

STRATEGY FOR IMPLEMENTING TOLERANCE VALUES PREACHING ISLAM IN SOUTH KOREA

(Case Study in Korea Muslim Federation)

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ABSTRACT

The problems that emerged started with the Korea Muslim Federation aim to propagate Islam in South Korea peacefully and tolerantly, experiencing obstacles because Koreans understood Islam as an extremist religion. The main target of the Korean Muslim Federation's da'wah is for the Korean people to know Islam as a religion full of peace, justice, which reflects the Islamic religion of tolerance and rahmatan li al-'alamin di South Korea. The aim of this research is to determine the strategy, implementation, evaluation, solutions and impact of the Korea Muslim Federation instilling the value of tolerance in preaching Islam in South Korea. This research is qualitative research with a case study method. The data collection techniques used were observation, interviews and documentation. Data were analyzed using data reduction, data presentation, and drawing conclusions. Technique for checking data validity using triangulation of sources and techniques. The results of the research are as follows: First, KMF strategy is to make it an Islamic organization that is able to serve the goals of muslims in Korea so that Korean people understand true Islam. The method is by holding seminars, weekly outreach via YouTube, Facebook and Instagram, opening services for people's problems. Second, The implementation is socialization of the KMF Program, such as holding special workshop and Camp Programs, Collaboration with Overseas Islamic Countries, Implementing the Hajj Praying, Holding an Islamic Culture Opening Exhibition, opening a Muslim Study Center, and developing Islamic Education for children. Third, the evaluation is Program Supervision form of controlling the quantity and quality of Islamic preaching in South Korea, implementing quality standards for preaching tolerant Islam in Korea. Fourth, The obstacles are South Korean cultural factors, that Islam is still seen as a strange religion, Korean cultural factors that make it very difficult to carry out religious obligations because they work according to the rules at their workplace, limited to mosques and prayer rooms. Fifth, The solution is increasing the competence of Da'i, consistency of da'wah with good motivation, noble intentions. Sixth, The impact is that the development of Islam in South Korea is starting to develop from year to year, the appearance of foreigners joining in building mosques in various big cities in South Korea, the development of tolerance in South Korea is increasing, such as the opening of the Korea-Middle East Friendship Association, the establishment of Islamic schools especially Muslims. Recommendation, Islamic da'wah cannot turn away from the Prophet

Muhammad SAW as a reference for carrying out da'wah activities. The Prophet Muhammad saw in conveying Islamic da'wah used various types of media, and method. In developing da'wah, KMF can also use various media to build the perception that Muslims in South Korea are very tolerant, maintain peace, harmony and respect each other.

Keywords: Strategy, Da'wah, Tolerance

INTRODUCTION

After the 9/11 tragedy and the kidnapping of South Korean citizens by the Taliban separatist group in Afghanistan in 2007, sentiment towards Islam has influenced the psychology of the Muslim minority group in South Korea (S. Her, 2015). This phenomenon has been further fueled by a series of interconnected terror attacks, especially those carried out by ISIS, throughout the world. According to analysis by South Korean researcher Koo Gi Yeon (2016), negative search terms related to Islam and Muslims have increased sharply on social media since ISIS officially declared a Caliphate State in Mosul, Iraq in 2014.

As Muslims become increasingly visible in public spaces, and Muslim laborers enter the country, South Koreans are starting to become aware of those who have given life to the country's culture. Some people view Muslims as competitors in the labor market for a limited number of jobs due to concerns about unemployment in the country. For example, in 2018 anonymous visitors posted 1,500 criticisms on an online bulletin board on the main page of the Ministry of Manpower, expressing their views on foreign workers. These messages contain anti-Muslim sentiments, such as comments *“Please, remove Islamic countries from the list of labor exporting countries,” “European countries recently banned labor imports from Bangladesh and Pakistan, but South Korea is doing the opposite”* and *“We must give up multicultural policies”* (Lee, 2019: 185–186). In explaining this anti-Islam sentiment, Lee argues that most Protestant Christians have exacerbated Islamophobia in South Korea by using rhetoric *“The Islamic tsunami is heading towards us very fast”* or *“Islam is waiting for an opportunity to sneak into Korea.”* According to Lee, some South Korean Christians have even publicly vilified Islam. To prevent Islam from influencing South Korean culture, several churches initiated movements *“stopping Islamization”*. Lee emphasized that although incidents of violence against Muslims have not been reported in Korea, some people feel Islamophobia as a type of fear that is not limited to the words of preachers, sermons, books, research and bulletins.

In short, anti-Islam and terror threats were not much of a concern before 9/11 among South Koreans, but became a real threat after 2015 since Muslim immigrants entered the country plus incidents related to Islamic identification. This is due to the emergence of extremist groups and global terror attacks, as well as increasing fear of the influx of Muslims due to the South Korean government's policy of collaborating with Muslim countries in importing labor. Therefore, if Islamophobia is defined as a general term denoting actions or feelings towards Muslims based on fear, dislike, and discrimination, which in turn creates boundaries between “us” and “them” as

previously discussed, then South Koreans have a sentiment as Westerners do towards Islamophobia.

On the other hand, although anti-Islam attitudes have increased in the country, the government and politicians in South Korea have failed to enact relevant laws to investigate, prohibit or punish hate speech and hate crimes against Muslims. In South Korea, there are no relevant laws similar to hate crime laws in the United States, and as a result it is difficult to determine the nature of anti-Islam in South Korea (M. Yang & H. Lee, 2018). There are even no official statistics on hate speech or hate crimes against Muslims because there is no legal definition of hate crimes in South Korea. In addition, the South Korean government drafted the introduction of an official labor migration system to systematically control and manage foreign workers (Kim, 2010 & Her, 2015). This system has the potential to impact the acceptance of majority groups towards minority groups including Muslims, because this system will label foreign migrants as temporary immigrants, partially excluding them from South Korean society where many of them have lived for several years (S. Dia, 2015). Under these conditions, many Muslim migrant workers face various challenges during the adaptation process, such as discrimination and Islamophobic sentiments (S. Her, 2015). Recently, South Korea has experienced increased public debate about foreign migrants, minorities, and related government policies (J. Yi, 2015).

South Korea is one of Asia's economic giants, but clearly still has shortcomings in accepting the presence of Islam. Even though the Korean constitution has regulated the importance of implementing religious freedom, the facts are still far from expectations. Islam was first introduced around the beginning of 1957 when there was a civil war between South Korea and North Korea. The plurality that exists in South Korea should make it easier to preach Islam in South Korea. Because differences in various views and diversity in holding a belief are a necessity. In Indonesia alone, we know the term *Bhinneka Tunggal Ika* as one of the 4 pillars of nationality. So, in fact, a country like South Korea is capable of upholding a constitution in accordance with the South Korean constitution regarding freedom of religion and actively implementing the Human Rights law which is used as the South Korean Government's policy in maintaining harmonization of each individual's religious differences.

Based on the data presented above, the values of inter-religious tolerance are starting to disappear over time, like an iceberg phenomenon which is increasingly worrying, and perhaps will be even greater in the future if there are no institutions that provide good output starting from input and the process of spreading tolerant Islam. The occurrence of Islamophobia in South Korea cannot be considered trivial, even though the country has a clear constitution regarding freedom of religion as a law that is still in effect today. This institution must be able to provide a complete understanding and explanation of Islam *rahmatan lil'alamiin*. The Korea Muslim Federation is the only missionary institution that advocates for Muslims in South Korea who are good and professional in spreading the Islamic religion through various instruments that can support the success of Islamic da'wah, both knowledge and perception of a tolerant Islam. The mission of Islam in South Korea still has a lot of homework to do, such as very few missionary institutions, the preachers and the Muslim community must help each other regarding the importance of

preaching a tolerant Islam and the obligations for its followers to be able to show that Islam in South Korea can live side by side and peace with any religion in the country, so as to be able to display an Islam that is full of tolerance and can be accepted by all groups.

Based on the problems above, researchers are interested in conducting a study on how the Korea Muslim Federation (KMF) strategy instills the value of tolerance in preaching Islam in South Korea, which is predominantly non-Muslim. How important it is to carry out this research is that I took this research with the title: Strategy for Cultivating the Value of Tolerance in Propagating Islam in South Korea (Case Study in the Korea Muslim Federation).

This research is interesting because the establishment of the Korea Muslim Federation (KMF) became a glimmer of hope amidst the spiritual emptiness of South Korean citizens. The Korea Muslim Federation is located in Itaewon, precisely in Yongsan-go District, the city with the largest Muslim population in South Korea. The majority of Itaewon residents are Muslims and come from various countries, such as Saudi Arabia, Pakistan, Egypt and others. In Itaewon stands a mosque called the Seoul Grand Mosque or Seoul Islamic Center, and this mosque was founded in 1960. In the mosque area there is the office of the Korea Muslim Federation (KMF), which is the only information center about Islam in South Korea. Apart from that, there was an educational institution called Prince Sultan Islamic School-Seoul which became the center of Islamic education and preaching in South Korea. In developing Islamic da'wah, the Korea Muslim Federation makes extensive use of mosques as centers of worship and civilization for Muslims in the city of Seoul, the Prince Sultan Islamic School-Seoul Educational Institution which focuses on education, and the Korea Muslim Federation (KMF) as a center for information and services for Muslims. is in South Korea.

Based on the background above, the problem in this research is: (a) What is the strategy of the Korea Muslim Federation (KMF) to instill the value of tolerance in preaching Islam in South Korea as an object of research study? (b) How is the implementation of instilling the value of tolerance in preaching Islam in South Korea? (c) How is the strategy evaluated for instilling the value of tolerance in preaching Islam in South Korea? (d) What are the obstacles faced in instilling the value of tolerance in preaching Islam in South Korea? (e) What is the solution for making future improvements to increase the cultivation of the value of tolerance in preaching Islam in South Korea? (f) What is the impact of the results of instilling the value of tolerance in preaching Islam in South Korea.

The aim of this research is to examine the Korea Muslim Federation (KMF) strategy in propagating Islam in South Korea by presenting a form of internalization of instilling the value of tolerance so that Islam is easily accepted by South Korean citizens.

THEORY

According to Fred R. David (2004:5), Strategy is the science of formulating, implementing and evaluating cross-functional decisions that enable an organization to achieve its goals. According to Husein Umar (1999:86), strategic management is an art and science in terms of making

(*formulating*), application (*implementing*) and evaluation (*evaluating*) strategic decisions between functions that enable an organization to achieve its goals in the future.

Lawrence R. Jauch and Wiliam F. Gluech (Strategic Management and Company Policy, 1998), wrote, Strategic Management is a number of decisions and actions that lead to the preparation of a strategy or a number of effective strategies to help achieve company goals. Wheelan and Hunger (Strategic Management and Business Policy Massachusetts, 1995): Strategic management is a series of decisions and actions that determine company performance in the long term.

Stages in Strategic Management (Fred R. David, 2004)

- 1) Strategy formulation includes activities to develop the organization's vision and mission, identify the organization's external opportunities and threats, determine the organization's internal strengths and weaknesses, establish the organization's long-term goals, create a number of alternative strategies for the organization, and select certain strategies to use
- 2) Implementation strategy, require institution to set annual targets, create policies, and allocate resources so that strategic formulation can be implemented.
- 3) Strategy evaluation, this stage is the final stage of strategic management. The three main activities in strategy evaluation are: Reviewing the external and internal factors that are the basis for formulating the currently implemented strategy. Then measure performance, take corrective actions. Strategy evaluation needs to be carried out because current success is not a guarantee for tomorrow's success.

Dakwah, in terminology as presented by Nasaruddin in Rafi'udin (2011), dakwah contains the meaning of every effort or activity verbally or in writing that is calling, inviting, calling other people to believe and obey Allah SWT in accordance with the lines of belief and Shari'a and Islamic morals. Allah SWT has made it obligatory for His Messenger and the believers to preach to Allah, but Allah binds his command with the condition that it must be done on the basis of deep knowledge (*bashirah*) and wisdom (*al-hikmah*). Abdurrahman (2016).

According to M. Nasir (2017), the meaning of da'wah can be divided into two:

- 1) In general, Da'wah is a science that contains methods, guidance, how to attract human attention to adhere to, agree with, carry out a particular ideology, opinion and work.
- 2) The specific meaning of Dakwah is to invite people in a wise way to the right path in accordance with the command of Allah SWT. for their benefit and happiness in the hereafter.

Da'wah activities which are the operationalization of da'wah carried out by da'wah practitioners can be classified into three categories:

- 1) Preaching *verbal bill*

Preaching *oral bills* is the delivery of information or da'wah messages orally, which can be in the form of lectures, discussions, *sermon*, and so on.

- 2) Preaching with writing

Written da'wah is the delivery of information or da'wah messages through writing, which can be in the form of books, magazines, newspapers, banners, pamphlets, paintings, da'wah bulletins, and so on.

- 3) Preaching *butt get*

Preaching *butt getis* da'wah through concrete actions such as polite behavior in accordance with Islamic teachings, caring for the environment, earning a living diligently, being patient, enthusiastic, working hard, helping fellow humans. This da'wah can take the form of establishing homes and caring for orphans, establishing educational institutions, the arts and so on (Wardi Bahtiar, 2017).

From the description above, several principles emerge that make the substance of da'wah activities as follows:

- 1) Da'wah is a process of refreshing an activity that is carried out consciously and deliberately.
- 2) The business that is being held takes the form of inviting someone *toberamar ma'ruf nahi munkarto* embrace Islam.
- 3) The refreshing process is carried out to achieve a certain goal, namely to obtain happiness in life in this world and the afterlife.

The implementation of this attitude of tolerance must be based on an attitude of tolerance towards other people by paying attention to the principles that are held by oneself, that is, without sacrificing these principles (Daud Ali, 1989: 83). It is clear that tolerance occurs and applies because there are differences in principles, and respecting other people's differences or principles without sacrificing one's own principles.

Interpreting tolerance there are two interpretations of this concept. First, the negative interpretation which states that tolerance simply requires an attitude of allowing and not hurting other people or groups, whether different or the same. Meanwhile, the second is a positive interpretation, namely stating that tolerance is not just like the first (negative interpretation) but there must be help and support for the existence of other people or other groups (Abdullah, 2001: 13).

In tolerance there are points of reflection, namely:

- a) Peace is the goal, tolerance is the method.
 - b) Tolerance is being open and receptive to the beauty of differences.
 - c) Tolerance respects individuals and their differences, removing the masks and tensions caused by indifference. Provides an opportunity to discover and remove stigma caused by nationality, religion, and inheritance.
 - d) Tolerance is mutual respect for each other through understanding.
- It is)
- e) The seeds of intolerance are fear and indifference.
 - f) The seed of tolerance is love, watered with love and care.
 - g) If there is no love there is no tolerance.
 - h) Those who know appreciate the good in others and situations have tolerance.
 - i) Tolerance also means the ability to face difficult situations.
 - j) Tolerance of life's discomfort by letting it pass, being light, letting others be light.
 - k) Through understanding and open-mindedness a tolerant person treats others differently, and shows his tolerance. Ultimately, relationships develop (Tillman, 2004:94).

It can be concluded that tolerance is a person's attitude which is able to tolerate with grace, respect, acknowledge, respect, not hold grudges, be understanding, open to opinions, differences, views, beliefs, habits, attitudes and so on that are different or that conflict with one's own stance.

Research Method

This research was conducted with the aim of studying the Korea Muslim Federation's strategy to instill the value of tolerance in preaching Islam in South Korea. Therefore, the approach in this research uses qualitative research because it aims to find out and understand in detail how the Korea Muslim Federation's strategy is to instill the value of tolerance in preaching Islam in South Korea.

In qualitative research, the research instrument or tool is the researcher himself. Qualitative researchers *ashuman instrument*, functions to determine the research focus, select informants as data sources, collect data, assess data quality, analyze data, interpret data and draw conclusions about everything (Sugiyono, 2015: 59-60).

The data sources in this research are adjusted to the type of data collected. So based on this, the data sources in this research are:

a. Primary Data Source

To obtain data that is clear and in accordance with the research problem, the researcher visited the research location and obtained data from informants who were primary data sources including: (1) President of the Korea Muslim Federation, Grand Imam of the Seoul Center Mosque, (3) Manager of Da'wah Korea Muslim Federation, (6) Korea Muslim Federation Administration Manager, (7) Korea Muslim Federation Halal Manager, (8) Korea Muslim Federation Staff.

b. Secondary Data Sources

Secondary data sources are data obtained from indirect sources, usually in the form of documentation data and important archives. The secondary data in this research are: (1) Books that are relevant to the research title. (2) Written official documents about objective conditions in the Korea Muslim Federation that are relevant to the focus of the research problem. The sources of written data will later be explored using documentation techniques and literature studies consisting of books, scientific magazines, archives and personal documents. Places and events where researchers obtained data include planning, organizing, implementing, monitoring/evaluating da'wah in the Korean Muslim Federation, South Korea.

In qualitative research, data collection is carried out in natural conditions (*natural setting*), primary data sources and data collection techniques rely more on participant observation (*participan observation*), deep interview (*in depth interiview*) and documentation (Sugiyono, 2014: 309). Data collection techniques are the methods used by researchers to collect the data needed in research. To collect valid and objective data, the data collection techniques used in this research include observation, interviews, and documentation studies, triangulation.

The data collection instrument serves as a guide in carrying out data collection techniques, namely observation, interviews and documentation studies, and is created through a research grid so that the research process is more focused and directed at the problem to be researched, namely the Korea Muslim Federation's strategy in propagating Islam in Korea. South.

The location or place of field research in this research is the Korea Muslim Federation at the address 39, Usadan-ro 10-gil, Yongsan-gu Seoul 04405 South Korea.

Data analysis in qualitative research is carried out during data collection. The data analysis that will be used in the research is based on interactive data analysis. This is as stated by Miles and Huberman (1984), stating that activities in qualitative data analysis are carried out interactively and continue continuously until completion, so that the data is saturated. The analysis consists of three interacting activities, namely: 1) data reduction (*data reduction*), 2) data presentation (*data display*), 3) drawing conclusions (*conclusion*) (Miles and Huberman, 1992: 38).

To determine validity, examination techniques are required. The implementation of inspection techniques is based on a number of certain criteria. There are four criteria used, namely the degree of trust (*credibility*) degree of transferability (*transferability*), dependencies (*dependability*), and certainty (*confirmability*). To find out whether the data collected is truly valid and reliable data, a data validity test was carried out using triangulation techniques. The triangulation technique is a data validity checking technique that utilizes something other than the data for checking or comparing the focus being studied. The majority of triangulation techniques are used as a check through other sources (Moleong, 2009: 330). In other words, by using triangulation researchers can recheck their findings by comparing them with various sources, methods or theories.

The vision of the Korea Muslim Federation (KMF) is "as a formal Islamic organization in South Korea". Meanwhile, the mission of the Korea Muslim Federation (KMF) is "to become an Islamic organization capable of serving the juridical goals of Muslims in Korea, namely helping people to know the true meaning of Islam". It is characterized as a unique Islamic missionary organization in Korea and is always looking for efficient ways to carry out its objectives. Since its founding in Korea, KMF has not only organized sub-committees for various activities but also published various books to teach and educate the public on Islamic principles.

Apart from that, to optimize the role of the Korea Muslim Federation in instilling the value of tolerance in Da'wah in South Korea, one of them is by upholding the understanding of the Korean Constitution in articles 20 and 21 that "every Korean citizen has the freedom to adhere to an individual religion, the state does not interfere in matters of individual worship. Every Korean citizen is protected in forming social organizations that do not conflict with the country's constitution." This strengthens the role of the Korea Muslim Federation in developing da'wah in South Korea.

The strength factors of the Korea Muslim Federation in preaching Islam in South Korea are:

- a) As the only Islamic institution in South Korea whose existence is legally recognized by the South Korean Government.
- b) Many get support from rich Islamic countries
- c) The President of the Korea Muslim Federation is a wealthy businessman in South Korea who has a business in the import-export trade sector, so that the operations of the Korea Muslim Federation can still be maintained stably.
- d) Korean Muslim Federation employees from across religions are able to work professionally and help each other, even though they are of different religions, but tolerance between fellow Korean Muslim Federation staff is maintained and taken seriously so as not to offend one another.

It is) The Usadan-ro Itaewon area (Korea Muslim Federation office area) is inhabited by many Muslims from various countries, so their presence can enliven the lively atmosphere of the mosque around the Seoul mosque which is managed by the Korea Muslim Federation.

The weaknesses for the Korea Muslim Federation in preaching Islam in South Korea are:

- a) Human resources are very lacking, the number of South Korea's native Muslim population is less than 0.3%, which is a serious weakness that has been difficult for the Korea Muslim Federation to overcome until now;
- b) The Korean tradition of drinking alcohol and eating non-halal meat has serious implications for the understanding that the prohibition in Islam regarding the two things above which are Korean traditions makes South Koreans reluctant to embrace Islam.
- c) Human resources at the Korea Muslim Federation also have serious problems, because most of the employees of the Korea Muslim Federation come from across religions, some of which are still filled by non-Muslims, so that the development of da'wah is only filled by a few people.

The opportunity factors for the Korea Muslim Federation in propagating Islam in Korea are:

- 1) Visits by delegations from Muslim countries often provide support and motivation to continue preaching Islam in Korea.
- 2) The number of foreign Muslim populations in Korea is increasing as Korea becomes a destination for work, so that a large Muslim population in Korea can help the development of Islam in Korea to be more vibrant.
- 3) The growing awareness of South Koreans in understanding Islam, although not significant, but Korean society being literate makes it easier for da'wah to be carried out online through social media and in preaching Islam in South Korea.

These are some of the opportunities for the Korea Muslim Federation to preach tolerant Islam in South Korea.

The threat factors for the Korea Muslim Federation in preaching Islam in South Korea are:

- 1) Korea's population is growing at only 0.8% per year, making the generation of Korean people increasingly small. This has implications for da'wah in Korea, where educational facilities for children in Korea continue to decrease from year to year because the population continues to decline.
- 2) The influence of western media is still strong, which continues to perceive Islamic groups as terrorist groups, often carrying out violence, and acting beyond the limits of humanity, which is one of the references for Korean people in understanding Islam.
- 3) The Korea Muslim Federation's seminar activities, which are held specifically for Koreans, are often attended by foreign Muslims, because Korean people's interest and fascination with religion is very low. This problem is not only for Korean Muslims, but many church groups have also closed, even though churches are everywhere, but the congregation that attends every week is never filled.

The purpose of the Korea Muslim Federation in promoting tolerant Islam in South Korea is as follows:

- a) The increasing number of Muslims in South Korea

b) Continue to maintain good Korean traditions so as not to have counterproductive conflicts with the South Korean Government

c) Increasing the competence of Korean Muslims by sending them to the Middle East to study Islam

d) Improving community services related to issues related to the needs of Muslims

The general target of the Korea Muslim Federation is the South Korean people, both Muslims and non-Muslims, who want to know about Islam and the development of Islam in Korea.

In this case, to realize this target, the Korea Muslim Federation is trying to realize it through goals, targets and programs developed which of course are a long process (*step by step*) adjusted to the conditions and readiness of existing resources. Therefore, the Korea Muslim Federation in carrying out its work program has the following goals or targets:

a) South Korean people can understand the good and true Islam, that Islam always teaches tolerance, peace and mutual respect.

b) Muslim foreigners are in Korea to understand Islamic culture in South Korea, so that with cultural and linguistic differences, Islam can still develop in all parts of the world, including in South Korea, which has been interpreted as a ginseng country.

c) The Korean government, which has been a strategic partner of the Korea Muslim Federation, remembers that without government support, it is difficult for Islamic preaching to develop well (CL, WWC A1, B1, B2, Field Observations and Studies).

The Korea Muslim Federation program is as follows:

a) Forming the Korean Muslim Association

There are 4 sub-committees under KMF, namely Youth, Student, and Female.

Their main activities are as follows:

1) Youth Club

Community Youth Club (every Saturday at the end of the month), Monthly mountain climbing (every second week), Various support for Da'wah through Friday bulletins

2) Student Club

Saturday Community (weekly Da'wah plans and activities), English and Arabic classes (mostly catered to students), Exhibitions and Public Relations programs (coordinated with clubs at universities), Support for the "World Assembly of Muslim Youth" camp

3) Women's Club

- Korean Muslimah Camp (every May)

- Educational programs for women (to strengthen Korean women in religious life and marrying foreign Muslims)

- Sunday special program

e) Building a Korean Islamic Cultural Institute under the Korea Muslim Federation, which functions to:

- Organizing seminars and lectures about Islam

- Translated and published books and pamphlets about Islam

- Completed projects on Islam from the Korean Government and companies

f) Developing the Prince Sultan Islamic School for the education of Muslim children which has existed since 1970

g) Developing an Advisory Committee organization whose function is to act as a legal and advisory team to assist KMF's da'wah activities in order to avoid legal problems in South Korea

These strategic steps are realized through outreach activities to achieve the vision and mission of the Korea Muslim Federation, namely:

- a) Holding seminars at the beginning of every year to present speakers from abroad.
- b) Carrying out regular weekly outreach about Islamic da'wah in South Korea by broadcasting via the YouTube channel and social media Facebook and Instagram.
- c) Opening services for people's problems, both Muslims who want to get to know Islamic culture in Korea and non-Muslims who want to get to know Islam in Korea.
- d) Organize Friday bulletin printing which specifically conveys Friday sermon topics in 2 languages, Korean and English. The aim is for Islam to be more widely known in Korea, both by local residents and foreigners (CL, WWC, A1, B.1, B.2, Observation and Document Study).

Implementation of Da'wah in instilling Islamic Tolerance Values in Korea, namely the KMF Program Socialization. That the socialization of the Korea Muslim Federation Da'wah program is carried out through social media Facebook, Instagram, YouTube and Friday bulletins which are routinely delivered to Muslims who will perform Friday prayers, or given to tourists who visit the Central Seoul mosque area to explain the existence of Islam in Korea.

The Korea Muslim Federation Work Program continues to be developed to propagate Islam in South Korea

1. Holding Special Workshop and Camp Programs

Korean Muslims often hold workshops and camps assisted by KMF or by other Islamic countries such as Wamy Camp, in the context of developing and understanding Islamic da'wah, harmonization and cooperation with fellow Muslims, especially in Korean society. In the educational workshop, Islamic da'wah is studied, firstly regarding the basics of Islam and every month 2 (two) meetings are held at Korean mosques. Especially during the special month of fasting to open I'tikaf Camp, while fasting they fill their free time by learning to read and understand the contents of the Koran.

2. Cooperation With Islamic Countries Abroad

Islam is a just and prosperous religion, mutual respect and respect for fellow creatures on earth, therefore Islam does not differentiate between ethnicity, race, religion, language, skin, wealth and poverty. Islam is a religion that guarantees security, prosperity and justice and Korean Muslims also understand the superiority of the Islamic religion.

After getting to know Islam more closely, many Korean citizens began to be interested and wanted to know Islam more closely, and some of them converted to Islam. Another activity of Islamic da'wah is providing education and lessons in Islamic da'wah. Korea also does not rule out collaborating with Islamic countries and inviting several Islamic scientists and preachers from abroad, for example from Arabia, Kuwait and Libya. Apart from that, Korean Muslims visited Islamic countries to see firsthand the activities of da'wah and to provide motivation for them.

3. Implementation of Hajj

Korean Muslims also follow one of the pillars of Islam as a basic belief in carrying out the obligations of the pillars of Islam, one of which is carrying out the Hajj pilgrimage.

4. Holding the Opening Exhibition of Islamic Culture

The exhibition was held as an opportunity to introduce Islamic books, pamphlets, Arabic language lessons, cassettes or videos and several instruments related to Islamic culture and which have combined elements with Korean culture. This activity was monitored by a group of Islamic youth and students who were studying a foreign language, namely Arabic at the Hankuk and Myeonggi Korea Foreign Language University.

5. Muslim Student Activities in Korea

The formation of this Student Organization was also supported by WAMY and KMF as a da'wah activity carried out by young Korean Muslim groups. Apart from seminars, their activities also create international student organizations and collaborate to create a special seminar program on developing da'wah by developing Islamic da'wah in minority countries and holding exhibitions related to Islamic culture.

6. Activities of the Center for Muslim Studies in Korea

The study center for conducting Islamic da'wah development project programs, including:

- a. Correcting Korean books that incorrectly relate to notes in the book's content about culture or those related to the Islamic religion;
 - b. Publish books containing an introduction to the religion of Islam;
 - c. Publishing books about the identification of Islamic countries;
 - d. Publishing simple Islamic history books and books on basic knowledge of the Islamic religion (such as books, pamphlets and translated books) is planned to be published in two countries). There are several books published by the King Faisal Center (Saudi Arabia) every year, and the plan is that they will be published in Korea and have been translated into Korean.
 - e. Seminars and Islamic education are routinely held
 - f. Regular seminars (2 times a year in spring and autumn)
 - g. Providing education about Islam every Saturday
 - h. Learn Arabic and Islamic culture 3 times a week
 - i. Implementation of study projects (from the Korean government or from the company).
7. Education at Madrasah Sultan Ibnu Abdul Aziz
8. KMF in developing activities in madrasas, especially education in international Muslim kindergartens and elementary schools so that they can be further improved, developed and disseminated. The curriculum provided is learning to read the Koran, Arabic, English and practical work and direct introduction to Islam (prayer, ablution and so on).

3. Evaluation of the Korean Muslim Federation's Da'wah in South Korea

1) Supervision of the Korea Muslim Federation Program

The supervision carried out is to control the quantity and quality of team work in preaching Islam in South Korea, namely by carrying out supervision. Supervision is carried out by the President Director of the Korea Muslim Federation together with the High Imam and Officials of the Korea

Muslim Federation on a regular basis. Supervision activities are carried out for internal employees of the Korea Muslim Federation with the hope that if there are sensitive issues they can improve the da'wah process being carried out. In the process, the President Director monitors directly, namely carrying out *controlling* issues that developed in the field, such as the issue of burning the Koran in the city of Daegu, the Korea Muslim Federation officially protested against the racist and discriminatory behavior of Daegu residents who did not understand Islam properly and completely. This activity is routinely carried out when it concerns sensitive issues.

In the 2000s, South Korea only had 19 mosques belonging to the Korea Muslim Federation. Meanwhile, the Muslim population in Korea is around 150,000 local and foreign Muslims who have Islamic obligations. Worship facilities are really needed by every Muslim in Korea, so the development of a mosque is a necessity in itself. In the long term, the Korea Muslim Federation plans to build more mosques to accommodate the growing number of Muslims in every corner of the Muslim community. Apart from that, the need for preachers is quite high, but the Korean government only accepts preachers who are genuine Koreans so that the preaching carried out by the preachers is always in line with Korean culture. On the other hand, there are very few native Korean preachers, so the President Director of the Korea Muslim Federation does supervision of preachers so that they continue to carry out their preaching with tolerance and respect for each other of different religions.

On the other hand, the Korea Muslim Federation's ability to build mosques and prayer rooms for the development of da'wah is very limited, because all of the Korea Muslim Federation's da'wah programs are carried out independently and do not receive financial support from the South Korean Government at all, even to pay employees of the Korea Muslim Federation, the President The Director spends a budget from his personal company to meet the needs of employees at the Korea Muslim Federation office.

2) Evaluation of the Korean Muslim Federation Da'i

In preaching Islam, preachers are always invited to the Korea Muslim Federation office to equalize perceptions about preaching in South Korea so that their preaching is in accordance with Islamic teachings and maintains Korean culture that does not conflict with Islam. The elements that are evaluated by the Da'i relate to:

- a. How to deliver lectures at mosques and prayer rooms in Korea whether they contain elements of hate speech or not.
- b. Checking and writing in the Korean Muslim Federation document book. This is done because the preachers are sometimes careless and do not understand the preaching that must be done in South Korea.
- c. Evaluation of developing educational institutions where Muslim children can be raised based on Islamic principles. This is why the Korea Muslim Federation has very urgent plans to open an International Islamic Primary School along with a kindergarten where Muslim children who can be educated as prominent future leaders with a strong Islamic spirit.

3) Evaluation of KMF Da'wah

To achieve quality standards for preachers in preaching tolerant Islam in South Korea, preachers' da'wah activities always refer to the standards set by the Korea Muslim Federation through seminar invitations and 3-monthly evaluations. The purpose is :

- a) The Da'i are able to preach Islam professionally and always maintain Korean cultural values that do not conflict with Islam, and maintain the value of tolerance.
- b) Every foreign mosque administrator is obliged to report to the Da'i and always report developments in the social situation in the mosque environment so that it remains conducive and mutually maintains social stability in the environment.
- c) The foreign Muslim community is always invited by the High Imam of the Korean Muslim Federation to equalize the perception of da'wah so that it can be carried out well, correctly, maintain harmony with each other and maintain the values of tolerance in the field.

4. Obstacles for the Korea Muslim Federation in Proclaiming Tolerant Islam in South Korea

There are several obstacles for the Korea Muslim Federation in spreading Islam in South Korea, where multi-faiths live side by side.

a. South Korean Cultural Factors

For today's Koreans who are accustomed to western culture and traditions based on Christianity, Islam is seen as a strange religion and distorted Islamic facts are introduced by mass communications and publications including school books (Literary Studies and CL).

b. Korean Society Factors

It is very difficult for Koreans to carry out daily prayers and Friday prayers, because they have to work according to the rules at their workplace. Meanwhile, work in Korea has a high level of discipline, tolerance for company leaders who have a tolerant attitude towards their employees, while most company leaders do not have a religion or they have a religion but cannot understand the busyness of Muslim workers who have routine activities in their daily lives, namely perform the 5 daily prayers.

c. Faktor Da'i

Although foreign missionary workers are sent by Islamic countries, this is due to the lack of Korean Muslims who understand the language of the missionary workers and their lack of understanding of Korean culture and language. This is a serious obstacle, that Korean people will only communicate effectively with foreigners if they use fluent Korean. The consequence is that the preacher must be able to speak fluent Korean. The articulation of everyday language and official language is very different, making it mandatory for preachers to have adequate Korean language skills. The most effective thing, of course, is to assign missionary workers from Korean Muslims to study science in Muslim countries, and the effectiveness reaches 90%, so that Islamic preaching can be easily accepted. One of the missionary workers who was assigned to study at Madinah University was Imam Abdurrahman Lee Jhua, the current Imam of the Central Mosque in Seoul. Many Korean Muslim scholars and qualified Da'wah workers, who have studied in Islamic countries for a long time, were raised until now. If a systematic and effective da'wah project is established and continuous da'wah activities are carried out without stopping under the banner of

the Korea Muslim Federation, it is possible that as many as 50 million Koreans will embrace Islam (Observation and Literary Study)

d. Facilities and Infrastructure Factors

Based on findings in the field, the Korea Muslim Federation's ability to build mosques and prayer rooms is very limited, because all da'wah activities are carried out independently and do not receive any financial support from the South Korean Government at all, even to pay Korean Muslim Federation employees, the President spends from his personal pocket to fulfill employee needs at the KMF office. For this reason, these obstacles are mostly supported or assisted by foreign Muslims by establishing mosques where foreign Muslim communities live. For example, Indonesian citizens established a mosque together with Pakistani and Bangladeshi citizens in the city of Ansan (CL, Observation and Field Study).

5. Korea Muslim Federation's solution in spreading Islam in Korea

1) Increasing Da'i Competence

A da'i preaches good Islam by prioritizing competence. In carrying out the mandate of Allah's message on the Earth of South Korea, preaching must have competence. This means being competent in carrying out duties based on the vision and mission created by the Korea Muslim Federation. Carrying out tasks based on a designed program, consistently implementing the principles he believes in. The Da'i under the guidance of the Korea Muslim Federation in carrying out da'wah in Korea are not without obstacles and obstacles, in fact obstacles and obstacles come in succession from all sides, but we remain in principle, da'wah must continue no matter how difficult it is. Thank God, Islam has developed rapidly in Korea, because the Da'i already have sufficient competency in Islamic religious knowledge and regularly carry out dialogue between the Da'i and the Korea Muslim Federation regarding the correct pattern of preaching in South Korea.

1) Accountable Da'wah

Preaching Islam must be full of responsibility and trust from Allah SWT. Once you become a preacher you must maintain it for life because it is a responsibility. Every person has responsibility for the tasks entrusted to him. You must carry out your mandate as a Da'i with full responsibility. Da'wah has become our way of life which must continue until the end of our lives. However, in da'wah you must still be responsible for the content of the lectures delivered so that apart from the content being knowledge for the congregation, you must also avoid controversy with your preaching (CL, WWC, B.1, B.2, Literary Observation and Study).

2) Consistency of Da'wah Principles

Carrying out daily tasks cannot be separated from the principle that all kinds of activities, both individual and social, as long as they are carried out with good motivation and noble intentions, will definitely be successful in the future. This principle must be followed in every step and activity of preachers, community servants. Departing from such firm principles, there is no burden in carrying out all missionary activities in Korea with full confidence that Islam is a religion that can be accepted by all groups.

3) Get to know the cultural character of South Korean society

Islam as a teaching provides a broad perspective for every human being who wants to study it well and thoroughly based on faith. This will be felt if you have practiced it in social life, relationships, health, psychology, science and other daily activities. However, making this happen is not easy. Especially for ordinary people, who have always identified Islamic teachings with symbols of mahdhoh worship (worship whose divine value is more visible, such as prayer, zakat, hajj, fasting, dhikr). Therefore, the key to preaching that must be carried out by Muslim scholars (clerics and intellectuals) to welcome the awakening of religious awareness, is not only textual, but also contextual.

Another interesting aspect to study is the use of Korean in understanding the reading and meaning of the Koran. Because for Korean people, reading the Koran is considered very difficult because they have difficulty understanding the Arabic alphabet, so they learn to write Korean and follow the pronunciation using Korean.

Islamic events in the South Korean Muslim Community are increasingly growing. Islamic activities carried out by the Korean Muslim community that have received appreciation from various groups are the 50 Years of Islam Festival in Korea. "The main mission of the festival celebrating the 50th anniversary of Islam's entry into South Korea is to stem the bad reputation against Islam by certain circles in the United States and Europe. The weeklong festival every October often features a variety of Islamic arts and cultural performances, which have enriched world civilization. The entry of Islam into South Korea was marked by the establishment of a mosque in Seoul in 1956, which was built by Turkish soldiers when they joined the United Nations security forces mission in the country (CL, WWC, B.1, B.2, Literary Observations and Studies) .

6. Impact of Da'wah of the Korean Muslim Federation

1) Positive Social Impact of Da'wah Korea Muslim Federation

The development of Islam in South Korea began to grow from year to year. The appearance of foreigners participating in building mosques in various big cities in South Korea has had quite a significant influence on the presence of Islam in Korea. One of the Indonesian citizens in Korea is quite respected by the Korea Muslim Federation because they educate many mosques and prayer rooms in South Korea by building their own communities. All buildings and certificates are in the name of the Korea Muslim Federation, because foreign citizens in Korea are prohibited from owning land in the name of foreign citizens. Various Muslim formations in mosques and Islamic study centers were also established to teach Islamic sciences in more depth.

2) The Development of Islam in Korea

The development of the Islamic religion in South Korea began to develop. This can be seen from the number of mosques and prayer rooms that have been established in Korea. Ahmad Cho Min-Haeng, Deputy Chairman of the Korean Islamic Union (KMF) said he was quite proud of the development of Islam in his country. Currently, around 20 mosques and more than 50 prayer rooms have been established in the country that was only visited by Islam about 60 years ago. According to him, the number of Muslims in South Korea reaches more than 150,000 people. They live in a country where 50 percent of the people have no religion, while 23% are Buddhist. Ahmad explained that some mosques were built by immigrants from Arab countries, Pakistan and

Bangladesh, and Indonesia. With the existence of a mosque, the identity of Muslim citizens in this country can be known and the mosque as a symbol of the greatness of Islam and the strength of the people becomes a reference center for Muslim communities who want to ask questions about religion. In big cities such as Busan, Ansan, Paju, Bupyeong and Jeonju you can find mosques. A mosque was also built in Central Seoul in Itaewon. Apart from mosques, South Korean Muslims have also established Islamic education centers. For Muslims who want to deepen their religious teachings, they can visit Islamic education centers. One of these educational centers is Yongin Islamic College in Gyunggi-do. In the Central Seoul Mosque complex there is also an Islamic education center. Of course, South Korean Muslims will never forget the great service of two Turkish soldiers who introduced them to the religion of Allah and this final divine message (CL, WWC, B.1, B.2, Literary Observations and Studies).

3) The Development of Tolerance in South Korea Increases

The results that have been achieved in the propagation of Islam in South Korean society include: In October 2014 the Bupyeong Branch of the Korean Muslim Federation was opened. Opening of the Islamic Center in Jeonnam Kwang-ju. In April 2017, held a peace of world religions in Seoul sponsored by the Korean government. The Korean government has supported scholarships for Korean students who will study Islamic culture and the Arabic language. A Korean Muslim delegation visited Indonesia in order to collaborate on tourism development between the two countries. In 2008, the opening of the Korea-Middle East friendship Association. Korea invited figures from the Islamic organizations NU and Muhamadiyah in the framework of cooperation between Islamic Organizations and the Korean Government in the field of Agribusiness.

The Muslim community in South Korea is trying to open an Islamic school for children. Based on data from the Korean Muslim Federation (KMF), the Islamic organization, which was founded in 1967, currently has around 120 thousand to 130 thousand Muslims in Korea, both native and foreign.

The Islamic school was founded because of the high interest of Muslim families who wanted their children to receive religious education. So in 2009 there were at least two happy events for the Muslim community in South Korea. First, Muslim residents finally have the first Islamic school which was inaugurated in March 2010. This school is funded through grants from the Saudi Arabian government. In 2008, the Saudi Ambassador in Seoul handed over US\$500,000 to the Korean Muslim Federation (KMF) for school construction costs. Second, a human rights (HAM) complaints center was opened specifically for the Muslim community in Korea. This Muslim human rights institution was the first to be established in South Korea.

Apart from that, many Islamic countries visit Korea to see firsthand famous tourist attractions, such as filming locations (Korean films or dramas), this refers to the "Korean Wave" which is known in the Asian region, including Indonesia. You can enjoy the beauty of Korea's natural tourism directly during each season. However, there are several obstacles faced by foreign tourists, namely regarding halal food and places of worship for carrying out the five daily prayers, which is one of the pillars of Islam that Muslims must carry out.

Finally, the Korean Government through the Ministry of Information and Tourism has opened restaurants labeled halal and places of worship (mushola) in these tourist spots. This is extraordinary progress and a golden opportunity to develop Islamic teachings in Korea.

Conclusion

The strategy for cultivating the value of tolerance in propagating Islam in South Korea which is implemented in the Korea Muslim Federation basically shows that a good propagation strategy is designed from the planning, implementation, evaluation and control stages. The Korean Muslim Federation Da'wah method is implemented by integrating patterns of harmony, mutual respect and mutual respect for each other's religions of different religions in accordance with the constitution of the Korean State, namely *freedom religion*.

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