



# Implementation of Pancasila Values in the Application of Interfaith Tolerance for Students of UIN Mahmud Yunus Batusangkar at Places of Worship in the City of Padang

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## ABSTRACT

This paper discusses the implementation of Pancasila values in the application of religious tolerance and its relationship with the letter (Q.S. al-Hujurat: 13) and the interpretation of al-Mujassar. This approach focuses on efforts to implement the values of Pancasila in terms of religious tolerance and its positive contribution in ensuring freedom for religious adherents to worship according to their respective beliefs. This study analyzes how the people of West Sumatra can implement the values of Pancasila in their daily lives and develop sustainable empowerment strategies. The method used in this community service project employs Participatory Action Research (PAR), which includes Preliminary Mapping, Building Human Relationships, Determining the Research Agenda for Social Change, Participatory Mapping, Formulating Humanitarian Issues, Developing Movement Strategies, Community Organization, Implementing Change Actions, Establishing Community Learning Centers, Reflection (Theorization of Social Change), and Expanding the Scale of the Movement and Support. Through these 11 stages, this method identifies the core positive strengths of an organization or community in formulating agreed-upon themes and objectives. The results of this study indicate that the implementation of this method is highly relevant and represents the best and most forward-thinking approach in efforts to apply the values of Pancasila in promoting religious tolerance among communities in West Sumatra, particularly among students at UIN Batusangkar.

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## INTRODUCTION

Diversity in society is very important, especially for community life in the Unitary State of the Republic of Indonesia. As stated in Pancasila, the third principle is “Indonesian Diversity.” Pancasila is the foundation of the Indonesian nation, which has a function in the life and livelihood of its people (Juliardi, 2016; Trisno & Hidayatullah, 2024). The role of



Pancasila education in basic education is very important because Pancasila has values that contribute to the formation of a character-based society through the application of Pancasila values. Pancasila was formed through a relatively long historical process since the era of the Kutai, Sriwijaya, and Majapahit kingdoms until the arrival of other nations that colonized and ruled Indonesia (Ananda & Trisno, 2019; Efendi & Haryanto, 2020). Indonesia has six official religions and various local beliefs spread across its territories. The religion with the largest number of adherents in Indonesia is Islam, followed by over 265 million people, or approximately 13% of the total Muslim population worldwide (Khansa, S. N., 2023).

Diversity in English is called unity, which means unity, diversity, and integration. In the Big Indonesian Dictionary, diversity is defined as a combination (bond, collection) of several parts. Meanwhile, according to the term, it is interpreted as a human tendency manifested in the form of grouping fellow humans to achieve goals (Ali, 2015). One of the ideals contained in Pancasila is the integralistic ideal, which is specifically enshrined in the third principle, which states, "The Diversity of Indonesia." According to Darmodiharjo, diversity implies the unity of various diverse elements into a single whole (Eko, 2015). The term "Indonesia" in the third principle refers to the nation in a political sense, meaning the people living within that territory. Thus, the diversity of Indonesia is the diversity of the people inhabiting the Indonesian territory. These people are united by the drive to achieve a free national life within the framework of an independent and sovereign state (M. Bambang, 2010). Sidarta explains that Indonesia's diversity is a dynamic factor in the life of the Indonesian nation, aimed at advancing the general welfare, enlightening the life of the nation, and participating in maintaining world order based on freedom, eternal peace, and social justice, as well as protecting all nations and all the blood of Indonesia (Zakiyuddin, 2017).

Tolerance is an attitude of mutual respect for differences in ethnicity, race, culture, or religion, and within this attitude of tolerance lies intolerance among religious communities. Intolerance is one of the problems that often arises in society. The issue of intolerance toward the construction of places of worship is a common occurrence, as it directly relates to religious freedom and human rights (M. Rizki Andrian Fitra et al., 2024). One of the causes of conflicts over the construction of places of worship is differences in religion and ideology. Differences in



religion and belief often serve as one of the primary factors leading to conflicts among religious communities in Indonesia. This occurs because each religious group considers their place of worship to be more important than those of other religions (Jalil, 2023). In the modern era, communities are often disadvantaged because development in the areas where they live involves many residential areas, and issues related to the construction of places of worship naturally become a concern in those areas (Katadata, 2022).

The government has carried out many moderation activities, including making it a priority program of the Indonesian Ministry of Religious Affairs and training moderation cadres from among teachers throughout Indonesia. Recently, there has also been a growing push to establish a youth moderation pioneer group (PPM) (Rina Delfital, 2025). Intolerant attitudes typically arise from misunderstanding, fear, or a protective stance toward one's own beliefs, which are perceived as superior or correct. In Indonesian society, intolerant attitudes still frequently occur in various aspects, often disregarding the first principle of Pancasila. Inter-religious conflicts can be caused by intolerance among fellow believers. Religious intolerance can manifest in various ways, including physical attacks, expulsions, insults, and discrimination in access to healthcare and employment services (Hotimah, 2024).

This study reveals that the seeds of intolerance arise due to various factors, such as a narrow understanding of national values, the inculcation of exclusive religious values, and strong primordial family ties. Therefore, it is crucial to instill values of diversity, particularly the third principle of Pancasila, among the Indonesian people, given the numerous phenomena that have lost the meaning of Pancasila within them (Setiabudi, W, 2022). Despite this, humans, with their inherent potential, possess the freedom to develop everything within themselves. However, in their development, they cannot be separated from certain boundaries, namely the binding laws, as stated in QS. 49:13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَنُكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ



*“O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing and All-Aware.”*

This service aims to determine the extent to which the values of Pancasila are practiced in the application of religious tolerance among the people of Padang and its relation to the letter (Q.S. al-Hujurat: 13) and the interpretation of al-Mujassar, especially its application in places of worship in the city of Padang and its application for the community in the West Sumatra region, particularly for students at UIN Batusangkar.

## METODE

This service project uses the Participatory Action Research (PAR) method, which involves 11 steps, including Preliminary Mapping, Building Human Relationships, Determining the Research Agenda for Social Change, Participatory Mapping, Formulating Humanitarian Issues, Developing Movement Strategies, Community Organization, Implementing Change Actions, Establishing Community Learning Centers, Reflection (Theorizing Social Change), and Scaling Up the Movement and Support (Ridwan, 2022).

This method is also carried out by compiling all or part of the verses related to a specific topic of discussion in order to find information about a particular issue. As M. Quraish Shihab explains, thematic exegesis is a work of exegesis that establishes a specific topic by compiling all or part of the verses from several surahs that discuss that topic, then linking them to each other, so that a comprehensive conclusion can be drawn about the issue according to the perspective of the Qur'an (Masduha, 2017).

## RESULTS AND DISCUSSION

### Overview of the Application of Pancasila Values and Religious Tolerance in Houses of Worship in Padang City

The implementation of Pancasila values and tolerance in the city of Padang, particularly tolerance in places of worship, has prompted us to understand the extent to which these values are applied in places of worship in the area. Therefore, this service project focuses on the extent to which Pancasila values have been implemented in the region, particularly in the city of Padang. This is a reflection for us because the number or

condition of the people in Padang is diverse due to the large number of people who have migrated to the area. As a result, the people of Padang are influenced by the beliefs of the local community, which are not only derived from ancestral or indigenous beliefs but have also been mixed with the beliefs of the migrant community. Based on our observations in the area and information from relevant institutions or stakeholders, such as the FKUB, the city of Padang has become a diverse region in terms of beliefs, with places of worship such as mosques, churches, temples, and shrines present in the area.

In line with matters related to religion, tolerance encompasses issues of belief in oneself that are related to one's creed or one's belief in God. Individuals should be granted the freedom to believe in and practice the religion (hold the creed) of their choice, as well as to respect the teachings they adhere to or believe in (Ubaedellah, 2016).

Therefore, we will identify this issue through several methods appropriate to this service. In this service activity, the author identifies issues in accordance with the service methods, including:

#### a) Preliminary Mapping

This activity was carried out based on real information about the number of houses of worship of various religions in the city of Padang. One of the activities was a visit by UIN Batusangkar students to a Buddhist temple.



Figure 1. Visit to the Buddhist place of worship, Vihara Dharma Warman

#### b) Building human relationships

This activity aims to establish cooperation between communities of different faiths



and the role of religious leaders, particularly in the city of Padang and the West Sumatra community in general.

**c) Determining the Research Agenda for Social Change**

The agenda and timing of the community service program were determined at the beginning of November, which is the visitation period in accordance with the meeting agenda. Efforts are needed to maximize the established agenda and align it with the relevant stakeholders in the implementation of the community service program on the values of moderation, including the application of Pancasila values in places of worship.

**d) Participatory Mapping**

The team worked together with students, Alliance leaders, the local community, and relevant stakeholders to map out issues related to the implementation of moderate values, one of which was the application of Pancasila values in places of worship. In this case, students from UIN Batusangkar visited the Religious Harmony Forum (FKUB) in the city of Padang.



Figure 2. Visit to the Office of the Religious Harmony Forum (FKUB)

**e) Formulating humanitarian issues**

The team, together with students, alliances, local communities, and relevant stakeholders, formulates existing issues in the field to contribute and achieve desirable results in its implementation.

**f) Developing Movement Strategies**

The team conducted focus group discussions (FGD) with students from the Alliance and the community in an effort to align perceptions regarding the implementation of Pancasila

values in respecting differences, one example being the construction of houses of worship in the city of Padang.



Figure 3. Focus Group Discussion (FGD) FKUB and Related Stakeholders

**g) Community Organization**

Efforts in this regard include involving local religious organizations in the practical implementation of Pancasila values, which has been carried out by the entire community of West Sumatra and its surroundings.

**h) Launching change initiatives**

Change is brought about by providing guidance and constructive feedback to students, the community, and others in the application of Pancasila values, as a concrete step in its implementation in society.

**i) Establishing community learning centers**

The PKM team established learning centers by involving religious leaders and other stakeholders in an effort to educate the community on the importance of practicing Pancasila values in our region, one of which was a discussion forum involving all levels of society and stakeholders.

**j) Theorizing Social Change**

The PKM team worked together with students, religious leaders, religious organizations, local communities, and other stakeholders. In this case, the most notable contribution came from religious leaders who formulated theories on building Pancasila values, one of which was visiting places of worship, such as Buddhist temples and Confucian temples in the city of Padang.



Figure 3. Students visiting the See Hin Kiong Temple

#### k) Expanding the scale of the movement and support

The success of the PAR program is not only measured by the results of activities during the process, but also by the level of sustainability. For sustainability, understanding and education are provided on the importance of applying and practicing the values of Pancasila in our society, especially in the province of West Sumatra.

Based on the above theory, diversity, according to the author, is a process of uniting various diverse groups, carried out by the Indonesian nation to achieve its goals, such as advancing general welfare, enlightening the nation's life, and participating in maintaining world order based on freedom, eternal peace, and social justice. This aligns with the interpretation of the aforementioned issue. Al-Qur'an 49:13 Perspective of Exegetes.

*"O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing and All-Aware."* (Kamal Faqih, 2013)

This verse states that Allah SWT informs mankind that He (the One God) created them from a single soul, namely Adam and Eve, and then He made them into nations and tribes so that they may know one another. In Tafsir Al-Misbah, it is explained that this verse describes the basic principle of human relations.

The first part of the verse, "Indeed, We created you from a male and a female," serves as an introduction to emphasize that all humans are equal in the sight of Allah SWT, with no





distinction between one tribe and another, nor any difference in human value between a man and a woman (Quraisy, 1999).

Further explained in Surah Ali Imran verse 103, it describes how diverse humanity unites on the path of Allah SWT. The mention of this blessing serves as an argument for the necessity of preserving diversity and unity based on the experience of Q.S 3:103.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوًا ۚ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

*“And hold fast, all of you together, to the rope of Allah, and do not separate. And remember the favor of Allah upon you when you were enemies, then He brought your hearts together, and by His favor you became brothers.” (Q.S 3:103)*

Diversity and unity will be preserved if there is a sense of love for the homeland within individuals or groups. This love for one's homeland can be realized by praying for one's own country, as in the story of Prophet Ibrahim (peace be upon him) in Surah al-Baqarah, verse 126: *“And (remember) when Ibrahim prayed: ‘O my Lord, make this a land of peace and security, and provide its people with fruits as sustenance—those who believe in Allah and the Last Day...’.” (QS: 2: 126).*

With a sense of love for the homeland, an attitude or spirit of willingness to sacrifice for one's own country (jihad) will grow. Allah does not forbid jihad, as stated in the Qur'an, Surah al-Anfal, verse 60:

*“Dan siapkanlah untuk (menghadapi) mereka apa yang kamu mampu dari kekuatan dan dari kuda-kuda yang ditambah. (Dengan persiapan itu) kamu menggentarkan musuh Allah, musuh kamu dan orang-orang selain mereka yang kamu tidak mengetahui siapa mereka; Allah mengetahui mereka. Apa saja yang kamu nafkahkan pada jalan Allah niscaya akan dibalas dengan sempurna kepada kamu dan kamu tidak akan dianiaya.” (Q.S. 8: 60).*

Allah SWT commands them to unite in congregation and forbids them to divide. The Hadith of the Prophet Muhammad forbids division and commands diversity. Imam Muslim :narrated from Abu Hurairah, who said, “The Prophet Muhammad said

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورَتِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

*Indeed, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds (HR. Muslim from Abu Hurairah, vol. VII, p. 11, no. 6708) (Kamal Faqih, 2013)*



It is also mentioned in the book Sahih Muslim from Abu Hurairah that the Prophet Muhammad SAW said : *Indeed, Allah is pleased with you in three matters and displeased with you in three matters. He is pleased with you if you worship Him and do not associate anything with Him, hold fast to the rope of Allah and do not become divided, and give advice to the leaders who manage your affairs. And Allah dislikes you in three matters: speaking excessively (speaking without knowing the truth), wasting wealth (being excessive and wasteful), and asking unnecessary questions.*" (Abdullah, 2017)

Islam rejects all racial, political, tribal, class, geographical, economic, intellectual, cultural, social, and military distinctions, and the standard of true value is determined by piety toward Allah SWT. This means that closeness to Allah SWT can only be achieved through piety toward Him. Explained further, when performing the farewell pilgrimage, the Prophet Muhammad SAW said: "O all mankind, indeed your Lord is One, and there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a black-skinned person over a white-skinned person, nor of a white-skinned person over a black-skinned person, except by piety. Indeed, the most honorable of you in the sight of Allah SWT is the most pious" (HR. Al-Baihaqi through Jabir Ibn Abdillah).

Just like Surah al-Hujurat verse 13, in Surah an-Nisa verse 1, Allah SWT commands humans to be mindful of Him, maintain good relations with one another, and not sever the bonds of brotherhood.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord, who created you from a single soul and created from it its mate, and from the two of them spread countless men and women. And fear Allah, through whom you ask one another, and (maintain) the ties of kinship. Verily, Allah is ever watching over you." Q.S. 4:1. (Quraissy, 1999)

#### b. The Values of Pancasila in the Qur'an Surah Al-Hujurat Verse 13

The Indonesian people are indeed destined to be a nation with a pluralistic society. The plurality of Indonesian society is characterized by the existence of social bonds based on ethnic, religious, and cultural differences (Wawan, 2015). If we relate the values of Pancasila regarding respecting differences or diversity within the community of Padang City, this represents a significant potential among the community that has practiced diversity in accordance with the guidance of verse 13 in Surat al-Hujurat. The fact on the



ground shows that the community practicing their faith in that area has so far felt safe and at peace, without any threats from other parties or religions. We know that places of worship such as temples, churches, and even shrines are located in Muslim-majority areas. The most important aspect of this service is that these places of worship remain standing, and the community continues to support one another, ensuring that people of different faiths are respected and feel safe to practice their respective beliefs.

Then, when it comes to the interpretation that the scholars don't have different interpretations or views on the interpretation of Surah al-Hujurat verse 13, it's just that the way they explain it is a little different from one another. This verse explains the nature of humans created by Allah SWT through different fathers and mothers, but the process of creating humans is all the same. Surat Al-Hujurat verse 13 in Tafsir Al-Muyassar emphasizes that all humans originate from one lineage, namely Adam and Eve, and that the differences in nations and tribes were created so that humans could get to know one another and not feel superior to one another. The criterion for honor in the sight of Allah is piety, not lineage or social status.

This understanding has been applied by non-Muslim religious communities such as Buddhists, Confucians, and Christians, who have helped Muslim communities during Eid al-Fitr prayers at the mosque courtyard near their places of worship. At that time, they helped prepare the location for the Muslim congregation to perform their prayers. Additionally, they provided charity for those fasting and food for those breaking their fast.

This attitude of tolerance leads to an open-minded approach and a willingness to acknowledge various differences, whether in terms of ethnicity, skin color, language, customs, culture, or religion. Therefore, for the people of Padang, it is only appropriate to follow Allah's guidance in dealing with these differences. Allah always reminds us of human diversity, whether in terms of religion, ethnicity, skin color, or customs, with the aim of fostering mutual understanding.

True interfaith tolerance is one of the main pillars for achieving harmony among people of different faiths. Living side by side, respecting and valuing followers of other religions is one form of tolerance. This has motivated us to engage in community service in the area, so that as students of UIN Batusangkar, we can practice and participate in fostering a tolerant attitude around the campus.



c. **The values of Pancasila in the application of tolerance among religious communities in (QS. Al-Hujurat: 13) with the interpretation of Al-Muyassar.**

Let us examine the implementation of Pancasila values in the application of religious tolerance among students of UIN Mahmud Yunus Batusangkar at places of worship in the city of Padang, in relation to Surah Al-Hujurat verse 13 and the Tafsir Al-Muyassar.

The practice of UIN Mahmud Yunus Batusangkar students visiting places of worship of other religions in the city of Padang is a concrete manifestation of the implementation of Pancasila values, particularly the principle of Humanity that is Just and Civilized and the Unity of Indonesia. This action reflects an attitude of mutual respect, valuing differences, and fostering brotherhood among fellow human beings, regardless of differing religious backgrounds. This action by the students aligns with the universal message contained in the Quran, Surah Al-Hujurat verse 13:

*"O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing and All-Aware. (QS 49:13)*

This verse explicitly states that human diversity, including differences in ethnicity and nationality, was created by Allah SWT with the aim of enabling people to get to know one another (*lita'arafu*). This aim of getting to know one another has a broad meaning, including understanding the culture, traditions, and beliefs of others. A student's visit to a place of worship of another religion is one concrete example of this effort to get to know one another. This verse also emphasizes that honor in the sight of Allah is not determined by ethnic or religious background, but by an individual's piety.

The Tafsir Al-Muyassar provides a more in-depth explanation of this verse. In its interpretation, it is explained that Allah SWT created humans differently not to be hostile or to belittle one another, but to interact, exchange knowledge, and build harmonious relationships. Ethnic and national differences are a means to enrich human civilization through cultural and intellectual exchange.

The Al-Muyassar interpretation also emphasizes the importance of *ta'aruf* (getting to know one another) as the key to building unity and avoiding conflict. By getting to know one another, prejudices and misunderstandings can be avoided, and mutual respect and tolerance



can flourish. In the context of the practice carried out by students of UIN Mahmud Yunus Batusangkar, visiting places of worship of other religions is an implementation of the concept of mutual understanding or *ta'aruf*. This process eliminates the potential for negative prejudices and strengthens the sense of brotherhood as fellow citizens of Indonesia. They interact directly with followers of other religions, observe their worship practices, and engage in dialogue to understand the beliefs of other religions.

Thus, for UIN Batusangkar students, the implementation and application of Pancasila values have been carried out effectively in all places of worship to this day. As a result, the primary objective of practicing Pancasila values has been realized, and mutual respect among one another has been established.

## CONCLUSION

The practice of Pancasila values in terms of appreciating the differences in the existence of houses of worship in the city of Padang is a real manifestation in the community that has maintained an attitude and respect for each other. This tolerance attitude is evidenced by the appreciation of non-muslim religious communities in the area can worship safely and comfortably without any interference from the community or the Islamic religion itself.

The construction of houses of worship for adherents of other religions is also a right that we must give, but must have permission from the city government and in this case consult with related parties such as Fkub Padang. Some related stakeholders also play an active role in providing education and understanding of the importance of respecting each other so that the people of Padang City live comfortably and freely worship in accordance with the beliefs they believe.

The practice of UIN student Mahmud Yunus Batusangkar in visiting houses of worship in Padang City is a positive example of the practice of Pancasila values, especially in realizing tolerance among religious communities. This is embodied in the vision of UIN Batusangkar campus, namely "Integrative – interconnective in Science, local career, and Global reputation, and in line with the ideals of producing graduates who have noble character, spiritual wisdom, breadth of knowledge, intellectual freedom, and professional.

Efforts to practice and understand the values of Pancasila must be our joint efforts and those who become the guard *terderpannya* are UIN Batusangkar students in its application in the community both within the campus or outside the campus itself. This action is in line with





the universal message in Surah Al-Hujurat verse 13 which emphasizes the importance of knowing each other between people. As well as the analysis of Tafsir al-Muyassar reinforces this understanding by explaining that diversity is a grace and a means to build harmonious relationships through TA'aruf. Hopefully this experience and community service can be an inspiration for other young generations to continue to uphold the values of Pancasila and can build a harmonious and tolerant society, especially in West Sumatra province and within the campus of UIN Mahmud Yunus Batusangkar .

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