

THE EFFECTIVENESS OF RELIGIOUS TOLERANCE IN REALIZING PEACE THROUGH ACHIEVEMENT PROGRAM SDGs

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Abstract

Improving the quality of religious life will emerge if the goals of the SDGs program are implemented properly. Therefore, the important role of religious people is needed to accelerate efforts to increase religious tolerance in realizing national peace. In Indonesia, the role of a religious leader is needed in overcoming conflicts or debates related to religion by using a religious language approach. In this case, religion and religious leaders can be used as an instrument as a national development tool to create religious tolerance which is the main issue of the SDGs. The method used in this article is the literature review method. The data used is in the form of secondary data in the form of the results of thoughts contained in both national and accredited books and journals which contain the topic of religious tolerance with the SDGs program. The results of this study explore the issues of national development in realizing peace.

Keywords:

Tolerance, Peace, Sustainable Development Goals (SDGs)

Introduction

Respecting and acquiring knowledge from others, valuing differences, bridging cultural gaps, and rejecting unfair stereotypes are all aspects of tolerance. Resilience in social-social and strict settings implies a mentality and activity that limits the suppression of various encounters. Resilience is the undeniable presence of a unifying force, a profound power that cannot be ignored in differences that regard contrast as a variation of unification.

The hope that must be fought for by all residents in Indonesia. Gradually, tolerance becomes a pillar of peace. through communication, the basic stages. In a system of relations between members of a community, peace, and harmony can be

created through effective communication. The speed of communication of community members shows this. For example, community members can express and channel their ideas or those of others. In line with that, it will provide an open door potential for local communities to contribute directly to improving society in various fields. The existence of strong correspondence conveyed through friendly language can help in dealing with problems faced by the community. These issues will be carefully discussed, discussed, and resolved. The difficulties faced have the potential to eliminate social, cultural, and religious barriers between members of society, especially in heterogeneous societies, if there are efficient means of communication. Therefore, a successful correspondence channel is very important in bringing a calm society to a peaceful life.

In Indonesia, character education is taught to make a strong, noble, moral, and tolerant nation. Referenced resistance produces congruity. If the tight inter-network resilience can be arranged systematically so that inter-religious harmony is established. Every student who participates in tolerance education always fosters an attitude of tolerance towards friends, teachers, and other individuals. In addition, the mentality of mutual understanding and not thinking about each other, compassion, cooperation, and respect for others, understanding and respecting each other is also instilled. Belief in One Almighty God, the first precept of Pancasila, gives freedom to everyone to believe in their own beliefs, follow the teachings of their religion, and uphold the beliefs of others. Firm resilience is a mentality that respects togetherness, respects the beliefs of each individual, does not limit wills, and does not criticize or offend different religions under any circumstances. A tolerant person also does not interfere with other people's religious activities, does not damage places of worship, or disturb other people's religious beliefs.

The Sustainable Development Goals (SDGs) are a set of goals for sustainable development created to meet international demands to take concrete action to tackle problems such as poverty, inequality, and climate change. "Quality Education" is one of the key points of the SDGs program. Indonesia's lack of unity has only worsened

over time as a result of the many ethnic and religious conflicts there. Harmony, security, mutual freedom, and a strong administration in the light of law and order are significant pathways toward a practical turn of events. Our world is increasingly divided. Some areas enjoy a progress of harmony, security, and prosperity, while other areas give the impression of being in a steady pattern of squabbling and brutality. This condition must be understood and cannot be avoided.

A country's development has been negatively impacted by high rates of gun violence and feelings of insecurity, which have an impact on economic growth and often result in animosity between communities that can last for generations. Sexual conduct, wrongdoing, double-dealing, and abuse are also common in states that are at odds or where no regulations are in place, and the state must take steps to protect those who are in danger.

The SDGs are trying to reduce all kinds of fuss and work with states and networks to track long-term answers to struggles and weaknesses. This process relies heavily on increasing the participation of developing countries in global governance and institutions, reducing the flow of illegal arms, and advancing human rights.

The current condition of religious tolerance in Indonesia has begun to be open with religious tolerance as evidenced by the many films that insert messages related to religious tolerance which aim to make Indonesian people more open in their thinking about religious tolerance. But not a few people in Indonesia still think that religious tolerance is not a priority there are still many elements from mass organizations who still carry out acts of inter-religious violence as in the case of the burning of a church in Central Sulawesi which left 6 congregations dead, this action is a form of from the terror of inter-religious violence, this becomes a violation of human rights. Regarding this problem, we hope that the people in Indonesia will be more open in terms of religious tolerance so that various conflicts between religious communities do not occur and that the Indonesian state will become a nation that is open to interfaith peace through the SDGs program.

Based on the problems above, the authors are interested in compiling a study entitled "The Effectiveness of Religious Tolerance in Realizing Peace Through Achievement Program SDGs".

Literature Review

Effectiveness

The notion of survival is a broad notion that incorporates several variables within and outside the association. The relationship between the efforts made and the achievement of goals is called the effectiveness. Organizations, programs, or activities will be more successful if there is more production to help spread the goals.

In general, effectiveness is considered as the level of operational goals and objectives. In essence, effectiveness is the degree to which organizational goals are clearly defined. The extent to which a person produces the output that is expected of them is what we mean when we talk about effectiveness. This can be interpreted that if a task can be completed according to plan, then it is effective without considering time, effort, or other factors. The extent to which government activities in the regions can be carried out, realized, and improved in terms of service to the community, decision-making for community participation, and the effectiveness of the implementation of regional autonomy policies is another. Development of implementation and resolution of various implementation issues related to regional autonomy.

Effectiveness is the capacity to choose goals and utilize suitable means and infrastructure to achieve them precisely and quickly, with success or failure. The most common and widely used measure of effectiveness, as stated by Campbell JP (1970), is: effectiveness is the operational ability to carry out work programs that are in line with the stated goals necessary to ensure program effectiveness. Program success, target success, program satisfaction, input and output levels, and overall goal desirability are among them.

In this study, effectiveness is closely related to the program to be studied; Specifically, the researcher wants to determine the degree to which the program was implemented effectively. Estimating the adequacy will be done carefully because the community's protested program objectives are very broad and unique.

Four characteristics of effectiveness can be used to define effectiveness:

1. do the right things and if necessary finish them according to plans and regulations.
2. Arrive at a level above competitors, where it can stand out against others as the best.
3. Bringing results with what has been done can provide valuable results.
4. Effectiveness is the pinnacle of achieving a goal or future.

The following is the measure of effectiveness according to Sudarwan Danim:

1. Number of results that can be given. The desired results can be seen by comparing the ratio between input (input) and output (output).
2. The level of satisfaction achieved indicates that the measure of effectiveness is based on quality or quantity.
3. Creative products, which refer to the creation of favorable workplace conditions, which in turn can encourage creativity and skills.
4. Power to achieve means to have a high level of obedience to a serious level of something, where there is a feeling of belonging to a place with a high level.

Religious Tolerance

Tolerance comes from the Latin tolerant, and it is the meaning of freedom, gentleness, lightness, and persistence. Unesco characterizes tolerance as equal, shared recognition, equality amid social diversity, opportunities for articulation, and the human person. Tolerance must be upheld by extensive knowledge of information, an open attitude, opportunities for thought, and religion. In short, to

exercise one's basic rights as a human being, tolerance is equivalent to a positive outlook and respect for others.

Religious tolerance is tolerance that includes issues of the beliefs they believe in. A person must be allowed to believe in and embrace a religion (to have a doctrine) according to his preferences and to give credit for the implementation of the lessons he holds or believes in.

Crasam argues that religious tolerance includes all aspects of human belief concerning the religion or god in question. A person must respect the application of the teachings he adheres to or believes in and give him the freedom to believe and adhere to his religion (which has aqidah).

Strict resilience does not mean that a person has beliefs then, at that time, moves or changes his beliefs to follow and mingle with beliefs or love of different religions (syncretism); nor is it intended to acknowledge the truth of all beliefs or religions; however, that he adheres to an accepted belief to be valid as well. Pay close attention to the beliefs of others, so that there is in him the fact that he, when all is said and done, sincerely thinks according to his own small and quiet voice which was not obtained by intimidation of others or obtained at the expense of others.

Strict tolerance is resistance that takes into account matters of belief for people related to the beliefs or nature of the religion they profess. A person must be given the freedom to practice the religion (having a creed) of his choice and to respect those who carry out the teachings he believes in.

Tolerance is a type of social interaction. Socially religious people cannot be denied that they have to associate with people of other religions and their groups. To prevent ideological and physical clashes between religious communities, religious communities must strive to foster tolerance to maintain social stability.

SDGs

The term SDGs was proposed to change to a major world improvement plan proposed by the Colombian, Peruvian, Guatemalan, and Bedouin Emirate Gathering bodies before the Rio+20 meeting in 2012. The problem at hand is environmental change, and the Sustainable Development Goals (SDGs) must evolve to be a remedial plan that can address both existing issues. In addition, it is anticipated that the Sustainable Development Goals (SDGs) will serve as a change strategy that will profitably reshape global events in the long term. as a result of the United Nations Conference on Sustainable Development Program 2012 (Rio20+), which determined that the entire international community must carry out global development in a way that makes all countries responsible for human well-being and the environment.

For the SDGs to turn into an all-encompassing plan, many meetings have been held to get information and data from all the insiders who set them up. President Bambang Yudhoyono was appointed by the Secretary General of the United Nations on 31 July 2012, together with David Cameron, British Prime Minister, and Ellen Johnson Sirleaf, President of Liberia, as co-chairs of the High-Level Panel of Prominent People (HLPEP). HLPEP is a discussion forum that is considered to be able to turn into a consultative channel that is trying to turn it into a channel that is more open, and comprehensive and includes various meetings on planning input related to the post-2015 event turnaround plan. The objective of the forum's development plan is to end extreme poverty through equitable and sustainable development. According to the report, HLPEP proposes 12 goals for sustainable development.

The UN Secretary-General established the High-Level Panel of Eminent Persons on the Post-2015 Development Agenda (HLPEP) to research the current development agenda. HLPEP was formed as an initiative to carry out the Post-2015 agenda, and on 24-27 March 2013 a High-Level Meeting was formed in Bali

to distribute the report to be submitted to the UN Secretary-General on 1 May 2013. The panel is co-chaired by Susilo Bambang Yudhoyono, President of the Republic of Indonesia, David Cameron, and Ellen Johnson-Sirleaf, President of Liberia. The panel included 26 topics ranging from the public sector to the private sector, academia, manufacturing, and youth, as well as gender and geography.

The purpose of this HLPEP is to provide advice and recommendations to the Secretary General of the United Nations regarding the vision of overcoming development challenges around the world. In addition, the HLPEP is used to provide feedback to the UN implementing committee on the current and unchanged vision and plans for the post-2015 agenda.

Methods

The library research approach is used as a descriptive research method. The literature review method is a series of studies on how to read and record library data, process research materials, and analyze these materials. The author collects information and data related to increasing religious tolerance in realizing national peace through the SDGs program with supporting data sourced from both national and international research journals, annual reports, supporting books, online newspapers, and websites. According to Hariyanti & Wirapraja (2018), the purpose of a literature review is to inform readers about the findings of other studies that are closely related to the research currently being conducted, to link research with existing literature, and to fill in gaps in previous research.

Content analysis or content analysis is the data analysis method used in this literature research. Through the communication of books, analytical papers, newspapers, novels, magazine articles, songs, advertising images, and other communications that can be analyzed researchers can use this method to study human behavior indirectly. The purpose of the analysis is to determine the presence or absence of certain words, ideas, topics, phrases, characters, or sentences in one text or a series of texts (Sari, 2021).

To maintain continuity in the assessment process and to prevent and overcome misinformation (human misunderstandings that can occur due to a lack of knowledge of researchers or a lack of librarians), inter-library checks and review literature are reviewed. This research report is prepared with the principles of simplicity and convenience. This principle was chosen considering the limited ability of researchers to conduct an in-depth and detailed literature review. Furthermore, the purpose of using the principles of simplicity and convenience is to make it easier for readers to understand the content of the study (Arfiani Yulia Aminati, 2019)

Result and Discussions

Problems regarding the problem of religious tolerance in Indonesia

The conflict between religious communities becomes a problem in the problem of religious tolerance. The attitude of not caring about religious differences has become a moral crisis that has begun to arise in humans, the reason for the loss of tolerance towards inter-religious people is that people always discriminate against differences, in this case, religious differences are the most visible thing. The occurrence of conflicts regarding the problem of religious differences is a trigger for the decline of a nation, this is due to the lack of community participation in terms of moral development.

One form of problem that often occurs in religious tolerance is the occurrence of conflicts between religious communities which are still a lot going on, the lack of education and understanding of the diversity of people in Indonesia is a very fatal trigger so arrogant attitudes arise which feel that the beliefs adhered to by certain groups are the most correct understanding. Problems regarding religious terror that occur, such as forms of radicalism and terrorism, are currently developing more and more in Indonesia.

The understanding of radicalism and terrorism is developing due to the continued spread of the doctrine, the targets targeted for conveying the doctrine regarding the understanding of radicalism and terrorism are young people such as teenagers and students who do not yet have mature thoughts and search for identity.

an easy target for groups that understand radicalism for them to infiltrate knowledge related to radicalism young people.

Problems in religious conflict are never far from the interference of radicalism thoughts. Radicalism becomes a threat to realizing peace. This thinking becomes an extreme view because it affects the social conditions of a country. Conflicts from certain religions cannot be separated from radicalism because the doctrines given by radicalism groups have an impact on acts of terrorism such as the church bombing case on Christmas Eve.

The challenge faced in increasing awareness of tolerance is due to the tendency of each religious group to claim the truth from each of their respective religious groups. A form of concern about religious tolerance has begun to be implemented at the UIN Syarif Hidayatullah Jakarta campus, and an understanding of differences in beliefs has been implemented at the UIN Syarif Hidayatullah Jakarta campus. This is seen because there are already many foreign students who have different beliefs but are studying at a university with an Islamic background.

The application of religious harmony has started to work because UIN Syarif Hidayatullah has avoided understanding ideology in the name of certain ethnicities, religions, and races. With the establishment of an organization as a form of protection for other religious groups, it will slowly develop a family trait which is very important as a goal to relieve tension due to differences in beliefs.

The problem that can be seen from the public's concern about religious tolerance is the lack of knowledge about the importance of instilling religious tolerance as a form of respect at the level of belief. The search for meeting points sometimes becomes very problematic in efforts to increase awareness of religious tolerance.

Every religious group must make a significant contribution to Indonesia's development. Strict quality must have the option to provide positive inspiration and become a goal in all progress activities in Indonesia. Religious people need to cooperate and set rules. Interreligious relations are a very sensitive issue. In addition to other

elements that are often referred to as SARA, ethnicity, and class, issues related to inter-religious relations are the source of various incidents that sometimes lead to disputes and the destruction of national assets. People of different religions and interfaith dialogue are prohibited in every religious community.

In the context of nation-building, harmony between religious communities and the government is crucial for the creation of national stability. Inter-religious harmony and inter-religious harmony are needed to support this harmony. Task Recognition of concordance between tight networks in Indonesia is a common task for all tight networks in Indonesia and public authorities. Because every individual religion and community group is always visible and related to other religions and various interests, it is important to understand the importance of harmony in the life of religious people. In Indonesia, the law specifically protects freedom of religion for six state-recognized religions: Islam, Catholicism, Christianity, Buddhism, Hinduism, and Confucianism. However, as long as they do not violate Indonesian law, adherents of religions other than the six official religions still receive full protection under Article 29(2) of the 1945 Constitution. This can be seen from the laws and regulations on religious harmony and tolerance, namely:

1. Pancasila

The reasons for the strict agreements must be seen in the rules for understanding and experiencing Pancasila as stated in TAP MPR No. II/MPR/1978; UMI, 1988: 33). Apart from that, this can be seen in the points of experience of the first Pancasila precepts.

2. The 1945 Constitution of the Republic of Indonesia, Between Firm Conformity and Visible Durability as in Article 29 paragraphs 1 and 2 of the 1945 Constitution.
3. Outline of Country Policy for GBNH.

Harmony and tolerance between religious communities are stated in MPR Decree No. II/MPR/1988 letter D in Chapter IV paragraph 1 paragraph b and Paragraph.

4. Other laws and regulations

The following laws and regulations related to religious harmony: Law no. 1/PNPS/1965, dated 15 January 1965, regarding the prevention of defamation or abuse of religion.

The Role of SDGs as a Solution to Problems of Religious Tolerance in Indonesia

Religious tolerance is a way of everyday behavior found in various countries that shows the perspective of action towards a fair point and a middle ground is needed for both. Understanding and behavior that always seeks a balance point is the result of the concept of sustainable development of religious tolerance. People who behave at one point of support without having the option to see a different point of support will leave differences in a friendly way of behaving which is generally a social pathology. The mind tends to choose left or right when there are not many options to choose from. People who are unable to see how the pillars of development are intertwined will only tend to defend their opinion or interests at one point and will not be able to see the interests of other points. People who focus on financial interests without regard for the other three pillars of improvement will sabotage the demand for social closeness. Economic expansion will slow down if social issues are neglected in favor of the other three pillars of development. Environmental damage will be caused by humans who only pay attention to nature without considering the other three pillars of development. A society that only focuses on strengthening governance without paying attention to the other three pillars of development will create chaos and boredom.

The SDGs program aims to maintain an increase in welfare in terms of social, economic, environmental, and peace. This program is useful in a better quality of life from one generation to another. Prioritized efforts in national development require a synergy of planning policies at the national level, in terms of program development it must be measurable and indicated in terms of financial support. The SDGs are a complementary program to the development goals of the MDGs which involve more developed and developing countries in collaborating to assist in expanding funding

sources. Of the 17 scopes owned by the SDGs, one of them is in point 16, namely in the scope of peace, justice, and strong institutions. The target associated with local government in this scope is an increase in access to information carried out by the community, which is necessary to be able to achieve the intended expectations.

If the goals of the SDGs are achieved, the quality of religious life will be higher. In this case community participation as religious people together to advance the achievements that have been determined. The involvement of religious leaders or religious actors is very important in carrying out various contexts in Indonesia. This is because religious figures have very high public trust. Often, religious language proves to be more effective in conveying messages.

SDGs are a way to create community welfare which includes 17 sustainable developments namely (1) no poverty, (2) no hunger, (3) healthy and prosperous life, (4) quality education, (5) gender equality, (6) clean water and proper sanitation, (7) clean and affordable energy, (8) decent jobs and economic growth, (9) industry, innovation and infrastructure, (10) reduced inequality, (11) sustainable cities and settlements, (12) responsible consumption and production, (13) handling climate change, (14) ocean ecosystems, (15) land ecosystems, (16) peace, and (17) partnerships to achieve goals.

Even though religion is not explicitly referred to in the 17 SDGs goals, religious people must firmly support and play an active role in realizing everything that has been set effectively. This is because SDGs issues such as social welfare, economy, poverty alleviation, quality education, health, family resilience, justice, peace, and others are the main issues embraced by religious people to realize national development goals.

Religion and religious leaders are widely regarded as an important component in achieving these sustainable development goals. Religious leaders, scholars, and researchers, as well as religious development programs, need to provide deeper religious reflections with a contemporary, current, and global perspective to answer humanitarian and development issues and to dynamize the latest religious values that are relevant to human needs.

Conclusion

In this case, religion and religious leaders can be used as an instrument as a national development tool to create religious tolerance which is the main issue of the SDGs. The method used in this article is the literature review method. The data used is in the form of secondary data in the form of the results of thoughts contained in both national and accredited books and journals which contain the topic of religious tolerance with the SDGs program.

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