TRACING THE FOOTSTEPS OF RELIGIOUS EXTREMISM: UNDERSTANDING SOCIAL IMPACT AND ALTERNATIVE SOLUTIONS

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Abstract: Religious extremism has become one of the most serious challenges in contemporary society. When individuals or groups adopt radical and fanatical views of their religion, the consequences can have a negative impact on peace, tolerance, and social stability. In this article, the authors identify several factors that play a role in the rise of religious extremism. These factors include, but are not limited to, socio-economic inequality, lack of education, inter-religious tensions, political manipulation, and the influence of social media. Apart from that, this article also reviews how a wrong understanding of religion and narrow interpretation can lead to extremism. Understanding religion, accompanied by a dialogical approach regarding respect for differences in beliefs, will be emphasized as a way to overcome religious extremism. To find the root of the problem, further research is needed regarding the prevention efforts that have been carried out by the government, civil society, and religious organizations. The focus is on education, interfaith dialogue, and social development programs that seek to address the roots of problems and prevent radicalization. This article concludes by emphasizing the importance of collective awareness and global cooperation in confronting religious extremism. By addressing the root of the problem and trying to prevent the process of radicalization, society can achieve peace, harmony, and better interfaith understanding.

Keywords: Religious extremism, Religious understanding, Collective consciousness, Global cooperation

INTRODUCTION

The diversity that exists in Indonesia related to ethnicity, race, religion and often leads to horizontal conflict in the community [1]. In addition, a lack of in-depth understanding of religious teachings and misinterpretation of sacred texts can lead to radical and intolerant views [2].

Problems related to the field of religion are the focus of interesting studies to be carried out. This can happen because the discussion of religious issues is still a hot topic of discussion among scholars, community leaders, and social organizations [3].

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[1] Agus Akhmadi, 'Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia ' S Diversity', *Jurnal Diklat Kegamaan* 13, no. 2 (2019): 45–55.

[2] Badiuzzaman Said Nursi, *Mukjizat Al-Qur'an* (Banten: Risalah Nur Press, 2019).

[3] Sumper Mulia Harahap, Fatahuddin Aziz Siregar, and Darwis Harahap, *Nilai-Nilai Dan Praktik Moderasi Beragama Berbasis Kearifan Lokal Di Sumatera Utara* (Merdeka Kreasi Group, 2022).

One of the things that is the focus on this problem is related to religious tolerance [4]. Tolerance in general can be interpreted as an attitude to recognize and respect differences in aspects of religion and other lives.

Tolerance does not only apply to dealing with differences in religion or ideology, but also differences in the concept of views of fellow religions that are adhered to. [5]. The bad attitude in religious life is an extremist attitude.

Religious extremism is a phenomenon that has come to the fore in recent decades and is of serious concern to societies, governments, and international organizations. The phenomenon is of great concern due to its negative impact on peace, social stability and human rights. Religious extremism usually also reflects the adoption of radical and fanatical views by individuals or groups who use religion as a tool to achieve their political or ideological goals.

The purpose of writing this article is to dig deeper and find the root causes of the phenomenon of religious extremism. To achieving this goal, this article will analyze. It will analyze the factors that lead to the emergence of religious extremism, both at the individual and group levels, and seek approaches to deal with the problem effectively. These factors cover various aspects of life, including socio-economic aspects, education, interfaith tensions, politics, and the role of social media in spreading extreme narratives.

In addition to identifying the root causes, this article will also look at the prevention and countermeasures that have been implemented by the government, civil society, and religious organizations in response to the problem. Education, interfaith dialogue and social development programs will be the main focus of efforts to address the root causes and prevent the process of radicalization.

Through this article, it is hopefully readers can gain a deeper insight into the complexity of the phenomenon of religious extremism and the importance of finding comprehensive and sustainable solutions. Global collaboration and joint efforts from various parties will be key in facing this challenge and creating a more tolerant, peaceful and harmonious world.

RESEARCH METHODS

This article uses an epistemological research model with Library research, which will elaborate on the social impact of extremism. Furthermore, the approach used by the author is critical-constructive analysis to find out alternative solutions that are appropriate to use in dealing with the phenomenon of religious extremism, so that the theoretical-epistemological problems in it can be understood objectively.

Library research is research that utilizes library sources to obtain research data [6]. Thus, the data obtained is the result of a study of relevant texts or books [9]. Thus, the

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[4] Mohamad Fahri and Ahmad Zainuri, 'Moderasi Beragama Di Indonesia', *Intizar* 25, no. 2 (2020): 95–100, https://doi.org/https://doi.org/10.19109/intizar.v25i2.5640.

[5] Shofiah Fitriani, "Keberagaman dan Toleransi Antar Umat Beragama," *Analisis: Jurnal Studi Keislaman*, 20.2 (2020), 179–92 <https://doi.org/http://dx.doi.org/10.24042/ajsk.v20i2.5489>; Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi : Kajian Islam dan Keberagaman memiliki sifat universal dan komprehansif," *Rusydah: Jurnal Pemikiran Islam*, 1.2 (2020), 143–55 <https://doi.org/https://doi.org/10.35961/rsd.v1vi2i.174>;

[6] Mustika Zed, *Metode Penelitian Kepustakaan* (Yogyakarta: Buku Obor, 2008).

data obtained is the result of a study of relevant texts or books. In simple terms, the library research method can be understood as a way to find and then analyze previous research data or relevant literature references. The literature research method is carried out by collecting and analyzing relevant literature that has been published previously. Usually the literature used is the range of publication years of the last five to ten years.

In the context of this research, the literature study method can be used to identify and analyze research, articles, books, and other sources related to the phenomenon of religious extremism in relation to social impacts and alternative solutions that are suitable for implementation. Researchers can conducted a comprehensive literature review to understand recent advances in the use of augmented reality in the context of religious education, as well as gain an understanding of the benefits, challenges and implementation strategies that have been put forward by previous researchers.

RESULT AND DISCUSSION
A. The Challenge of Religious Extremism

Religious extremism is views or actions that reflect extreme or radical attitudes in a religious context. It often involves a harsh or narrow containment of religious teachings, as well as a tendency to reject dissenting views or beliefs. Religious extremism can manifest itself in the form of violence, intolerance, and rejection of religious pluralism. [7].

In Islam, religious extremism is often considered a deviation from the true values and teachings of Islam. Islam encourages its believers to live in harmony, tolerance in social life. In the nationalist view, religious extremism can be a threat to the integrity of the Republic of Indonesia[8].

The occurrence of religious extremism in Indonesia has far-reaching impacts and implications, affecting various aspects of society, politics and culture. So it is a big task for all elements in the country to overcome this problem [9].

B. Factors Causing the Rise of Religious Extremism
1. The influence of socio-economic factors on the rise of religious extremism in Indonesia is as follows:
   a. Social injustices, including economic disparities and access to resources, can create discontent and feelings of marginalization among some groups in society. Religious extremists often take advantage of this situation to recruit new members by offering a narrative that they are "protectors" or "warriors" for groups that feel neglected by the system.
   b. Poverty and high unemployment rates can lead to frustration and hope for improved living conditions. Extremist groups can offer radical solutions as

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[7] M. Alifudin Ikhsan, "Memahami Diskursus Kontemporer Aktivitas Peribadatan Melalui Local Genious Education sebagai Upaya Menangkal Gerakan Transnasional Radikal Dan Disintegrasi Bangsa," in *Seminar Nasional "Islam Nusantara" Universitas Negeri Malang* (Malang, 2016), hal. 107–13.

[8] Musdah Mulia, 'Bahaya Radikalisme Dan Kekerasan Ekstrismisme', *Al-Wardah: JurnalKajian Perempuan, Gender Dan Agama* 12, no. 02 (2018): 96–106, https://doi.org/http://dx.doi.org/10.46339/al-wardah.v12i2.137.

[9] Hanafi Yusuf, 'Menyemai Gagasan Islam Nusantara Di Dunia Pendidikan Pesantren Melalui Culture Of Peace Education', in *Seminar Nasional 'Islam Nusantara' Universitas Negeri Malang* (Malang, 2016), 18–28.

a way out of a difficult economic situation, and these offers can be attractive to people who feel pressured by a bad economic situation.

c. Development inequalities between regions in Indonesia can also lead to feelings of discontent and social tension. Extremist groups may take advantage of these inequalities to try to expand their support base and spread anti-government narratives.

d. Lack of access to quality education and objective information can affect one's perceptions and beliefs. Extremist groups tend to take advantage of this situation by spreading propaganda and narrow views on religion to recruit new members, especially among the youth who are more vulnerable to the influence of extremism.

e. Social aspects such as group identity, solidarity and a sense of community also play a role in the rise of religious extremism. Feelings of "us" versus "them" can increase radical sentiments and nourish interfaith conflict.

f. Political tensions and social conflicts can create a favorable environment for religious extremists. Political or social conflicts can be utilized by extremist groups to reinforce their narratives and expand their influence amidst instability.

It is important to keep in mind that these socio-economic factors are not necessarily the direct cause of religious extremism, but they can be a driving factor or facilitate the radicalization process[10]. Therefore, it is important for the government and society to work together to address socio-economic inequality and create an inclusive, fair and stable environment to prevent the spread of religious extremism in Indonesia.

2. The influence of educational factors on the rise of religious extremism.

The role of education has a significant impact on the rise of religious extremism in Indonesia. Education acts as one of the key factors in shaping individual attitudes, beliefs and worldviews, including in terms of understanding religion and pluralism. Here are some ways in which education can influence the rise of religious extremism in Indonesia:

a. Unbalanced curriculum

Unbalanced school curricula that do not accommodate religious diversity can cause social injustice and fuel sentiments of extremism. When one religion is designated as the "official religion" or given special treatment, it can create feelings of discontent and discrimination for other religious groups.

b. Propaganda and Indoctrination

Some extremist groups may use schools or other educational institutions as venues for propaganda and indoctrination. This can influence the views of children and young people who are still vulnerable and impressionable.

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[10] Affandi Rahimin Abdul Rahim, Mohd Anuar Ramli, and Muhammad Izzul Syahmi Zulkepli, 'Gejala Takfirisme Dalam Gerakan Ekstremisme Agama Semasa', *Jurnal Peradaban* 61 (2018): 43–61, https://doi.org/https://doi.org/10.22452/PERADABAN.vol11no1.3.

c. Lack of inclusive education on religion and pluralism

Lack of inclusive education about religion and pluralism can lead to a narrow and radical understanding of religion. When students are taught only one perspective or understanding of religion without understanding other religions, this can create an exclusive and intolerant view of other religious groups.

d. Influence of school environment

A school environment that does not support tolerance and diversity can affect students' attitudes and behavior. If there is a tendency to support or teach extreme or intolerant views, this can trigger radicalization and increased extremism among students.

e. Lack of critical thinking and independent thinking skills

Education that lacks critical thinking and independent thinking skills can make students more vulnerable to propaganda and manipulation. Students who are not trained to think critically may be more easily swayed by extremist narratives without being able to analyze them objectively.

f. Limited Resources

The lack of resources for quality education can affect students' access to objective and diverse information about religion and pluralism. This can lead to a narrow understanding and lack of knowledge about religious diversity in Indonesia.

It is important for Indonesia's education system needs to address this challenge by improving inclusive education, strengthening a balanced and objective curriculum on religion, and teaching students critical and independent thinking skills. Inclusive, fair and balanced education will be an important step in preventing and reducing the rise of religious extremism in Indonesia. [11].

3. The influence of interreligious tension factors on the rise of religious extremism

The role of interreligious tensions has significantly contributed to the rise of religious extremism in Indonesia. Interreligious tensions create an environment that is vulnerable to exploitation by extremist groups and can reinforce their narratives. [12]. Here are some of the ways in which interfaith tensions can influence the rise of religious extremism in Indonesia:

a. Sentiments and discrimination feelings

Interfaith tensions often create sentiments and feelings of discrimination among certain religious groups. If a group does not feel recognized or respected by other religious groups, this can create feelings of discontent and fuel anger, which extremist groups can exploit to recruit new members.

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[11] Yance Z Rumahuru and Johana S Talupun, 'Pendidikan Agama Inklusif Sebagai Fondasi Moderasi Beragama: Strategi Merawat Keberagaman Di Indonesia', *Kurios: Jurnal Teologi Dan Pendidikan Agama Kristen* 7, no. 2 (2021): 453–62, https://doi.org/https://doi.org/10.30995/kur.v7i2.323.

[12] Amin Haidari, 'Padigma Kebijakan Politik Kerukunan Antaraagama Di Indonesia Pada Masa Orde Baru Dan Masa Reformasi', *Jurnal Tasamuh: Studi Islam* 9, no. 1 (2017): 25–63.

b. Violent Reaction

Violent incidents resulting from interreligious tensions can create spirals of violence and increase polarization. Religious extremists tend to take advantage of this situation to present themselves as "warriors" or "protectors" of their group, leading to further radicalization.

c. Propaganda and Opinion Warming

Interfaith tensions can fuel extremist propaganda. Extremist groups will try to inflame public opinion by spreading anti-other-group narratives, creating negative perceptions, and reinforcing exclusive sentiments against other religious groups.

d. Social Fragmentation

Inter-religious tensions can lead to social fragmentation, where communities are divided into groups that are suspicious and distrustful of each other. This social fragmentation can make it easier for extremist groups to manipulate and influence certain groups to join them.

To overcome the increase in religious extremism caused by interreligious tension factors, efforts are needed from the government and society to build interreligious dialogue, strengthen cooperation and understanding between religious groups, and promote tolerance and peace. [13]. Through an inclusive approach and open dialog, interreligious tensions can be reduced, and efforts to prevent and address religious extremism in Indonesia can be enhanced.

4. The influence of political factors on the rise of religious extremism

The role of political factors has a significant influence on the rise of religious extremism in Indonesia. Political factors can include government policies, the political situation, and interactions between political actors and religious groups. Here are some ways in which political factors can influence the rise of religious extremism in Indonesia:

a. Politicization of Religion

The politicization of religion is when religion is used as a political tool to achieve certain political goals. When religion is politicized, it can create exclusive identities and lead to mistrust and tension between different religious groups. The politicization of religion can also reinforce radical and extreme views that only one religious group has the right to rule.

b. Discriminatory or Exclusive Policies

Discriminatory or exclusionary government policies towards certain religious groups can create discontent and feelings of marginalization. This can lead to increased support and sympathy for extremist groups that offer anti-government and anti-system narratives.

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[13] Rifki Rosyad et al., *Toleransi Dan Perdamaian Di Mayarakat Multikultural* (Bandung: Prodi S2 Studi Agama-agama UIN Sunan Gunung Djati Bandung, 2022).

c. Political Instability

Political instability can create a favorable environment for extremist groups to operate. In politically unstable situations, governments may be less able to effectively address the issue of religious extremism, and extremist groups may take the opportunity to increase their activities.

d. Misuse of religion for political purposes

The misuse of religion to achieve political goals can create polarization in society and increase interfaith tensions. Extremist groups often take advantage of this situation to reinforce their narratives and recruit new members. [14].

It is important for the government and political actors needs to avoid politicizing religion, adopt inclusive policies, and create a stable and harmonious political environment. By promoting interfaith dialogue, cooperation, and peaceful conflict resolution, political factors that influence the rise of religious extremism in Indonesia can be addressed, and efforts to prevent and reduce religious extremism can be enhanced.

C. Social Impact and Threat of Religious Extremism

In the Islamic context, religious extremism can have a detrimental impact on society. A narrow and radical understanding of religious teachings can lead to internal conflict among Muslims themselves. This can undermine the solidarity of the Ummah, hinder social development, and even threaten to undermine countries where the majority of the population is Muslim. [15].

Another impact is the violation of tolerance and pluralism. Islam prohibits the values of tolerance and mutual respect between religions, but religious extremism can ignore these values and reinforce exclusive views that fuel interfaith conflicts. [16] .

The threat of religious extremism from an Islamic perspective includes the potential for division within the Muslim ummah and the violation of the principles of justice and humanity in the form of violent acts. Religious extremism can threaten the overall reputation of Islam and the perception of negative perceptions of the religion (Ikhsan, 2016). [17].

In the West, religious extremism is often associated with terrorism and security threats. Terrorist attacks originating from extremist groups can cause

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[14] Tabrani Za, 'Diskursus Simbiotik Agama Dan Politik Dalam Epistemologis Pemikiran Islam', *Al. Ijtima'i* 7, no. 1 (2021): 75–86, https://doi.org/https://doi.org/10.22373/jai.v7i1.1442.

[15] Moh. Abdur Rouf Hanifuddin, 'Urgensi Islam Nusantara Dalam Menangkal Radikalisasi Islam Dan Paham Anti Pancasila', in *Seminar Nasional 'Islam Nusantara' Universitas Negeri Malang* (Malang: https://www.researchgate.net/profile/Yusuf-Hanafi/publication/339133555_3_SEMINAR_NASIONAL_ISLAM_NUSANTARA_2016_LP3_UM_-_httplibumacidindexphp20190120prosiding-seminar-nasional-/links/5e3fa445a6fdccd965930840/3-SEMINAR-NASIONAL-ISLAM-NUSANTARA-2016-LP3-UM, 2016), 100–106.

[16] ali Mursyid Azisi, 'Islam Nusantara : Corak Keislaman Indonesia Dan Perannya Dalam Menghadapi Kelompok Puritan', *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam* 29, no. 2 (2020): 123–36.

[17] Ikhsan, 'Memahami Diskursus Kontemporer Aktivitas Peribadatan Melalui Local Genious Education Sebagai Upaya Menangkal Gerakan Transnasional Radikal Dan Disintegrasi Bangsa'.

great physical and psychological harm to society. In addition, religious extremism can also fuel more general anti-Islamic or anti-religious sentiments in Western societies, which can deepen divisions and increase disharmony.

In the West, threats from religious extremism include the potential for terror attacks and harm to national security. Extremist groups that plan or launch terror attacks can have a direct impact on civilians and infrastructure. In addition, the spread of extremism can undermine the process of social integration in multicultural and pluralistic societies.

Religious extremism has significant social impacts and threats from both Islamic and Western perspectives. While the focus and context may differ, the harms and potential dangers of religious extremism must be recognized and addressed comprehensively. Efforts to prevent and counter religious extremism must involve cooperation among religious communities, governments and civil society globally. This is necessary to maintain peace, tolerance and security for all. [18].

Religious extremism has a significant impact on society and social life. Some of the social impacts produced by religious extremism are:
1. Societal Divisions Extreme thinking and views often divide societies into groups that hold different views. This can cause division and disharmony in society.
2. Social Instability Extreme thinking often leads to social instability in society. Conflicts and disagreements can arise between groups with different views.
3. Limiting Tolerance, Extremism tends to reduce tolerance for other views and religions. This can hinder harmonious interfaith and intercultural relations.
4. Violence and Insecurity, Some extremist groups may use violence to achieve their goals. This can threaten the rule of law and public safety [19].

The threat posed by religious extremism can extend to various aspects, including political, social and economic:
1. Security Threats, Extremist groups that hold radical views may commit acts of terrorism or violence, jeopardizing national security and subverting society.
2. Radicalization and Recruitment, Religious extremism can trigger radicalization among individuals. This makes them more open to violence and extremism. Recruitment of new members by extremist groups may also increase.
3. Restriction of Freedom, Governments may feel the need to restrict the freedom of individuals and groups to prevent the spread of ideological extremes. This can threaten principles and freedom of speech.
4. Social Divisions,Religious extremist thinking can deepen interfaith and intercultural divisions, causing conflict and discord.

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[18] Wawan Suwardika, 'Pendidikan Agama Islam Yang Mengedepankan Moderasi Agama Sebagai Solusi Terhadap Ekstremisme Agama', *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 3, no. 7 (2023): 185–96.

[19] Muhammad Eko Anang, 'ISLAM NUSANTARA : ADVOKASI BUDAYA DALAM UPAYA KESELARASAN ANTARA KEISLAMAN DAN KEBUDAYAAN DI INDONESIA', *Islam Nusantara: Advokasi Budaya Dalam Upaya Keselarasan Antara Keislaman Dan Kebudayaan Di Indonesia* 04, no. 02 (2022): 91–113, https://doi.org/https://doi.org/10.32665/alaufa.v4i2.1694.

5. Inhibition of Social Development, A greater focus on ideological extremes rather than social and economic development can hinder the progress and well-being of society.

It is therefore important to take preventive measures against religious extremism through education, interfaith dialog, community empowerment and international cooperation. Efforts to address the impact and threat of extremism must be holistic and comprehensive, involving various stakeholders and levels of society. [20]

Education is one of the important instruments in dealing with and preventing religious extremism. Tolerance and moderate religious understanding can be internalized through the education system, especially at the school level. In this context, the discussion will explore the urgency of tolerance education and moderate religious understanding as a solution to overcome religious extremism. [21].

Tolerance education has a high urgency in overcoming religious extremism. Through education, tolerance values can be taught to the younger generation, so that they can appreciate differences and maintain interfaith harmony. Tolerance education can also reduce the possibility of conflict and violence that often arise from narrow and exclusive views of religion. [22].

In addition, a moderate understanding of religious teachings is essential to counter religious extremism. By prohibiting a broad and balanced understanding of religious teachings, students can avoid narrow interpretations that are prone to radicalization. A moderate understanding of religion also allows them to assess religious information and teachings more critically, thus avoiding being taken in by extremist groups. [23].

Tolerance education and a moderate understanding of religion can also help build awareness of pluralism. Through learning about different religions and cultures, students can understand the diversity of society and learn to coexist peacefully. This can reduce exclusive perspectives that tend to encourage religious extremism.

Education also has a role in addressing the drivers of religious extremism, such as social and economic inequality, and lack of knowledge. By providing access to good and quality education, and prohibiting tolerance of values, students can feel more inclusive in society and have better alternatives than engaging in extremism.

Education in tolerance and moderate religious understanding can prohibit students from thinking critically and making rational decisions. They can learn to identify extremist propaganda and understand that religion should not be used as a

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[20] Yulius Erick Tanabora, 'Islam Nusantara: Harapan Dan Tantangan', *Jurnal Kajian Islam Interdisipliner* 5, no. 2 (2020): 119–58.

[21] Rouf Hanifuddin, 'Urgensi Islam Nusantara Dalam Menangkal Radikalisasi Islam Dan Paham Anti Pancasila'.

[22] Ikhsan, 'Memahami Diskursus Kontemporer Aktivitas Peribadatan Melalui Local Genious Education Sebagai Upaya Menangkal Gerakan Transnasional Radikal Dan Disintegrasi Bangsa'.

[23] Ikhsan.

tool of violence or extreme actions. [24].

In an effort to prevent and overcome religious extremism, education for tolerance and moderate religious understanding has great urgency. Through this education, the younger generation can grow up with the values of tolerance, balanced religious understanding, and critical thinking skills. Thus, education can be an effective solution in facing the challenges of religious extremism that exist today.

Tolerance education and moderate religious understanding have great urgency in the view of Islam. Islam as a religion that prohibits the values of peace, tolerance, and compassion for fellow human beings, places the importance of building harmony and harmony in many societies.

1. Building Religious Harmony

    Tolerance education and a moderate understanding of religion help build religious harmony in a heterogeneous society. It encourages Muslims to build good relations with other religious groups, respect their beliefs, and contribute to the peace and stability of society.

2. Preventing Interfaith Conflict

    Education in tolerance and a moderate understanding of religion can help prevent interfaith conflict. By understanding that religious values focus on peace and compassion, Muslims will be more likely to seek to resolve differences through dialogue and cooperation.

3. Building a Strong and United Society

    Societies based on tolerance and moderate religious understanding tend to be stronger and more united. When individuals from different religious backgrounds can coexist in harmony, this creates a stable and peaceful environment.

Tolerance education and moderate religious understanding have great urgency in the view of Islam because they are in accordance with the values of Islamic teachings. Education for tolerance and moderate religious understanding has significant urgency in view of nationalism. Nationalism emphasizes unity in cultural and religious diversity, and this education plays an important role in maintaining social harmony and building an inclusive national identity. Here are some reasons why tolerance education and a moderate understanding of religion are very important in the view of nationalism

1. Building an Inclusive National Identity

    Education in tolerance and moderate religious understanding helps build an inclusive national identity. Healthy nationalism recognizes religious and cultural diversity as an integral part of the country's wealth. Through this education, individuals will be inclined to appreciate and celebrate differences, rather than undermine them as barriers.

2. Preventing Inter-religious and Ethnic Conflicts

    Education that promotes a moderate understanding of religion helps

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[24] Rumahuru and Talupun, 'Pendidikan Agama Inklusif Sebagai Fondasi Moderasi Beragama: Strategi Merawat Keberagaman Di Indonesia'.

prevent interfaith and ethnic conflict.
3. Enhancing Social Harmony

Tolerance education helps promote social harmony by forbidding individuals how to interact with different religious and cultural groups without settlement or fear. It creates an environment conducive to cooperation and positive relationships among citizens.
4. Raising a Generation of Tolerant Leaders

Tolerance education and moderate religious understanding form a generation of leaders who are able to lead wisely in diversity. Leaders who understand the importance of tolerance will be more likely to absorb inclusive values in their leadership[25].

CONCLUSION

One of the problems in the field of religion that is interesting to study is related to religious tolerance. As an attitude of recognizing and respecting diversity and differences in aspects of religion and other lives, religious tolerance is considered important, especially when applied to a society that tends to be broad and diverse, such as Indonesian society.

Extremist attitudes are one form of deviation as a strong reason why it is necessary to learn about religious tolerance. In general, religious extremism usually reflects the adoption of radical and fanatical views by individuals or groups that aim to achieve their political or ideological interests.

The real challenge of religious extremism for the Indonesian state is that it can threaten the integrity of the Republic of Indonesia and has broad impacts and implications in all aspects of community life. Some factors that cause the emergence of religious extremism include; socio-economic factors, educational factors, inter-religious tension factors, and political factors.

Furthermore, several reasons why religious tolerance education and moderate religious understanding can be said to be one of the right solutions in overcoming the emergence of extremism in society, namely, among others; building an inclusive national identity, preventing inter-religious and ethnic conflicts, increasing social harmony, and raising a generation of tolerant leaders who easily absorb inclusive values in their leadership.

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[25] Rouf Hanifuddin, 'URGENSI ISLAM NUSANTARA DALAM MENANGKAL RADIKALISASI ISLAM DAN PAHAM ANTI PANCASILA'.

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