Muharrik
Jurnal Dakwah dan Sosial

Tolerance Index and Policy Model in Sustainable Tourism Development in Central Lombok Regency, Indonesia

Agus[1], Zakaria Ansori[2]

[1] Universitas Islam Negeri Mataram, Indonesia, Indonesia; aguslombok@uinmataram.ac.id
[2] Universitas Islam Negeri Mataram, Indonesia, Indonesia; zakariaansori@uinmataram.ac.id

Abstract	This article aims to describe the tolerance index and policy model of tourism development in Central Lombok Regency. Using *the mix-method,* this study found that the religious tolerance index information was 3.61 or had a high category. The religious tolerance index is supported by a two-dimensional-based management model, namely regulation and institutional. The regulatory dimension refers to the 2006 Joint Regulation of the Minister of Religion and the Minister of Home Affairs, the 2020-2024 Ministry of Religion Strategic Plan, and the 2021-2026 Lombok Regency RPJMD. Recommended policy development models include; The regulatory dimension is guided by Presidential Regulation Number 58 of 2023, Regulation of the Minister of Religion Number 3 of 2024, and the Central Lombok Regency RPJPD 2025-2045. By referring to these regulations, the institution of tolerance management policy applies the *hexa-helix model collaborative management approach*, namely policies through the collaboration of six stakeholders which include: local governments; FKUB; the business world; NGOs / religious organizations; mass media; and universities. Local governments play a role in designing and developing policies, while other stakeholders play a supporting *role in policy management*.

1. INTRODUCTION

Since the "reformation era" marked by the descent of Suharto as president on May 21, 1998, religious tolerance has developed very rapidly. Its progress is known to give birth to the concept of religious diversity governance (Rahmat 2021; Setara Institute 2021). This development is influenced by the *governance* paradigm in public administration studies that have developed since 1990 (Pengsuwan and Choonhaklai 2019; Mykola et al. 2020; Hammerschmid et al. 2024) The *governance* paradigm is oriented towards the practice of *participatory governance* which is nothing but an effort to create democratic public services by involving various stakeholders (Borin and Fantini 2023; Bussu et al. 2022). Religious tolerance is a dynamic social phenomenon in Indonesia. Many studies related to religious tolerance have been conducted by scholars (Abdillah 2022; Hadisaputra 2020; Subhi Muhammad 2019). This aims to create social harmony in people's lives (Lestari 2020; Junaedi 2022). Therefore, the policy tools to support the management of religious tolerance behavior are regulated in the Joint Regulation of the Minister of Religion and the Minister of Home Affairs number 9 of 2006 and number 8 of 2006

(Subhi Muhammad 2019; Huda 2021). Then, the policy becomes a guideline for local governments in managing religious harmony and managing the establishment of houses of worship (Adawiyah, Tobing, and Handayani 2021).

If examined carefully, the policy adheres to the old paradigm of public administration with the concept of *government;* namely placing the government as the main actor of public policy(Bua and Bussu 2021). The government has limited resources in terms of budget, people, facilities and infrastructure, while the religious behavior of the community is so dynamic(Subhan 2019). Therefore, The *governance paradigm* in managing religious tolerance is in line with global and democratic demands that require the values of transparency, participation and accountability (ZAINAL ABIDIN BAGIR AND HUSNI MUBAROK 2021; Ebrahimi, Yusoff, and Ismail 2021).

This study explored a number of related studies and found the following information. Slooter and Verkuyten's research found that adolescents give various considerations in deciding on tolerant behavior, but the most important is belief and social implications, in terms of gender, adolescent boys are more likely to be less tolerant of differences than women. However, the level of education has a positive effect on adolescents' tolerance behavior (Slooter & Verkuyten, 2007). These findings are supported by research that found no significant difference in the attitude of religious tolerance of students in Islamic educational institutions and general education institutions (Jatiningsih and Arifin, 2008); (Soleha, 2019); (Tohri 2021, et.al). Through policy studies, other research shows that in the education sector, the implementation of religious harmony policies is carried out through the learning process in both formal and informal education (Mukhibat and Istiqomah, 2023). The basic principles of religious tolerance policy in Indonesia are national commitment, anti-radicalism and violence, and local cultural accommodation (Munif, et.al., 2023). Beyond previous studies, This study provides novelty related to research on religious tolerance, namely how to measure the level of religious cultivation in relation to efforts to develop sustainable tourism in Central Lombok district. Beyond previous studies, This study provides novelty related to research on religious tolerance, namely how to measure the level of religious cultivation in relation to efforts to develop sustainable tourism in Central Lombok district.

2. METHODS

This research is a *mix-method research,* meaning a combination of quantitative and qualitative research (W. J. Creswell and Creswell 2018), which is a research that describes the general meaning of religious tolerance behavior seen from the perception, cooperation, attitude, and attitude of the government based on people's life experiences (J. W. Creswell 2003). This research took place in Central Lombok Regency. The reason for choosing the site is that Central Lombok Regency is a priority area for global tourism development that requires a sustainable religious tolerance management policy model (Zaenuri 2014). Data collection is divided into two stages, namely data collection on tolerance index and influencing factors through surveys (Sandall 1998). The implementation of the survey in stages includes: (1) survey design; (2) making questionnaires; (3) filling out questionnaires by respondents; and (4) data processing (Aspers and Corte 2019; Otani 2017; Merriam, B Tisdell 2016). Filling out the survey by respondents is in the form of a questionnaire filled out *online* using an online-based Google

Form. After the survey data was processed, data was collected to find a policy model for managing religious tolerance through *FGD* focus group discussion. The analysis of the survey data results was carried out by: (a) classifying the data (b) describing the data qualitatively. The survey results are processed and displayed in the form of tables and graphs based on each variable (Hitchings and Latham 2020; Ishtiaq 2019; Hancock et al. 2007; Pitman 1998).

3. FINDINGS AND DISCUSSION

Religious Tolerance Index in Central Lombok Regency

The religious tolerance index is a sociological portrait of people's religious behavior. The four variables used in photographing these behaviors are perception, cooperation, attitude, and attitude of the government (Abdillah 2022; Hutabarat and Panjaitan 2017). Based on the perception variable, the tolerance index of Central Lombok Regency was high, showing that 22.85% of respondents answered strongly in agreement and 52.94% agreed. Only 8.82% disagree and 1.08% strongly disagree, and 14.28% neutral. When viewed from the social fact approach, that people in Central Lombok respect the rights of followers of other religions as shown by 45.32% strongly agreeing with the statement *that embracing religion is part of human rights*, and 44.44% strongly agree with the statement *that carrying out worship in accordance with their respective religions is part of human rights*. They also accept cooperation with followers of other religions, as shown by 69.91% of respondents agreeing with the statement that *cooperation between religious communities has been well established*.

Although the people of Central Lombok are tolerant of religious diversity, the process of managing tolerance is still dominated by the government. In this regard, the public is quite satisfied with the role of the government as shown by 71.16% of respondents who answered that they agree with the statement that *the government has carried out its duties well in maintaining the harmony of religious life.* When viewed from the concept *of collaborative governance*, the role of other actors in managing religious tolerance is already seen such as religious organizations and religious leaders. This condition shows that, in addition to government actors, there is the potential for other stakeholders in the policy of managing tolerance between religious communities whose roles have not been maximized, such as the mass media, NGOs, universities, and the business world.

Based on the cooperation variable, the tolerance index in Central Lombok Regency has a sufficient category. Because around 2.30% of respondents answered strongly agree and 38.83% agree. Only 19.83% disagreed and 4.03% disagreed. While the one who gave a neutral answer 35,01%. However, basically the people of Central Lombok are open to interacting with other religious communities with a score of 5.37 and have empathy for followers of other religions shown by the willingness of the community to make contributions to followers of other religions with a score of 3.87.

In the attitude variable, the tolerance index of Central Lombok Regency has a sufficient category. This was shown by 4.44% of respondents who answered strongly and 40.56% agreed. Only 22.68% disagree and 8.56% strongly disagree. The people of Central Lombok basically always want to make peace and live in harmony with followers of other religions. This is shown by the willingness to deliberate or make peace with followers of other religions in the event of a dispute with an average of

64.67 percent in agreement. This data becomes a social modality for interreligious conflict resolution policies if Central Lombok experiences conflicts between religious communities. However, when people were asked about their willingness to marry another religion, they categorically refused, with **46.19** answering strongly disagreed. Thus, the policy of allowing interfaith marriage has the potential to receive public rejection in Central Lombok Regency.

Meanwhile, based on the government's attitude variable, the tolerance index of Central Lombok Regency has a medium category, shown by 18.72% of respondents who answered strongly agree and 58.87% agree. Only 3.26% disagreed and 0.09% strongly disagreed. In addition, the local government has facilitated the development of tolerance which can be seen from the community acknowledging that the government facilitates religious activities with an average score *of 65.79.*

From the results of the calculation of the index of each dimension, calculations are carried out to compile the tolerance composite index using the geometric average method, where the calculation results are presented as the following table:

Table 1.
Achievment of Tolerant index of Central Lombok Regency
Source: Processed, 2024

Description Index Achievements	Year					
	2021		202		2023	
	Score	Category	Score	Category	Score	Category
Perception Dimension Index	3,80	High	3,91	High	3,88	Very High
Inindex Attitude Dimension	3,27	Enough	3,24	Enough	3,10	Enough
Social Relations Index	3,32	Enough	3,34	Enough	3,16	Enough
IIndex of Government Attitudes	3,88	High	4,10	High	3,93	Very High
TOLERANCE INDER	3,53	High	3,72	High	3,61	Very High

The condition of the tolerance index of Central Lombok Regency is 3.61 and is included in the very high category with a scale of 1.00 to 4.00. In all dimensions, the results of the calculation showed that the index of religious tolerance in Central Lombok Regency was very high, the perception dimension index had a score of 3.88; the attitude dimension index was 3.10; the social cooperation dimension index was 3.16; and the government attitude index was 3.91. So that the tolerance index of Central Lombok Regency is 3.61.

The findings of this study support Tohri's research which shows the tolerance of the people of East Lombok Regency is good with an average perception index of 4.09. The findings of this study also develop the findings of other studies, but refute the results of the SETARA study which stated that

Mataram City is a city with a low tolerance city index category nationally (Wardah 2023; Fathiyah 2017; Setara-Institute 2023). The reason is that Mataram City and Central Lombok Regency are two geographically adjacent areas and are one province. Based on the results of the above research, an existing model of religious tolerance management policies in supporting sustainable tourism development in priority areas is formulated as shown in the table below:

Tabel 2

Religious Tolerance Management Practice in Central Lombok Regency

Source: research results processed by researchers, 2024

No	Dimention	Existing	Deficiency	Proposed Model
1	Religious tolerance index	Based on the variables measured, the religious tolerance index in Central Lombok Regency is as follows: 1. Perception 3.88 (high); 2. Attitude 3.10 (enough); 3. Cooperation 3.16 (adequate); 4. Government attitude 3.93 (high) The average religious tolerance index of Central Lombok Regency is 3.61 or based on a scale of 1-4 has a high category.	The measurement is still quantitative	It needs qualitative measurements to get depth

2.	Factors affecting the tolerance index	There are 3 factors that affect religious tolerance as follows: 1. Education, the higher the level of education, the higher the tolerance of the community; 2. Age, the more in the productive age (28-38 years), the higher the tolerance of the community and the more in the less productive position (72- 83 years), the lower the tolerance of the community; a. Gender, at all ages, men are more tolerant than women	The factors that can be photographed are still too simple	It is necessary to photograph other factors, such as profession or work, administrative area.
3	Regulation	The policy of managing religious tolerance is guided by the Joint Regulation of the Minister	It has not yet adapted to the new guidelines, namely: Presidential	Policies for managing religious tolerance should be guided by: Presidential
		of Religion and the Minister of Home Affairs Number 9 and 8 of 2006 and the Regional Regulation on the RPJPD of Central Lombok Regency 2021-2026	Regulation Number 58 of 2023; Regulation of the Minister of Religion Number 3 of 2024; and RPJPD of Central Lombok Regency 2025-2045	Regulation Number 58 of 2023; Regulation of the Minister of Religion Number 3 of 2024; and RPJPD of Central Lombok Regency 2025-2045
4	Government action	The main task of regional heads in managing religious harmony is to provide services in permits for the establishment of houses of worship.	The implementation of this task has not been maximized, as can be seen from the non-issuance of permits for the establishment of houses of worship for Christians	Regulatory support is needed related to the SOP for the permit process for the establishment of houses of worship

| 5 | Institutional | The policy of managing religious tolerance applies a triple-helix model, namely the institution of the implementation of the policy on the management of religious tolerance through the collaboration of three stakeholders, namely the government, FKUB and religious organizations. | The number of stakeholders in the formulation of religious tolerance management policies is still limited. Meanwhile, the collaborative governance model has developed to the hepta-helix model, including: government; the business world; NGOs; mass media; College; affected groups; and

political parties | Policies to manage religious tolerance need to be developed to the hepta-helix model. |
| 6 | Influential Factors in the Management of Religious Tolerance | There are four influential factors in the management policy of religious tolerance, as follows: 1.Politics, namely the

pressure and threat of the majority in election contestation or the phenomenon of tyranny of the majority;

2.Moderation leadership,

which is a leadership | - | - |
| | | pattern that does not show extreme attitudes and seeks a way out of the diversity of thoughts, choices, and beliefs of the community or middle-way leadership;

3.Socio-religious, which is a socio-religious character that has a narrow view of religion and reduces the mission of religion that embodies rahmat lil alamin; | | |

		a.Public space, namely the availability of bridges that connect individual interests with social and political interests.		

Religious tolerance management policies support sustainable tourism development in priority areas. This fact is described through two dimensions such as:

1. The portrait dimension of religious tolerance.

   A positive portrait of religious tolerance is seen from the variables of perception, attitude, cooperation and positive government attitudes that support sustainable tourism development in priority areas. In the management of religious tolerance, three strategic factors as the formation of tolerance need to be considered, namely education, age, and gender. The weakness is that the factors affecting the religious tolerance index have not yet described the work and administrative area.

2. Dimensions of the policy model.

   The positive portrait of religious tolerance is supported by a policy model for managing religious tolerance through four dimensions, namely regulations, government and institutional actions (Ismanto, Indira, and Santoso 2023). The regulation used as a guideline for the management of religious tolerance is the Joint Regulation of the Minister of Religion and the Minister of Home Affairs number 9 and 8 of 2006, supported by Regional Regulations on the 2021-2026 RPJPD. Based on the functions that have been regulated in the policy, government actions include: facilitation; coordination; Coaching; develop; and the issuance of IMB for houses of worship. The management of religious tolerance is based on *the triple-helix* model of collaborative governance *approach* (Amalputra et al. 2023), which is none other than governance through the collaboration of three stakeholders, namely: the government; FKUB; and religious organizations. The implementation of the policy of managing religious tolerance faces four obstacles as influencing factors, namely: politics; moderation leadership; social religion; and public spaces (Zainal Abidin Bagir and Husni Mubarok 2021).

Based on the existence above, in general, the management of religious tolerance is a new approach in the study of religious moderation. The two dimensions that describe the concept are the sociological dimension and the public administration dimension (Mykola et al. 2020), which are explained as follows: *First*, Sociological dimension. Sociologically, through the paradigm of social facts, social facts reveal the index of religious tolerance through the variables of perception, attitude, cooperation and attitude of the government Sociologically, through the paradigm of social facts, social facts reveal the index of religious tolerance through the variables of perception, attitude, cooperation and attitude of the government (Dr. Serhart Kurt 2020). This sociological study found three factors that affect religious tolerance in the community, namely; education, age, and gender. These findings corroborate the results

of the study (Flambonita 2021). *Second*, dimension of public administration. In public administration, the state management model develops from *government* to *governance* (Haris 2019; Hayat 2020). Through the *governance approach* , it was found that the management of religious tolerance is a system of implementing regulations, government actions, and institutions with the following explanations: *First*, The regulatory dimension still uses the old regulations, namely the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 9 and 8 of 2006 and the Regional Regulation on the RPJPD of Central Lombok Regency 2021-2026. This means that the policy of managing religious tolerance has not adapted to new regulations. *Second,* The dimension of government action, there is no commitment from the government in granting permits for the establishment of houses of worship fairly. Through the institutional dimension, it can be seen that the number of stakeholders in the management of religious tolerance policies is still limited. Meanwhile, the *collaborative governance* model has developed to the *hepta-helix model*, including: government; the business world; NGOs; mass media; College; affected groups; and political parties. This means that the institutional model of religious tolerance has not yet adapted to the new model (Alfiandri and Irawan 2023).

Model of Religious Tolerance Management Policy in Supporting Sustainable Tourism Development in Priority Areas

This study recommends the development of a religious tolerance management model in supporting sustainable tourism development in priority areas as follows;

Figure 1
Religious tolerance management policy model in supporting sustainable tourism
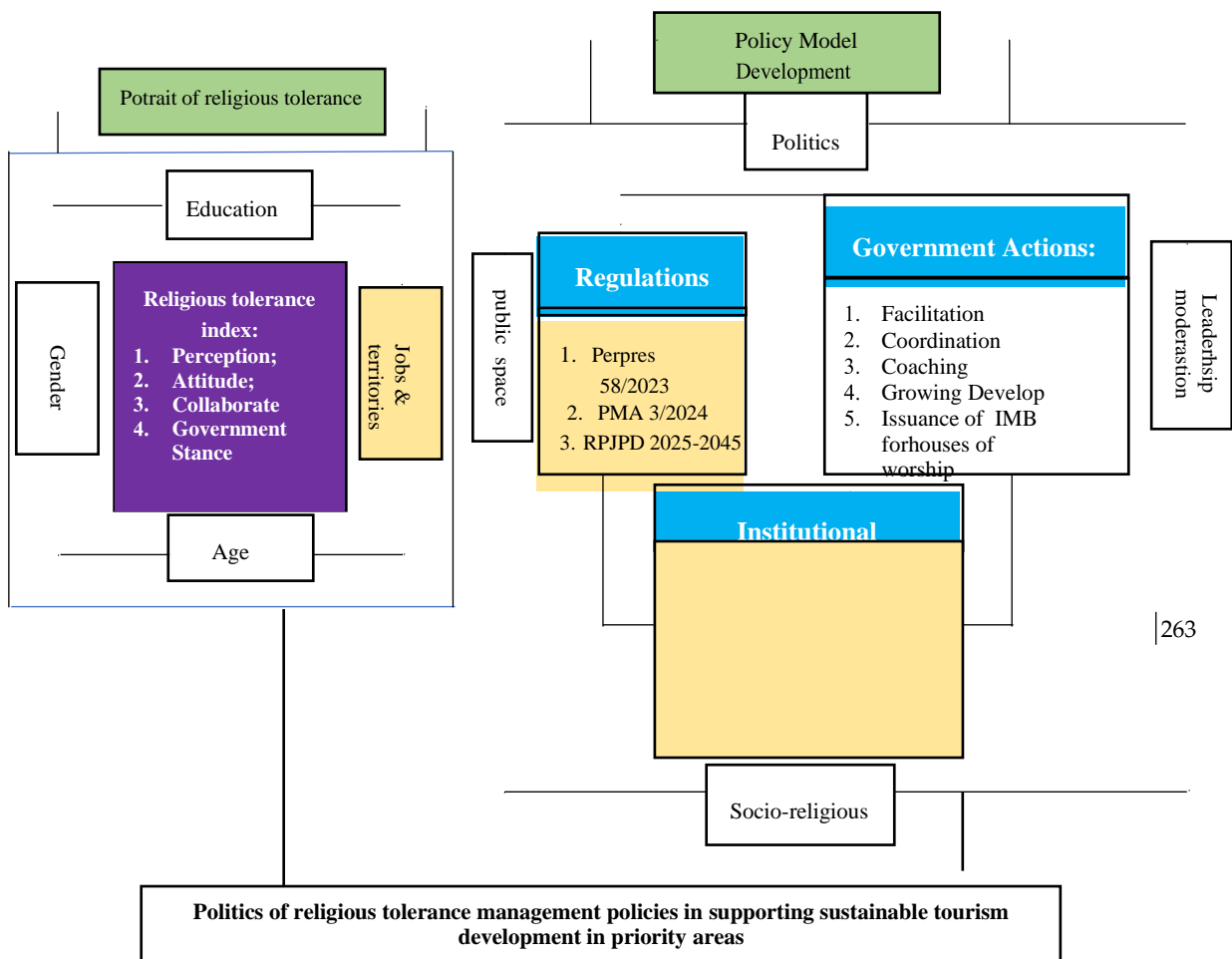development in priority areas

263

Figure 1 explains that based on the results of the theoretical discussion on the above findings, a model for the development of religious tolerance management in supporting sustainable tourism development in priority areas is recommended, as follows:

1. *Dimensions of religious tolerance portrait*

The portrait of religious tolerance as a sociological picture of people's religious behavior in terms of social facts can be measured through the variables of perception, attitude, cooperation and attitude of the government. However, the mapping of influencing factors, in addition to education, age and gender, it is recommended to add one factor, namely occupation and administrative area. The occupational variable has an urgency to explain the significant influence between people's work and their level of religious tolerance. When viewed from a sociological perspective, the wider the individual's social relationships, more diverse and high the variation in the distance of their social relationships, the higher the level of tolerance for differences. On the other hand, the narrower the individual's social relationships, the more homogeneous the distance of his social relationships, the lower his tolerance for differences (Hafiz et al. 2024).

Professions or types of jobs in formal sectors such as the State Civil Apparatus (ASN),the TNI, the National Police, and entrepreneurs tend to have a high range of socialrelationships, so that various ethnicities, religions, and languages in their associations cause the distance between social relationships to be high and their thinking open. In contrast to the profession or work as a farmer who has narrow, communal, and closed social relationsfrom the outside group, causing the distance between social relationships is narrow, limited, and his thoughts are closed.

The urgency of the administrative area factor is to find an explanation for the difference in religious tolerance between rural and urban communities, people who live in tourism destinations and are far from tourism destinations. Sociologically, urban communities are more tolerant than rural communities because urban communities have a plurality of social relationships compared to rural communities. For example, people who live in tourist destinations are more tolerant than people who live outside tourist destinations because people who live in tourist destinations have a plurality of social relationships.

2. *Policy model development dimension*

The guidelines for managing religious tolerance have undergone changes, previously implemented based on the Joint Regulation of the Minister of Religion and the Minister of Home Affairs number 9 and 8 of 2006, as well as regional regulations on the 2021-2026 RPJPD. Since 2023, it has been guided by Presidential Regulation Number 58 of 2023; Regulation of the Minister of Religion Number 3 of 2024; and RPJPD of Central Lombok Regency 2025-2045.

Based on the above regulations, the elements involved in the management of religious tolerance are as follows: ***Fisrt***, Community. In the norms of the policy of managing religious tolerance, the community is referred to as individuals, families, children, youth, and women. All of these components should ideally have religious views, attitudes and practices that support religious moderation. ***Second,*** education. Educational institutions are the most strategic

institutions to build religious tolerance through the cultivation of religious values and beliefs through the role of educators, education personnel, and education providers. ***Third***, religious. The participation of religious leaders as well as religious community organizations and other religious communities is a strategic element as a supporting system for managing religious tolerance. Fourth, Media. Currently, the strengthening of religious tolerance is faced with the challenge of the development of a dynamic communication and information media industry. The media is one of the most important factors in strengthening religious tolerance because it is related to the commodification of religious cases, freedom of opinion, distortion of information, and disruption of religious authorities. ***Fifth***, Politics. The success of the management of religious tolerance is largely determined by the practice of power politics, where political and religious populism often become political consumption and intersect with religious issues. *Sixth*, Country. the country's infrastructure greatly affects the success or failure of strengthening religious tolerance, including state ideology, constitutional paradigms, policies, programs and services, and regulations.

Referring to these elements and based on the theoretical discussion above, it is recommended that local governments build an ecosystem of religious tolerance through stakeholder collaboration with the following mapping and roles:

1) Government. The government plays a role in developing policies as a relevant reference, and leads market economic entities to participate in public policy;

2) FKUB. FKUB has the following roles: conducting dialogue with religious leaders and community leaders; accommodating the aspirations of religious organizations and community aspirations; channeling the aspirations of religious organizations and the community in the form of recommendations as policy materials for regents/mayors; socialize laws and regulations and policies in the religious field related to religious harmony and empowerment; community; and provide written recommendations on the application for the establishment of houses of worship; (Wikanda, Hatta, and Abdullah 2020; Miharja and Mulyana 2019; Huda 2021)

3) The business world. The business world plays an effective role in participating in policy affairs, broadcasting the company's brand of religious moderation paradigm, and creating a religious moderation work environment in its company. Business people have a responsibility to build an inclusive, fair, and non-discriminatory economic development direction. Therefore, the involvement of the business world in strengthening religious tolerance is very necessary;

4) NGOs / Religious Organizations. NGOs or religious organizations play a role in encouraging various social forces to participate together. They also provide professional and targeted policy advice and solutions to government departments to make relevant policies.

5) Mass Media. In this era of disruption and the fast-paced industrial revolution, the media plays a very important role in spreading a value, good or bad. Therefore, the media is very

strategic in strengthening religious tolerance through enriching and strengthening community literacy as a collective value builder (Yujie et al. 2022; McMullan 2020), so that the media does not become a means of spreading hateful sentiments in the name of religion;

6) Higher Education. Higher education is the most effective medium for transferring values and knowledge. The inculcation of the value of religious tolerance for educators, education staff, and students greatly determines the realization of non- discriminatory management of educational institutions (Sari et al. 2020).

Based on the explanation above, the institution of religious tolerance management should apply a collaboration-based approach of the *hexa-helix model*, namely a policy for managing religious tolerance through the collaboration of six stakeholders including: local governments; FKUB; the business world; NGOs/religious organizations; mass media; and universities. Local governments play a role in designing and developing policies, while other stakeholders play a supporting *role in managing* religious tolerance policies

4. CONCLUSION

Based on the above explanation, this article concludes: First, the sociological condition of the people of Central Lombok as a priority area for high tourism development in religious tolerance behavior is shown through the following data: through the measurement of the tolerance index on a scale of 1-4, the religious tolerance of the people of Central Lombok is at a value **of 3.61**. However, the highest variable is the government attitude index of 3.93 followed by perception 3.88, social cooperation 3.16 and attitude 3.10. *Second*, Influential factors in the religious tolerance index are: education; age; and gender. In terms of education level, a person will have a maturity of tolerance when pursuing high school education and further studies. Respondents who did not graduate from elementary school had the lowest tolerance behavior. In terms of age, the older a person is, the lower the tolerance attitude towards perceptions, attitudes, social relations cooperation and attitudes towards the government. Likewise, the younger the respondents, the more tolerance they have towards perceptions, attitudes, cooperation, social relations and attitudes towards the government. Meanwhile, in the gender aspect. The male gender is more tolerant both in terms of perception, attitude, cooperation and government attitude than women. *Third*, the implementation of religious tolerance management policies in Central Lombok is based on three dimensions, namely regulations, government actions, and institutions. The regulatory aspect uses the regulations of the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 9 and 8 of 2006 and the Regional Regulation on the RPJPD of Central Lombok Regency 2021-2026. Meanwhile, in the dimension of government action, there has been no government commitment in granting permits for the establishment of houses of worship fairly. In the institutional dimension, the number of stakeholders in the management of religious tolerance policies is still limited, namely using *the triple-helix* model. Meanwhile, the *collaborative governance* model has developed to the *hepta- helix model*,

including: government; the business world; NGOs; mass media; College; affected groups; and political parties. This means that the institutional model of religious tolerance has not yet adapted to the new model.

REFERENCES

s

Abdillah, H. 2022. "Toleransi Dan Kebebasan Beragama (Menguatkan Kembali Makna Toleransi Dan Kerukunan Bangsa)." *JKaKa: Jurnal Komunikasi Dan Konseling Islam*.

Adawiyah, Rabiah Al, Clara Ignatia Tobing, and Otih Handayani. 2021. "Pemahaman Moderasi Beragama Dan Prilaku Intoleran Terhadap Remaja Di Kota-Kota Besar Di Jawa Barat." *Jurnal Keamanan Nasional* 6 (2). https://doi.org/10.31599/jkn.v6i2.470.

Alfiandri, Alfiandri, and Bambang Irawan. 2023. "Collaborative Governance in Mangrove Ecotourism Policy on Bintan Island Coastal Approach of Penta Helix." *Jurnal Manajemen Pelayanan Publik* 7 (1). https://doi.org/10.24198/jmpp.v7i1.49066.

Amalputra, Happy Pebruman Fadjaruddin, Heru Nurasa, Benedictus Kombaitan, and Sinta Ningrum. 2023. "Collaborative Governance in the Bandung Basin Urban Area: A Case Study of Bandung Basin Urban Management Agency." *Jurnal Manajemen Pelayanan Publik* 6 (2). https://doi.org/10.24198/jmpp.v6i2.45619.

Aspers, Patrik, and Ugo Corte. 2019. "What Is Qualitative in Qualitative Research." *Qualitative Sociology* 42 (2). https://doi.org/10.1007/s11133-019-9413-7.

Borin, Elena, and Giulia Fantini. 2023. "Participatory Governance as a Success Factor in Equity Crowdfunding Campaigns for Cultural Heritage." *Journal of Risk and Financial Management* 16 (3). https://doi.org/10.3390/jrfm16030172.

Bua, Adrian, and Sonia Bussu. 2021. "Between Governance-Driven Democratisation and Democracy-Driven Governance: Explaining Changes in Participatory Governance in the Case of Barcelona." *European Journal of Political Research* 60 (3). https://doi.org/10.1111/1475-6765.12421.

Bussu, Sonia, Adrian Bua, Rikki Dean, and Graham Smith. 2022. "Introduction: Embedding Participatory Governance." *Critical Policy Studies*. https://doi.org/10.1080/19460171.2022.2053179.

Creswell, J W. 2003. "A Framework for Design. Research Design: Qualitative, Quantitative, and Mixed Methods Approaches." *Political Science & Politics* 44 (04).

Creswell, W John, and J David Creswell. 2018. *Research Design: Qualitative, Quantitative Adn Mixed Methods Approaches*. *Journal of Chemical Information and Modeling*. Vol. 53.

Dr. Serhart Kurt. 2020. "Lev Vygotsky - Sociocultural Theory of Cognitive Development ." *Educational Technology* .

Ebrahimi, Mansoureh, Kamaruzaman Yusoff, and Rozmi Ismail. 2021. "Middle East and African Student (MEAS) Perceptions of Islam and Islamic Moderation: A Case Study." *Indonesian Journal of Islam and Muslim Societies* 11 (1). https://doi.org/10.18326/IJIMS.V11I1.55-80.

Fathiyah, Wardah. 2017. "Setara Institute: 97 Kasus Penistaan Agama Terjadi Di Indonesia." *VOA Indonesia*, 2017.

Flambonita, Suci. 2021. "THE CONCEPT OF LEGAL PLURALISM IN INDONESIA IN THE NEW SOCIAL MOVEMENT." *Jurnal Analisa Sosiologi* 10 (3). https://doi.org/10.20961/jas.v10i0.45939.

Hadisaputra, Prosmala. 2020. "IMPLEMENTASI PENDIDIKAN TOLERANSI DI INDONESIA." *Dialog* 43 (1). https://doi.org/10.47655/dialog.v43i1.355.

Hafiz, Abdul, Leli Romdaniah, Rasya Ahmad Nizar, and Syifa Mauliza. 2024. "Toleransi Beragama

Dalam Masyarakat Plural : Inisiatif Pendidikan, Kebijakan Publik, Dan Peran Media Dalam Membentuk Sikap Toleransi." *Rayah Al-Islam* 8 (1). https://doi.org/10.37274/rais.v8i1.916.

Hammerschmid, Gerhard, Enora Palaric, Maike Rackwitz, and Kai Wegrich. 2024. "A Shift in Paradigm? Collaborative Public Administration in the Context of National Digitalization Strategies." *Governance* 37 (2). https://doi.org/10.1111/gove.12778.

Hancock, Beverley, Elizabeth Ockleford, Kate Windridge, and East Midlands. 2007. "An Introduction to Qualitative Research The NIHR RDS for The." *The NIHR RDS EM / YH*.

Haris, Subhan. 2019. "Governance : Perubahan Paradigma." *Sosfilkom* 8 (1).

Hayat, Hayat. 2020. "Paradigma Good Governance Menuju Shared Governance Melalui Reformasi Birokrasi Dan Inovasi Pelayanan Publik." *ARISTO* 8 (1). https://doi.org/10.24269/ars.v8i1.2270.

Hitchings, Russell, and Alan Latham. 2020. "Qualitative Methods II: On the Presentation of 'Geographical Ethnography.'" *Progress in Human Geography* 44 (5). https://doi.org/10.1177/0309132519879986.

Huda, M. Thoriqul. 2021. "Pengarusutamaan Moderasi Beragama; Strategi Tantangan Dan Peluang FKUB Jawa Timur." *Tribakti: Jurnal Pemikiran Keislaman* 32 (2). https://doi.org/10.33367/tribakti.v32i2.1745.

Hutabarat, Binsar Antoni, and H. Hans Panjaitan. 2017. "Tingkat Toleransi Antaragama Di Masyarakat Indonesia." *Societas Dei: Jurnal Agama Dan Masyarakat* 3 (1). https://doi.org/10.33550/sd.v3i1.28.

Ishtiaq, Muhammad. 2019. "Book Review Creswell, J. W. (2014). Research Design: Qualitative, Quantitative and Mixed Methods Approaches (4th Ed.). Thousand Oaks, CA: Sage." *English Language Teaching* 12 (5). https://doi.org/10.5539/elt.v12n5p40.

Ismanto, Slamet Usman, Dian Indira, and Meilanny Budiarti Santoso. 2023. "Community Involvement Based on Community-Based Tourism Principles in the Development of Area-Based Tourism in Cirebon Regency." *Jurnal Manajemen Pelayanan Publik* 6 (2). https://doi.org/10.24198/jmpp.v6i2.45278.

Junaedi, Edi. 2022. "MODERASI BERAGAMA DALAM TINJAUAN KRITIS KEBEBASAN BERAGAMA." *Harmoni* 21 (2). https://doi.org/10.32488/harmoni.v21i2.641.

Lestari, Dewi Tika. 2020. "Membangun Harmoni Sosial Melalui Musik Dalam Ekspresi Budaya Orang Basudara Di Maluku." *Panggung* 30 (3). https://doi.org/10.26742/panggung.v30i3.1267.

McMullan, John. 2020. "A New Understanding of 'New Media': Online Platforms as Digital Mediums." *Convergence* 26 (2). https://doi.org/10.1177/1354856517738159.

Merriam, B Tisdell, E. 2016. *Qualitative Research A Guide to Design and Implementation*. *The Jossey-Bass Higher and Adult Education Series*. Vol. 112.

Miharja, Deni, and Mulyana Mulyana. 2019. "Peran FKUB Dalam Menyelesaikan Konflik Keagamaan Di Jawa Barat." *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 2.

Mykola, Alla, Viktoria Kornienko, Azad, and Svitlana. 2020. "The Paradigm of Public Administration and Its Development in Conditions of State Formation and Changes." *International Journal of Economics and Business Administration* VIII (Special Issue 1). https://doi.org/10.35808/ijeba/535.

Otani, Takashi. 2017. "What Is Qualitative Research?" *Yakugaku Zasshi*. https://doi.org/10.1248/yakushi.16-00224-1.

Pengsuwan, Parin, and Sirirat Choonhaklai. 2019. "Paradigms of Public Administration and Development of Thai Modern Bureaucracy over Five Decades." *Kasetsart Journal of Social Sciences* 40 (1). https://doi.org/10.34044/j.kjss.2019.40.1.08.

Pitman, Mary Anne. 1998. "Qualitative Research Design: An Interactive Approach:Qualitative Research Design: An Interactive Approach." *Anthropology <html_ent Glyph="@amp;" Ascii="&"/>*

Education Quarterly 29 (4). https://doi.org/10.1525/aeq.1998.29.4.499.

Rahmat, Imdadun. 2021. "Jaminan Kebebasan Beragama Dan Berkeyakinan Di Indonesia." *Jurnal Hak Asasi Manusia* 11 (11). https://doi.org/10.58823/jham.v11i11.86.

Sandall, Jane. 1998. "Research Methods Qualitative Research Design: An Interactive Approach 1996 Joseph A Maxwell Applied Social Research Methods Series Volume 41 , Sage Publications ISBN 803973292 £ 16.50." *British Journal of Midwifery* 6 (8). https://doi.org/10.12968/bjom.1998.6.8.540b.

Sari, Eva Dwi Kumala, Muhamad Rosadi, Mahmudah Nur, and Saeful Bahri. 2020. "Literasi Keagamaan Mahasiswa Di Perguruan Tinggi Keagamaan Islam Negeri UIN Syarif Hidayatullah Jakarta." *Jurnal Emanasi, Jurnal Ilmu Keislaman Dan Sosial* 3 (1).

Setara Institute. 2021. "KONDISI KEBEBASAN BERAGAMA/BERKEYAKINAN DI INDONESIA 2021." Https://Setara-Institute.Org/. 2021.

Setara-Institute. 2023. "Indeks Kota Toleran Tahun 2022." *SETARA Institute for Democracy and Peace, Jakarta*, no. April.

Subhan, Subhan. 2019. "GOVERNANCE: PERUBAHAN PARADIGMA PADA PENYELENGGARAAN PEMERINTAHAN." *SOSFILKOM : Jurnal Sosial, Filsafat Dan Komunikasi* 13 (01). https://doi.org/10.32534/jsfk.v13i01.1456.

Subhi Muhammad. 2019. "Promosi Toleransi Dan Moderasi Beragama." *Muhammad Subhi*.

Wardah, Fathiyah. 2023. "Setara Institute: Jumlah Pelajar Yang Intoleran Aktif Meningkat, 83% Nilai Pancasila Bisa Diganti." VOA Indonesia. 2023.

Wikanda, Fauji, Mohd. Hatta, and Abdullah Abdullah. 2020. "FKUB's Communication Strategy in Mantaining Religious Harmony in Medan." *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3 (3). https://doi.org/10.33258/birci.v3i3.1083.

Yujie, Zhang, Megat Al Imran Yasin, Syed Agil Bin Shekh Alsagoff, and Ang Lay Hoon. 2022. "The Mediating Role of New Media Engagement in This Digital Age." *Frontiers in Public Health* 10. https://doi.org/10.3389/fpubh.2022.879530.

Zaenuri, Muchamad. 2014. "Mengelola Pariwisata-Bencana: Perlunya Perubahan Paradigma Pengeloaan Pariwisata Dari Adaptive Governance Menuju Collaborative Governance." *Unisia* 36 (81). https://doi.org/10.20885/unisia.vol36.iss81.art6.

ZAINAL ABIDIN BAGIR AND HUSNI MUBAROK. 2021. "Religious Freedom, Harmony or Moderation? Government Attempts to Manage Diversity," November 1, 2021.