foundation, and the 1945 Constitution as an operational foundation. Both contain the foundation of the Supreme Divinity, which guarantees the freedom to embrace and worship according to their respective religions and beliefs. Religion is considered a right of personal autonomy that has very complex and sensitive social implications. Religiousness is believed to demand to be upheld and respected, but often pays little attention to pluralistic social order (Malik, 1997: 41).

Pancasila as the philosophy and way of life of the Indonesian nation, is believed to be able to protect the religious life of the Indonesian people. In relation to religious pluralism, Pancasila teaches to think critically, creatively, and openly, and is dynamic and dignified. There is no expected apriory attitude, closing oneself off from what is viewed favorably from the outside, but otherwise not easy to be talkative and dissolves in provocation and even outside intervention with excuses such as universality (Mahsun, 2000: 50). Plurality that has long existed in Indonesia needs to be managed creatively, productively, and with dignity. This problem can be overcome by the development of democratic attitudes, tolerance, practicing dialogue, at least for religious leaders to create mutual understanding towards the historical reality of differences (Mahsun, 2000: 48).

In theoretical studies, to understand diversity and differences in authorship, at least, there are three approaches that are often used: Theological, political and socio-cultural approaches (Khotimah, 2011: 215).

In the process of encouraging individuals to have a good religious view, dialogue arises. Interfaith dialogue is a solution and becomes a core point in the change from egocentric life to dialogical life, because it will invite ourselves and others to transform so that we can still exist and be open to others from different worlds (Baidhawy, 2001: 56).

Hans Kung viewed that there is no world peace without interfaith peace. It means that on one side, interfaith peace becomes a prerequisite for world peace. However, on the other hand, world peace is at once a conducive environment for peace between religions. There is no denying that religion and other aspects of public life are interdependent, one affects the other, one cannot stand alone without the other subject (Hans Kung, Kuschel, 1999: 17).

Interfaith dialogue is very important. This is done on a foundation: First, religious conflict, which is essentially derived from exclusive theological doctrines. Second, peace. This deeper review of conflicts between religions and people can be explained by returning to the nature or basis of human beings who are always at odds and disputes. In addition, it turns out that humans also have the basic nature of wanting peace. Therefore, an effort is sought to solve the problem. Third, the teachings of religion. Religion teaches its adherents to conduct dialogue both between each other and between religions. *Fourth*, religious plurality, each religion is born within the scope of history and creates tradition. The foundation of that dialogue. The fifth is the meeting point of religions (Arifin, 2012: 7).

Riyanto stated as quoted by Muhammad In'am Esa (Muhammad In'am Esha, 2008: 97), religious dialog has several meanings. *First* dialogue is understood as reciprocal communication. The purpose of this communication can be simply exchanging information, or to reach an agreement, or establishing a union. *Both dialogues are* understood as respectful, friendly, friendly, open, like listening to others. *The three* dialogues are interpreted as constructive and posittf interfaith relations. This relationship is held in the relationships of individuals and groups of other religions who are directed to understand each other and enrich each other in obedience to truth and respect for freedom. This includes testimony—and deepening of each other's religious beliefs (Riyanto, 1995: 102).

Since the 2000s, Pesantren Ngalah as one of the major pesantren in East Java has begun to develop its proximity to non-Muslims (Historical Profile of Ngalah). Tolerance is internalized in education that is religious (non-formal) and formal education both from the lowest level, namely Kindergarten, to Higher Education (PT). In some of these education there are some teachers who come from non-Muslims, even some occupy structural positions at universities. This pesantren has now become a center of interreligious studies, with various activities that are often carried out such as being a place of dialogue and seminars from various religions with its problematics, *live in* various students and scholars of theology both locally, nationally and internationally.

Kiai Sholeh as the main leader of the pesantren has given its own color to pesantren as a kiai in general. This pesantren has a vision and mission of interfaith dialogue, religious tolerance and nationalistism as one of the values in pluralism. The thickness of holding the spirit of Pancasila certainly makes an important foundation in creating a harmonious religious life in Indonesia. This is where among the differences and characteristics of Ngalah compared to other pesantren especially the development of very strong religious tolerance. Mbah Sholeh is a kiai who is considered controversial among kiai, scholars and even other mursyid thariqah. This controversy is sourced from the pesantren he developed. In addition, he also has a link of teachers known for tolerant, nationalist and dialogical teachings (Muhtadin, 2010: xiv).

1. The Dissemination of Architectural Theory With the Concept of Home in Interreligious Dialogue

Dialog has various forms according to the context presented. Among them dialogue as the originator of the spirit of dialogue and solidarity, dialogue as a mechanism of peace (dialogue and peaceful construction), dialogue fostering harmony of co-existence, and dialogue as a foundation to close the gap of interaction (dialogue and building bridge) (Goddard, 2008: 190).

Dialogue has the main idea of learning from each other a different and new way of thinking, a way of seeing nature and life and its meaning. Dialogue is not a place of debate to defeat and subdue others. Both parties must listen with empathy in order to be understood by the position of the other party precisely and a treatment that is so pure and moral, namely demanding that humans overcome negative and inferior responses and be honest and sincere (Goddard, 2008: 17).

*Ground Rules for Interreligious Dialogues* formulate basic prerequisites and guidelines in interfaith dialogue outlined on ten policies, namely; the initial purpose of dialogue is to change and develop in a correct perception of reality; dialogue involves a two-sided project i.e. dialogue within its own community and subsequently dialogue with other communities; each participant entering this dialogue must trust sincerity and honesty. dialogue; dialogue cannot compare religious ideals with religious practices/statements of other dialogue partners; Each participant of the dialogue must be able to define itself because a religion can only be defined by religion itself; Every participant of the dialogue must be able to refrain from finding the subject of existing freedom; dialogue can only take place between equal parties; and the dialogue process can only take place through the principle of mutual trust (Swidler, 2008: 74).

Gumilar Irfanullah and Hasse J gave a thought on this interfaith dialogue. The concept is a spiritual dialogue that promotes universal Sufistic values that embrace all forms of faith and belief. Spiritual dialogue attempts to remove the barriers of exclusiveistic claims that some religious people embrace. Offer a form of faith that passes and dives into other religions, without losing the identity of one's own beliefs. Spiritual dialogue is expected to not only be able to create a dialogue filled with the nuances of the state, but also able to encourage each dialogue actor to explore the richness of other religious traditions so as to enrich and refresh his own faith. (Irfanullah and Hasse J, 2016: abstract)

Panikkar gave his views, namely there are five models of interrelational dialogue, namely geography model with mountaintop concept, Physics model with rainbow concept, Geometry model with invariant topology concept, Anthropology model with Language concept, and Mystic model with Silent concept (Panikkar, 1999: 11-22).

Konsep Panikkar can be made the basis in the development of interfaith dialogue that has been carried out by Pesantren Ngalah and more broadly religious in Indonesia. As for the concept map offered as the following table:

Table 1

Redialectic Concept of Interreligious Dialogue Panikkar

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Model** | **Concept** | **Analyzes** |
| 1 | Physics | Rainbow | This model gives the idea that different religious traditions such as infinite colors, which appear to be white light falling over the prism. Each follower may be able to attain his or her own salvation. This concept offers a personal understanding of personal succeedance with the color it chooses. If indeed he hides another color when he brings out the color he chooses, and it is good for other adherents of tradition, of course it is best not to hide it. Because the color is the universal value of a religious tradition, so it can be raised by other adherents. In addition, this concept has not offended one person's efforts to color other adherents but without coercion, and what can be done is the offer of color that he chooses that feels good for him personally and others. It is true that a rainbow comes from one light, but it turns out that not only the origin of one light, but the rainbow becomes beautiful because of many colors, and it is very likely to exist in a religious tradition. |
| 2 | Surveyors | Invariant Topology | Does a person's religiousness stop at one point? If the ultimate goal is God, the question may be answered with him. But it turns out that the point needs to be continued again in order to collect many points so that it can become a "line" that can form a meaningful "image" or "word" in human life itself. This image and word is what becomes a picture of a person in society, forming a community, environment, can be a worshiper or other form as a form of starting point he believes to be the transcendental belief of the esoteric point of his religion. So the point has not stopped there after the meeting, but must be continued at later points. |
| 3 | Anthropology | Language | Language cannot be said to be perfect in a sense without change, because language is constantly evolving influenced by the time and conditions and places in which it exists. If it is analogous that agam-religious encounter is a language encounter, of course, the encounter is not as cool as the meeting only but after greeting each other will be continued in conversation and even dialogue that sometimes occurs differences of opinion. The translator who became the medium between foreign languages (religions) not only provided an understanding of the meaning of the translated language, but also how he understood the meaning of other languages (religions) into his own language (religion). This last process has not been elaborated deeply by Panikkar, how the translator is able and aware of the importance of understanding the language of others who are then transferred to his own language. Not to mention Panikkar has not given an idea of how many individuals who have the language are invited to actively understand other languages, and conversely the owners of other languages are sought there is mutual awareness to actively understand the language. Because not necessarily if each individual understands the language of others, then he wants consciously to understand others who are in language, so that togetherness occurs. |
| 4 | Geography | Peak | "*Religion is a very personal concern and thus has an intimate and social dimension"*. If religion is only a question of the individual with God it is okay, but it becomes a problem where it is associated with *religious harmony* that intersects with the social side. Because all religions in the end also respond even require the ummah to have social piety as a form of individual piety. In addition, when a person goes to the top with the path he chooses, it is very likely that he meets other climbers who are different traditions, because it turns out that the path he chooses veers into someone else's path, as well as the path of others veering into his path, so that there is a meeting of paths that are ultimately both to the top and that's where he climbs simultaneously but with the start of a different path. On the other hand, when the path he is steep and winding, it is very likely that he slipped and even fell, so maybe he asked for help to the person who was on the same start, or to the person with the track beside him. This is where this concept also does not elaborate much on how climbers allow together with other climbers even though the start of the climb is different. |
| 5 | Mystic | Shut up | It is true to say that silence is not because it eliminates the problem faced; I don't want to make a difference; Not out of ignorance and indifference or because of prejudice and suspicion. Words are only translation, may be true and man may lose the original result of the word and the image is not the original thing. But silence in religion has a dimension of time limitations, in the sense that a person will not be possible as long as one is silent in the face of the reality of his life. It certainly takes a time of disclosure of depth and awareness of understanding the word other than because he has a purpose for the realization of the attitude of the word as well as the environment that often forces him to say. The social dimension makes it impossible for religious believers to "beautifully isolate" with their Lord. |

Penulis considers that, Kelima Konsep Panikkar is more concerned with the personal, inner, beliefs and experiences of individuals in reaching God. Achieving a personally sepiritual peak can actually lead to exclusiveism and fundamentalism due to the fanaticism of teaching without being balanced by joint efforts to foster dialogue with real application in social action. As a matter *of inter-religious dialogue*, these five concepts are acceptable. But when these efforts only stop to the point of personal understanding, then in the real application of religious harmony efforts can face difficulties because there is no *pattern* and example both in the discourse and implementation.

It is understood that at the end of religious purposes it is not only god to judge how strongly one believes in him. Some times a Muslim prays five times, Christians go to pray to the Church. Although other *pseudo-religions* that have the concept that the creation of the universe is to return to God later in the last day. But the world and the whole world were created so that man could make it a means and benefit him in order to achieve that ultimate goal. *Religious harmony* requires greeting each other, knowing each other, understanding each other, and others as a form of *inter-religious dialogue* which becomes an important value in pluralism. If these five concepts can be achieved, it is not certain that pluralism can be realized properly, because all five only focus on individual plains, personal religious experiences without providing a collective basic building.

The realization of personal piety in fact is not *linearly* proportional to social piety. There are so many actions in society committed by humans (religious) personally that have damaged "*the path toward the mountain peak or summit"* so that he can not reach his religious goals. There are still many people who are religious but have not been able to be maximally socially obedient. All religions and beliefs teach that man has his social dimension, so it is impossible for his religiousness to be detached and uprooted from society and his environment. In Islam, when the Prophet Muhammad moved to Medina and finally established the Charter of Medina as a milestone in the establishment of the State of Medina, then 80% of his most important business was to regulate society, not regulate the faith of individuals only. This is proof that how important the dimension of society is in one's religiousness.

From the understanding related to Ngalah, the author tries to draw an understanding by providing a concept of religious pluralism. The internalization of pluralism values carried out by Ngalah has given the "new face" of a pesantren. Here lies the application of Emmanuel Levinas' facial theory beginning with the concept *of totality* and *invinity* as the framework of this theory of study. Ngalah's face is a different pesantren face from other pesantren. Ngalah's understanding of "the liyan" or "al-akhor" gives rise to an understanding of the face of Islam that is different from the appearance of the "face" of Islam that has been raised by most Muslims themselves. The face of Islam is different from the face of other religions and between the two cannot force each other to equate even discrimination with others. Each face is aligned and prays to respect each other's existence.

Researchers tried to pull the face theory into the concept of "home". The house has a broader understanding of the face. If the face provides a visualization of the human individual, then the house describes a special place owned by many faces or many individuals even different. This house researcher means is Islam which is in a pesantren institution. Islam displayed by pesantren Ngalah visualizes in a new house, a house owned by different faces. Ngalah has given a real concept in two sides of religion, namely the success of reaching the "top of the mountain" safely as a personal side in religion, but also at the same time continuing these efforts in the social side of the community.

The concept of this house has some of the most important basic elements that become pillars and stages of the existence of a house.

* + - * Designing and Making Foundations (here lies the perrennialis pesantren for example with its classical science, the world of theology, and Sufism)

Any house in general certainly requires a foundation embedded in the ground. The foundation determines the strength and absence of a building and also affects the shape of the house. A strong foundation makes the building also strong, the higher the building designed by an architect, the stronger and sturdier the foundation he builds. The foundation is careless and without regard to the design of the building on it, it can be ascertained that the building cannot last long. To be able to go to the highest roof above the house, it must start from the bottom foundation. A religious tradition has a "peak" to go to is God because he is most high and all-things. But adherents of a religious tradition are not able to reach the peak of God when he does not have the foundation of his religious teachings. God can be understood through the teachings of his religion both in the nature of the creed (tawhid) and worship and *muamalah* humanity. This is the main foundation of a religion that was first built. The strength of a person's faith can make him strong to live his life even towards God.

After a person (santri and other pesantren community) has had the foundation of these teachings and values, then they are ready to continue the next stage of completing their faith with other values. This stage can be in the form of dialogue or in other practical levels as already implemented by Ngalah. Efforts such as seminars, dialogue, *live in*, even providing religious slurs for people outside their religion will be easy to do when the individual has prepared the foundation, so that there is no such thing as religious conversion, even out of his religion even though it is something that may happen. But for Ngalah, until now it has been several years trying to implement the value of pluralism in pesantren there has been no incidence of religious conversion from pesantren community.

* + - * Equipping the house with Poles or supports, walls, doors and windows and roofs (here lies the progreesifism of pesantren; the house requires interiors and exteriors)

A house can be perfect in shape when there are various kinds of completeness both interior and exterior prepared by the architect. For example, a house can be comfortable for its residents when equipped with doors, windows, roofs, even a garden and trees outside the house with various kinds and types. Every house has the highest roof, after the bottom is the foundation that sticks to the ground. The roof is the highest part of the house, and therein lies God as the highest of all things.

The interior and exterior of a house reflects the existence of religious values that are the demands and guidance for its adherents. In addition to basic religious teachings such as creeds that must be instilled as early and as strong as possible to the adherents of a religion, then religion also has a dimension *of furu'iyyah* or branches that complement and enable the teachings of the religion that is the subject. Basically a house can only have a support pole and roof on it as a shelter from rain and heat, but the occupants of the house can be easily affected by disease when there is no wall that protects it, there is no entrance or exit as a place from which a person starts and returns from an activity. When one day there is an ill-fated in the house and related to the house, then in the sin lies the power of the Lord by giving His mercy.

Ngalah has built his "house" with many interior and exterior touches as a complement and refinement of the building. Among the things that can be observed from Ngalah in this stage is the completeness of formal education from kindergarten to college level. This formal education is very important for the existence of pluralism values developed in Ngalah.

* + - * The ethics of the house as its existence in life

A house built by the architect has no value while it stands alone. The fact of life states that one house needs another, so that there is a relationship and continuity between the two. But every house has its independence in regulating and maintaining its home. In order for each house to exist with all its independence, ethics are needed to be a mutual agreement to regulate each house either "one lane" or "one language" or a different one.

So a religion is a house in which it houses many faces as its inhabitants. A religion is believed to be firmly embedded in each of its adherents' souls as a house that has a solid foundation in the ground. The foundation that is stuck is not deep and strong, so it can be ascertained that the house built can easily collapse and be destroyed, as well as religious beliefs. It takes time to build a sturdy and good house, just as humans need a process in undergoing and believing in their religious relationships. The house built by Ngalah can be a new model that allows to be a *pilot project* by other architects. A home that is exclusive to the private residents, but inclusive and tolerant for anyone.

Nevertheless, we should be aware that the issues discussed in interfaith dialogue are not easily achieved and agreed upon by every dialogue. Hence, a deeper understanding of the dialogue needs to be sought for the best form. This is because the religious dialogue alone gives birth to several other forms of dialogue. Among them are the dialogues of life, the dialogue of civilization, the dialogue of civilisation and the like which surely each has different concepts. This at the same time shows that religious dialogue is a turning point to continue to understand the religious philosophy and religious philosophy of each devotee. Dissent is a blessing rather than a sacred one (Najtama, 2015: 201).

Forms of interreligious dialogue can be formulated into two forms of interreligious dialogue, namely theological-spiritual dialogue and humanitarian social dialogue. Theologically-spiritually, all religions have a universal message and a spirit *of passing over* in upholding human values. Anthropologically, the presence of each religion aims to bring enlightenment and excitement to life for its adherents. It can be concluded that anthropological dialogue with spirituality *passing over* is one form of interaction in anataragama dialogue, or positive and constructive communication oriented towards the creation of a sense of security and peace in religious life. Based on spirituality *passing over*, where all religions have an early spirit of presence i.e. religion plays a role to illuminate (iluminative), prophetic (prophetic), liberative (liberative), and change (transformative). All believers must be present continuously to foster a spirit of tolerance, fight for peace without violence, and solve humanitarian problems. This is where religion has a self-image as *rahmatan lil' alami>n*. (Stephanus Turibius Rahmat, 2017: 181)

1. Conclusion

From the previous explanation, it can be concluded that Ngalah offers the concept of interfaith dialogue that is more socially oriented rather than just the individual side. Comfort is indeed the privacy of each person, but when it comes to mutual survival , it is necessary to be together in forming religious harmony. This is where the concept of architecture with house toeri was developed by Ngalah. The concept of Panikkar was developed by Ngalah so that dialogue is not only the spiritual side of the individual that can be selfish and even gives rise to an exclusion. Home is a picture of living together to overshadow the homeowner in living his religious life that is "exclusive" for himself but inclusive when he has left the house because of existence. Other houses that could be different.

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