
The Space of Harmony: Optimizing Dialogue and Music Performances in Strengthening Religious Moderation in Manado

Berehme Adyatmo Purba¹, Febriyando²

Institut Agama Kristen Negeri Manado¹, Institut Agama Islam Negeri Manado²

Abstract

This study aims to examine the role of the “Menyatu dalam Harmoni” music performance, a collaboration between the State Christian Institute of Manado and the State Islamic Institute of Manado, in fostering interfaith harmony through the promotion and dissemination of religious moderation values. The research method employed was a descriptive qualitative case study. Data were collected through semi-structured interviews with organizers, musicians, religious leaders, and audience members; participant observation during the event; and document analysis of published media, performance materials, and archives. Findings indicate that the performance served not merely as entertainment but as a social interaction space that built mutual trust, strengthened empathy, and nurtured collective awareness of the importance of interfaith cooperation. The discussion highlights that art-based approaches can transcend religious identity boundaries and act as effective bridges for dialogue, contributing strategically to the strengthening of social harmony.

Keyword : Music Performance, humanitarian crisis, religious moderation

Ruang Harmoni: Optimalisasi Dialog dan Pertunjukan Musik dalam Penguatan Moderasi Beragama di Manado

Abstrak

Penelitian ini bertujuan untuk mengkaji kontribusi pertunjukan musik “Menyatu dalam Harmoni”, hasil kolaborasi antara Institut Agama Kristen Negeri Manado dan Institut Agama Islam Negeri Manado, dalam menumbuhkan kerukunan antarumat beragama melalui promosi dan diseminasi nilai-nilai moderasi beragama. Metode penelitian yang digunakan adalah studi kasus deskriptif kualitatif. Data dikumpulkan melalui wawancara semi-terstruktur dengan penyelenggara, musisi, tokoh agama, dan audiens; observasi partisipatif selama kegiatan; serta analisis dokumen terhadap media terbitan, materi pertunjukan, dan arsip. Temuan penelitian menunjukkan bahwa pertunjukan tersebut tidak semata berfungsi sebagai hiburan, tetapi juga sebagai ruang interaksi sosial yang membangun saling percaya, memperkuat empati, dan menumbuhkan kesadaran kolektif akan pentingnya kerja sama lintas iman. Diskusi menegaskan bahwa pendekatan berbasis seni mampu melampaui batas-batas identitas keagamaan serta berperan sebagai jembatan dialog yang efektif, sehingga berkontribusi secara strategis terhadap penguatan harmoni sosial.

Kata Kunci: Pertunjukan Musik, Krisis kemanusiaan, moderasi beragama

Author correspondence

Email: berehmepurba@iaknmanado.ac.id

Available online at <http://journal.iaingorontalo.ac.id/index.php/au/index>

A. Introduction

As a pluralistic nation with a wide range of ethnicities, faiths, and cultural traditions, Indonesia has a difficult time preserving social harmony. Despite the fundamental values of Pancasila and Bhinneka Tunggal Ika, delicate matters pertaining to religious distinctions usually lead to disputes. Conflicts between religiously diverse community organizations have led to humanitarian crises, which is a worrying trend. In addition to causing death and property destruction, these conflicts upend social order, cause severe psychological trauma, and weaken the long-standing bonds of tolerance and brotherhood¹.

It has been recently evidenced that a clash between social organizations occurred in Bitung City, North Sulawesi, triggered by the Palestine-Israel issue, which garnered significant attention on social media and often led to provocation, despite the city's reputation as a moderate and peaceful region². This incident highlights that, beneath the image of harmony, some areas in North Sulawesi still face challenges in interfaith relations, which, according to³, exist only at a formal level, leaving room for suspicion and the potential for conflict due to the lack of active government involvement and inter-institutional dialogue in daily life. This phenomenon is further complicated by the fact that support for the Palestinian cause has not only manifested in peaceful demonstrations in public spaces across various regions but also in formal platforms such as at UGM and the Indonesian Parliament (DPR RI). Although these actions aim to advocate for a noble cause, they still provoke public debate and social friction if not carefully managed⁴.

Several symptoms of conflict, which could trigger a humanitarian crisis, suggest the need for a dialogue space that goes beyond presenting preconceived notions about how diversity reflects national values and the global community. However, we need a space for dialogue that adopts a creative and inclusive approach. Naturally, we need to present our dialogue in a visually appealing and distinctive manner, demonstrating its capacity to embody the harmony of diversity. So that it can provide solutions where there are differences in views regarding the

¹ Masnur Alam, *Harmony In Religious And Cultural Diversity, Case Study Of Sungai Penuh City Society* (2016); Franklin Hutabarat, "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society," *European Journal of Theology and Philosophy* 3 (2023); J. A. Latief, R. I. Khaldun, and T. H. B. Tahawa, *Multicultural And Harmony Education To Overcome Conflict In Indonesia*, 2020.

² Tim BBC News Indonesia, "Bentrok Antarormas Pembawa Bendera Israel Dan Palestina Di Bitung, Kedua Pihak Sepakat Akhiri Konflik Dan 'Menolak Provokasi,'" *BBC News Indonesia*, November 29, 2023; Tim detikcom, "Seruan Jaga Perdamaian Usai Bentrok Pecah Di Bitung," *Detiknews*, November 27, 2023.

³ Syamsurijal, "Sisi Gelap Toleransi Beragama Di Sulawesi Utara Menyingkap Problem Kerukunan Beragama Di Bolaang Mongondow, Bolaang Mongondow Utara Dan Kotamobagu," *Al-Qalam* 18, no. 1 (2012).

⁴ Agus Fauzi, "Agama, Pancasila Dan Konflik Sosial Di Indonesia," *E-Journal Lentera Hukum* 4, no. 2 (August 2017): 122; Tasya, "Konflik Palestina-Israel Kembali Memanas, Indonesia Konsisten Dukung Palestina - Universitas Gadjah Mada," *Liputan Universitas Gadjah Mada*, October 16, 2023.

position of religious moderation. Humanitarian assistance is not just about health or daily life. However, it can take the form of teaching moral awareness that is receptive, open, and inclusive⁵.

The dialogue space extends beyond formal activities, as Izak Lattu⁶ initiated a dialog that is more responsive to problems in society. According to him, dialogue between religions is more formal and focuses on written matters, while interaction between other religions occurs in non-formal spaces that are concerned with oral texts. Therefore, non-formal communication can establish interfaith communities.⁷ Dialogue between different religions and ethnicities in a community occurs through everyday life interactions, not just formal activities⁸.

Based on previous research that examines a space for dialogue in the form of collaborative activities that utilize economic and ritual spaces, Muslims and Hindus jointly use Lingsar Park as a public space for economic and business purposes. Together, they carry out Perang Topat, a local cultural ritual, in a joyful atmosphere. The community in Lingsar village is able to maintain tolerance because they strive to prevent conflict arising from religious differences by performing local cultural rituals together, while simultaneously pursuing their respective economic interests. This is an activity that presents an atmosphere of harmonious life by utilizing public space as a space for dialogue⁹.

Music can also harmonize relations between cultures and religious communities. Indonesia, a country with many traditional identities, often closely links music to the culture and identity of a society. In crisis situations, preserving and saving cultural heritage through music can help people maintain their identity. By incorporating music into efforts to alleviate humanitarian crises, we can foster an atmosphere that aids in the rehabilitation and reconstruction of impacted communities, based on the numerous tangible observations about music's role in scientific advancement.

Therefore, this study examines the "Menyatu dalam Harmoni" performance activity, an interfaith artistic collaboration that aims to enforce religious

⁵ Iskandar Zulkarnain, *Hubungan Antar Komunitas Agama Di Indonesia: Masalah Dan Penanganannya*, 2016

⁶ Izak Yohan and Matriks Lattu, "Orality And Interreligious Relationships: The Role Of Collective Memory In Christian-Muslim Engagements In Maluku, Indonesia" (Berkeley, 2015).

⁷ Priti Chaudhari, "Inter-Religious Dialogue As A Way To Peace Building," *International Education and Research Journal*, 2016; Zulkarnain, *Hubungan Antar Komunitas Agama Di Indonesia: Masalah Dan Penanganannya*.

⁸ Ali Mursyid Azisi et al., "Recontextualizing Interfaith Dialogue as an Implementation of Religious Moderation in the Modern Era: A Study of the Online-Based Inclusive Movement," *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan* 8, no. 1 (May 2023): 83 ; Khadijah Mohd and Khambali @ Hambali, "Dialogue of Life: An Experience in Leeds Community," in *Journal of Usuluddin*, vol. 41 (n.d.), www.sedos.org/English/dev.

⁹ Kadri, "Harmoni Komunikasi Lintas Agama Berbasis Ekonomi Dan Ritual: Studi Fenomenologi Pada Komunitas Muslim Dan Hindu Di Desa Lingsar, Kabupaten Lombok Barat," *Komunitas: Jurnal Pengembangan Masyarakat Islam* 13, no. 1 (2022).

moderation, particularly in Manado. If we refer to previous research, there is still a lot of discussion about the use of music for teaching activities in the discourse of music education. That is why this research focuses on studying the optimization of music performances as a form of religious harmony in humanitarian mitigation efforts. However, the challenge lies in utilizing music to alleviate the humanitarian crisis in Manado, particularly at IAIN Manado. The Christian perspective views music as spiritual and essential, while the Islamic perspective views it as a form of entertainment. Then, to what extent can optimizing musical ensembles serve as a communication medium for creating opportunities for individuals and interfaith groups to interact, collaborate, and learn through music performances?

B. Research Methods

This research aims to deeply understand the role of the music performance "Menyatu dalam Harmoni," a collaboration between the Manado State Christian Institute of Religion and the Manado State Islamic Institute of Religion, in nurturing religious harmony thru the strengthening of religious moderation values. Using a qualitative approach with a descriptive case study method, the research focuses on the direct experiences of the participants and beneficiaries of this activity^{10 11}. The subjects of the research include the event organizers, performers (musicians, music ensembles), the audience present, and representatives from interfaith communities.

To obtain data, we used the guidelines from Robinson (2014)¹² namely thru semi-structured interviews with the event organizers, musicians, religious leaders, and the audience. Participatory observation to document the dynamics of interfaith interactions during the event, as well as a documentation study of publication materials, song scripts, and performance recordings. The selection of informants was conducted purposively, considering their active involvement in the activities and the relevance of their experiences to the research focus¹³.

Data analysis was conducted thematically to identify patterns or codes and also the meanings contained in the participants' experiences¹⁴. The focus of the analysis is directed toward three key aspects. (1) interfaith collaboration as a means to build mutual trust, (2) artistic expression as a message of tolerance capable of conveying humanitarian values without religious barriers, (3) a sense of togetherness in diversity born from collective involvement in musical spaces.

¹⁰ John W Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches 4th Edition*, in *Legal and Criminological Psychology*, 4th ed. (New York: SAGE Publications, Inc, 2014).

¹¹ Johnny Ibrahim, *Teori Dan Metodologi Penelitian Hukum Normatif* (Malang: Bayumedia, 2006), <https://lib.ui.ac.id>.

¹² Robinson, O. C. (2014). Sampling in Interview-Based Qualitative Research: A Theoretical and Practical Guide. *Qualitative Research in Psychology*, 11(1), 25– 41.

¹³ Steve Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing*: JRN 25, no. 8 (December 2020): 652,

¹⁴ Christou, P. A. (2022). How to use thematic analysis in qualitative research. *Journal of Qualitative Research in Tourism*, 3(2), 79–95. <https://doi.org/10.4337/JQRT.2023.0006>

Preliminary findings indicate that music, when positioned as a medium for interfaith communication, can function beyond its role as entertainment to become an instrument of social transformation, creating spaces for dialog, strengthening empathy among communities, and making tangible contributions to mitigating potential humanitarian crises in multicultural societies.

C. Results and Discussion

1. Result

1.1 Humanitarian Crises

Humanitarian crises are more than just violence or threats to safety and security. Often, this is viewed as an emergency that requires a rapid response to protect lives and restore order. However, humanitarian crises actually encompass a paradigm shift in thinking, both from academic and institutional perspectives, which requires us to consider more complex social and political factors in their handling¹⁵.

Humanitarian crises involve social and political dynamics that are much broader than emergency responses to violence. The structural nature and complexity of this crisis require a more holistic approach, which not only focuses on violence or security but also on a deep understanding of its vulnerabilities, including the impacts caused by natural disasters, armed conflicts, and forced migration^{16,17}. This line of thinking requires us to design more precise strategies to address the ever-evolving challenges posed by extreme weather and social upheaval.

The importance of humanitarian principles in facing this crisis is immense. Principles such as the protection of life, alleviation of suffering, independence, impartiality, and neutrality play a crucial role in ensuring that humanitarian aid is distributed based on need, without being influenced by political or military considerations. This forms the basis for maintaining the integrity of humanitarian efforts that can mitigate the adverse impacts of the crisis¹⁸.

In this context, the response to humanitarian crises exacerbated by climate change becomes increasingly crucial. In addition to natural disasters, climate change increases social and global health uncertainties, which require more attention to vulnerability and effective aid distribution. The importance of mental health support

¹⁵ Dennis Dijkzeul and Diana Griesinger, "Ambivalent Humanitarian Crises and Complex Emergencies," Oxford Research Encyclopedia of Politics, ahead of print, Oxford University Press, August 27, 2020.

¹⁶ Erin Mccandless, *Critical Evolutions in the Peacebuilding-Development Praxis Nexus: Crisis and Complexity, Synergy and Transformation*, 2021.

¹⁷ D. Hilhorst, *Disaster, Conflict and Society in Crisis*, 2013.

¹⁸ Labbé, J., & Daudin, P. (2015). Applying the humanitarian principles: Reflecting on the experience of the International Committee of the Red Cross. *Revue Internationale de La Croix-Rouge*, 97(897–898), 183–210.; Rysaback-Smith, H. (2015). History and Principles of Humanitarian Action. *Turkish Journal of Emergency Medicine*, 15, 5–7.

and the ability to adapt to emerging challenges are increasingly recognized in mitigating the impact of this crisis¹⁹.

One dimension that is often overlooked in humanitarian crises is their impact on women. This crisis exacerbates existing gender inequality, as women often face greater social and legal vulnerabilities. Therefore, a more inclusive mindset based on gender justice is urgently needed to mitigate the losses caused by this inequality. Addressing the root causes of gender inequality can help mitigate broader humanitarian impacts in the future²⁰.

1.2 Religious Communities And Educational Institutions Can Increase Resilience And Mitigate Humanitarian Crises.

Religious communities and educational institutions play a significant role in enhancing resilience and alleviating humanitarian crises. Religious and cultural education, as an important instrument in shaping character and tolerance, can mitigate radicalization conflicts and build unity within society, which plays a role in reducing violence and extremism²¹. In addition, local religious communities, through their social roles, not only provide physical assistance but also emotional and psychological support, strengthening social resilience in the face of humanitarian crises²².

Religious institutions, with their extensive networks, contribute to every phase of disaster management, from mitigation to recovery. In addition to providing direct assistance, this institution can also connect the community with relevant parties, disseminate important information, and offer much-needed moral support during times of crisis²³. In the context of Indonesia, Islamic religious education can be empowered to curb radicalization by instilling moderate life values, teaching tolerance, and strengthening positive attitudes toward diversity²⁴.

¹⁹ Paolo Cianconi et al., "Human Responses and Adaptation in a Changing Climate: A Framework Integrating Biological, Psychological, and Behavioural Aspects," *Life* 11, no. 9 (September 2021); Katie Hayes et al., "Climate Change and Mental Health: Risks, Impacts and Priority Actions," *International Journal of Mental Health Systems* 12 (2018): 28.

²⁰ Nair, T. (2020). Gender, humanitarian emergencies and security. *The Gender and Security Agenda*, 176–195. ; Ni Aolain, F. D. (2010). Women, Vulnerability, and Humanitarian Emergencies. *Michigan Journal of Gender & Law*.

²¹ Joakim, E. P., & White, R. S. (2015). Exploring the Impact of Religious Beliefs, Leadership, and Networks on Response and Recovery of Disaster-affected Populations: A Case Study from Indonesia. *Journal of Contemporary Religion*, 30(2), 193–212.

²² Ager, J., Fiddian-Qasmiyeh, E., & Ager, A. (2015). Local faith communities and the promotion of resilience in contexts of humanitarian crisis. *Journal of Refugee Studies*, 28(2), 202–221.

²³ Sheikhi, R. A., Seyedin, H., Qanizadeh, G., & Jahangiri, K. (2020). Role of Religious Institutions in Disaster Risk Management: A Systematic Review. *Disaster Medicine and Public Health Preparedness*, 15(2), 239–254.

²⁴ Arifin, S. (2016). Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education. *Indonesian Journal of Islam and Muslim Societies*, 6(1), 93–126.

Furthermore, the diversity of religions and the values of nationalism taught in educational institutions also contribute to the creation of interfaith hospitality. This education fosters a sense of unity and equality among Muslim students, which is crucial in facing the challenges of humanitarian crises with an inclusive and empathetic approach²⁵. Therefore, religious communities and educational institutions play a key role in strengthening social resilience, reducing the impact of crises, and promoting community recovery more effectively.

1.3 Music Performance as a Platform for Dialogue

Musical performances have a unique power as a universal language that transcends verbal, cultural, and geographical boundaries²⁶. In the context of a humanitarian crisis, music serves as a bridge connecting people from diverse backgrounds, creating an authentic space for non-verbal dialog. When someone enjoys a performance, differences in language, tradition, or beliefs can be set aside. This collective experience, built on the harmony of melody and rhythm, becomes the foundation for social cohesion and mutual understanding. Thru music, stories of suffering, hope, and resilience can be communicated deeply, sparking emotional bonds and empathy that transcend the barriers of identity²⁷.

More than just entertainment, music performances create a collective experience that can evoke empathy. When individuals gather in one space to enjoy music, they share the same emotions, energy, and moments. This feeling of unity fosters the awareness that despite our differences, we are all part of the same human race²⁸. In post-conflict or post-disaster situations, musical performances can be a powerful tool for social healing and reconciliation²⁹. It allows individuals to process trauma together, celebrate resilience, and envision a more peaceful future. Music, therefore, not only voices suffering but also becomes a voice of hope and unity³⁰.

History has shown how music and musicians have become effective supporting instruments for humanitarian purposes. Charity concerts, protest songs, and music festivals are used to raise public awareness and funds for victims of war,

²⁵ Rahman, F. (2022). Keramahan Terhadap Sesama yang Berbeda Agama di Kalangan Mahasiswa Kampus Bela Negara. *Dialog*, 45(1), 13–28.

²⁶ Lestari, D. T. (2020). Membangun Harmoni Sosial Melalui Musik dalam Ekspresi Budaya Orang Basudara di Maluku. *Panggung*, 30(3).

²⁷ Schiavio, A., Van Der Schyff, D., Gande, A., & Kruse-Weber, S. (2019). Negotiating individuality and collectivity in community music. A qualitative case study. *Psychology of Music*, 47(5), 706–721.

²⁸ Marsh, K. (2019). Music as dialogic space in the promotion of peace, empathy and social inclusion. *International Journal of Community Music*, 12(3), 301–316. 1

²⁹ Hintjens, H., & Ubaldo, R. (2020). *Peace Review A Journal of Social Justice Music, Violence, and Peace-Building*.

³⁰ Dieckmann, S., & Davidson, J. W. (2019). Peace, empathy and conciliation through music. In *International Journal of Community Music* (Vol. 12, Issue 3, pp. 293– 299). Intellect Ltd.; Montero-Diaz, F., & Wood, A. (2021). Music and sound in times of violence, displacement and conflict. *Ethnomusicology Forum*, 30(2), 181–184.

hunger, or natural disasters. Musicians often use their platforms to highlight overlooked humanitarian issues, giving a voice to those who do not have the opportunity to be heard. By turning the stage into a pulpit, they encourage the audience not only to empathize but also to take action³¹. Therefore, musical performances are catalysts that transform collective emotions into tangible humanitarian actions, proving that art plays an important role in driving positive social change

In addition, interfaith music activities provide a space for dialog that can unite differences. Musical activities can also unite differing views among institutions and individuals. The increasingly evolving function of music in interdisciplinary studies has the ability to unite people from various cultures and religions. People often experience deep trauma and stress, and the unique ability of music to convey and absorb emotions reinforces this. The sociology of music shows that music can act as a channel for emotional expression, providing a safe way to cope with feelings and traumatic experiences³².

In times of crisis, music can serve as a medium that builds solidarity and togetherness among affected individuals. Charity concerts, music festivals, or similar activities can certainly create spaces for cultural exchange and enhance a sense of unity. The development of music also contributes to its function as an escape from harsh realities and provides much-needed entertainment. Amid humanitarian activities, when people may face difficulties and loss, music can serve as a means to temporarily divert attention from the problems at hand and provide relief³³.

Even music studies on mitigating humanitarian crises in the realm of education through music can be conducted through music education activities and community empowerment³⁴. Music programs aimed at engaging communities affected by crises can provide them with opportunities to learn new skills, build self-confidence, and create jobs in the field of music. There are several studies that show that music can have a positive impact on the process of physical and mental healing. Music therapy, whether individual or group, can help individuals who have

³¹ Hidayatullah, R. (2020). Kreativitas Dalam Pendidikan Musik: Berpikir Divergen Dan Konvergen Creativity In Music Education: Thinking Divergent And Convergent. *Musikolastika : Jurnal Pertunjukan & Pendidikan Musik*, 2(1) ; Susilo, R. D. (2020). Musik Sebagai Aksi Sosial COVID 19.

³² Setiawan, A. (2015). *Fungsi Musik Dalam Proses Hipnoterapi Arnold Meka Di Jaten* Karanganyar. ISI Surakarta.

³³ Savitri, W., Fidayanti, N., & Subiyanto, P. (2016). Terapi Musik Dan Tingkat Kecemasan Pasien Preoperasi. *Media Ilmu Kesehatan*, 5(1), 1-6.

³⁴ Abiogu, G. C., Mbaji, I. N., & Adeogun, A. O. (2015). Music Education and Youth Empowerment: A Conceptual Clarification. *Open Journal of Philosophy*, 05(01), ; Ermawati, E., Atoillah, M., & Anggraeni, Y. (2022). Pemberdayaan Masyarakat Melalui Kesenian Musik Patrol Dalam Upaya Meningkatkan Budaya Lokal Tradisional Desa Klanting. *Progress Conference*, 5(1), 41-47.

experienced trauma recover more quickly and reduce levels of anxiety and depression³⁵.

Interfaith dialog and cooperation can effectively build religious harmony in Indonesia's diverse society³⁶. It has been proven in several regions of Indonesia that human harmony can be strengthened thru the arts and culture of the archipelago. Like music (karawitan) that reflects the interaction and unity of various instruments. Music is the result of the interaction of various elements forming a unity and harmony. Then, local music in Maluku can contribute to building social harmony and peace among communities. The approach of creative diplomacy thru music as an effort to realize peace and harmony within the community³⁷.

1.4 The Role of Musical Performances in Mitigating Conflicts over Differences in Religious Views

Until now, music was still just a means of entertainment. The study of music education still primarily focuses on the didactic aspect of music's position and use in the learning process. Music research has developed in line with the rapid scientific interdisciplinarity of music education, which has so far had a hybrid scope³⁸. Music has the potential to enhance social intelligence. In the field of music sociology research, a thinking-based approach to music education learning encourages students to develop divergent ideas and find convergent solutions. This research examines creativity as a thinking tool in music education. Through dynamic thinking activities, creativity enhances the quality of music learning.

The author employs a research concept that differs slightly from music, aiming to serve as a tool for uniting diverse viewpoints. This entails not only executing the role of performing arts activities but also facilitating a relaxed dialogue with a musical soundscape accompaniment. This process involves interfaith organizations such as the PP GMKI Coordinator for Region X North Sulawesi-Gorontalo, the Chairman of PD KMHDI North Sulawesi, the General Chair of PMII Manado Branch, the General Chair of DPD IMM North Sulawesi, the Chair of 2 Dhammadipa Foundations of North Sulawesi, and music academics from IAKN

³⁵ Raharjo, E. (2011). Musik Sebagai Media Terapi. *Harmonia: Journal of Arts Research and Education*, 8(3). <https://doi.org/10.15294/harmonia.v8i3.772>

³⁶ Kaha, S. C. (2020). Dialog Sebagai Kesadaran Relasional Antar Agama: Respons Teologis Atas Pudarnya Semangat Toleransi Kristen-Islam Di Indonesia. *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja*, 4(2), 132–148.

³⁷ Ikhwan, N., Program, N. I., Karawitan, S. S., & Karawitan, J. (n.d.). *Kerukunan Hidup Seni Budaya Nusantara*. ; Kurniawan, A. (2013). *Membangun Semangat Keharmonisan Kmembangkan Semangat Keharmonisan Kerukunan Umat Beragama Di Indonesia*erukunan Umat Beragama Di Indonesia. ; Lestari, D. T. (2020). Membangun Harmoni Sosial Melalui Musik dalam Ekspresi Budaya Orang Basudara di Maluku. *Panggung*, 30(3).

³⁸ Hidayatullah, R. (2020). Kreativitas Dalam Pendidikan Musik: Berpikir Divergen Dan Konvergen Creativity In Music Education: Thinking Divergent And Convergent. *Musikolastika : Jurnal Pertunjukan & Pendidikan Musik*, 2(1).

Manado and IAIN Manado. The "Menyatu dalam Harmoni" theme guides the series of religious moderation dialogues. The Religious Moderation event on June 19, 2023, demonstrated how diversity in North Sulawesi plays a crucial role as a catalyst for uniting different viewpoints through music and fostering diversity through music performance.

Organizing these activities offers a variety of interesting treats, ranging from opening ceremony packaging and dialogues to performing arts performances, which provide a unique experience for the audience members who attend these events. Despite the evident tendencies in each speaker's different paradigms during the dialogue session, the harmonious soundscape music accompanying it naturally fosters relaxation and creates a distinct atmosphere from the general dialogue space.

The author employs a research concept that differs slightly from music, aiming to serve as a tool for uniting diverse viewpoints. This entails not only executing the role of performing arts activities but also facilitating a relaxed dialogue with a musical soundscape accompaniment. This process involves interfaith organizations such as the PP GMKI Coordinator for Region X North Sulawesi-Gorontalo, the Chairman of PD KMHDI North Sulawesi, the General Chair of PMII Manado Branch, the General Chair of DPD IMM North Sulawesi, the Chair of 2 Dhammadipa Foundations of North Sulawesi, and music academics from IAKN Manado and IAIN Manado. The "Menyatu dalam Harmoni" theme guides the series of religious moderation dialogues. The Religious Moderation event on June 19, 2023, demonstrated how diversity in North Sulawesi plays a crucial role as a catalyst for uniting different viewpoints through music and fostering diversity through music performances³⁹.

Organizing these activities offers a variety of interesting treats, ranging from opening ceremony packaging and dialogues to performing arts performances, which provide a unique experience for the audience members who attend these events. Despite the evident tendencies in each speaker's different paradigms during the dialogue session, the harmonious soundscape music accompanying it naturally fosters relaxation and creates a distinct atmosphere from the general dialogue space⁴⁰.

³⁹ Rokot, A. (2023, June 21). *Kolaborasi Seni IAKN - IAIN Rawat Moderasi Beragama di Manado*. Manado Post.

⁴⁰ Wakil Rektor III IAIN Manado, 20 June 2023



Picture 1: Documentation of IAKN Manado and IAIN Manado Moderation Poses (Berehme, 2023)

Meanwhile, the implementation of discussion activities and musical performances under the title "Menyatu dalam Harmoni" represents a creative expression rooted in critical thinking from music academics within IAKN Manado, specifically from the Church Music Education study program and the Church Music Study Program. Every year, IAKN Manado conducts the "Menyatu dalam Harmoni" activity, marking its second year at the IAIN Manado campus. This activity serves as a symbol of religious moderation, requiring not only discourse but also practical application. In January 2023, the Governor's House of North Sulawesi successfully hosted the first activity, "Painting Sounds in the Anomalies of Life," emphasizing the importance of religious moderation in daily life.

The IAKN Manado activities took place at IAIN Manado, despite the initial assumptions posing both advantages and disadvantages. Secondly, the musical performance presentation showcased a variety of musical pieces, including spiritual music with Islamic and Christian themes, as well as a selection of musical works centered around the theme of religious moderation. After leaders engaged in a discussion about young people's commitment to promoting religious moderation and its practical implementation, the activity successfully demonstrated how music can serve as a tool to unite diversity. One of the musical works that can be used as an approach to optimizing religious life is "Opo Empung Raraateme Kai," or "God Have Mercy on Us." "Opo Empung Raraateme Kai" is a musical composition that describes humans' spiritual journey in the context of religious moderation and arrogance toward their religious views. This composition employs the Ternary Form (ABC) format, utilizing scales such as G Major and D Major, along with a variety of sukat and tempo variations, to portray an emotional and spiritual journey. The first part, theme A, describes the arrogance of humans, who tend to justify their own religious views while ignoring the views of other religions. The second part, theme B, represents the human spiritual journey from awareness of one's limitations to humbling oneself and asking for forgiveness from God, who has various names in various beliefs. The use of the D major scale and the time signature variations express this understanding process, including the use of Minahasa in the expression

"Opo Empung Raraateme Kai" as a request for forgiveness from God. The third part, theme C, reaches the peak of the human spiritual journey. The tempo shifts from adagio to maestoso, accompanied by music brimming with debate and human arrogance towards religious truth. Despite their occasional awareness and requests for forgiveness, the song concludes with a final prayer, symbolizing the hope for God's forgiveness despite humanity's frequent mistakes. Overall, this work depicts the emotional and spiritual journey of humans, from pride in religious views to awareness of one's limitations and hope for God's forgiveness. His music is a reflection of a spiritual journey that raises awareness of the importance of humility and asking for forgiveness before God⁴¹.

1.5 Collaboration between individuals and institutions is crucial to creating harmony

We can define harmony as a form of harmony, conformity, balance, and justice that offers everyone a sense of security, peace, and prosperity. Harmony is also defined as the ability and desire to live together in peace and tranquility, as well as the process of becoming compatible or suitable after previous incompatibility. A process and time are required to achieve such harmony, along with ongoing discussions aimed at fostering openness, acceptance, and respect among fellow religious believers based on love. Of course, we must put the implementation of a harmonious life into practice through collaborative activities. The Faculty of Christian Education, IAKN Manado, and the Faculty of Tarbiyah, IAIN Manado, collaborated on academic and non-academic matters, which proved to be fruitful. This collaboration preceded the implementation of the music performances entitled *Uniting in Harmony*. One of the points of collaboration is to socialize and disseminate the religious moderation program to the community in each faculty. In this particular activity, the Ministry of Religion initiated the implementation of issues related to religious moderation, with the aim of influencing social and external stakeholders⁴².

After the musical performance, the Ministry of Religion invited researchers from various religions to discuss and enrich their understanding of religious moderation from various perspectives, reinforcing the activity's purpose. Also emphasized by Dr. Ambo Baba, M.Ag that activities like this should continue to be carried out. This was expressed as a form of appreciation for the realization of collaboration between institutions and is always desired. Because IAIN Manado also operates a multicultural campus, this type of musical activity is considered a form of implementation. That through music messages related to religious moderation can also be conveyed through music, not just entertainment but there are messages of religious moderation that can be heard through music that can reach all

⁴¹ Mc Arthur (Composer of the work "Opo Empung Raraateme Kai")

⁴² Erwin Sianturi, Project Director *Menyatu dalam Harmoni*

audiences. It is evident that Manado is a worthy symbol of religious harmony. It is hoped that this activity will not be the last, but this is an initial activity which in the future can continue to be carried out involving all students from every study program⁴³.

Likewise, individuals who are open to other individuals' religions in order to realize activities that reflect the reality of life with mutual respect. Among the existing activities, the first performance showcased a duet collaboration between IAIN Manado and IAKN Manado students, featuring the song "Unity." The song serves as a melodic backdrop for the interaction between instructors and learners. Fellow students from IAIN Manado serve as the Master of Ceremony, guiding the activities.



Picture 2: Documentation of IAKN Manado and IAIN Manado Collaboration (Berehme, 2023)

1.6 Optimizing Musical Performance for Mitigating the Humanitarian Crisis

Many humanitarian crises stem from misunderstandings and the impact of low social status. Individuals initially react to a viewpoint based on their emotions and subsequently apply logical reasoning. On the other hand, people who spontaneously convey immeasurable ideas frequently trigger humanitarian crises, as do natural disasters. This underscores the necessity for global solidarity through the organization of unique and sustainable activities aimed at providing solutions to humanitarian issues⁴⁴.

Policy changes, peace commitment agreements, diplomacy, and communication education don't always solve humanitarian problems. Various forms of resolution have brought the conflict between Israel and Palestine to the forefront, yet it persists. Given this situation, we, along with Anna, believe that Indonesia, a pluralistic nation, can play a unique role in finding a solution. Moreover, Indonesia has many tribes, races, cultures, and artistic traditions. The benefits of

⁴³ Wakil Rektor III IAIN Manado

⁴⁴ Salsabila, A. K., & Aswar, H. (2023). Analisis Peran Medecins Sans Frontieres Terhadap Krisis Kemanusiaan Di Suriah Melalui Pendekatan Prinsip Kemanusiaan. *Hasanuddin Journal of International Affairs*, 3(2).

pluralism should at least contribute to preventing radical views that have the potential to cause humanitarian conflict through artistic and social activities.



Picture 3: Documentation of Interfaith Moderation Discussions (Berehme, 2023)

The influence of art on religion is immense. Artists, for example, often use art as a medium to express their beliefs and values, creating works of art such as paintings, sculptures, or architecture. Furthermore, today's musical arts have a profound transformative power and frequently serve as a tool for reflection and meditation⁴⁵. For example, Zen painting in Japan or Islamic calligraphy can represent spiritual meanings. Indeed, an interdisciplinary scientific perspective has extensively employed art, particularly music, as a tool for hypnotherapy. During the learning process, you can use music to increase your desire to learn⁴⁶. In addition, Savitri's⁴⁷ interdisciplinary music research demonstrates that surgical patients can use music as an instrument to lower their anxiety levels. In general, listening to music during surgery provides a relaxing experience and reduces tension in surgical patients.

In fact, within the IAIN Manado Muslim campus, it is still rare to carry out activities in the nature of performances or musical arts performances, let alone large-scale ones such as those carried out by IAKN Manado yesterday at IAIN Manado. However, beyond the confines of the campus, particularly in the city of Manado, individuals are accustomed to and experience a sense of security when engaging in music performances and interfaith dialogues of this nature. What's critical is that the activity's objectives are sound and have garnered approval from the local authorities. Similarly, the IAIN Manado campus serves as the venue for implementation⁴⁸. If there is a problem, it indicates that each individual's

⁴⁵ Nizam, M. H. Z. (2023). Presentasi Diri Manusia Silver di Jakarta: Sebuah Fenomena Antara Seni dan Pengamen. *Urban: Jurnal Seni Urban*, 6(2), 179–194.

⁴⁶ Ritter, S. M., & Ferguson, S. (2017). Happy creativity: Listening to happy music facilitates divergent thinking. *PLOS ONE*, 12(9),

⁴⁷ Savitri, W., Fidayanti, N., & Subiyanto, P. (2016). Terapi Musik Dan Tingkat Kecemasan Pasien Preoperasi. *Media Ilmu Kesehatan*, 5(1), 1–6.

⁴⁸ Wakil Dekan 3 FTIK IAIN Manado

perspective on music and interfaith dialogue is flawed. Despite Marx's assertion that groups cause potential conflict, it remains undeniable that each individual possesses a unique perspective. Moreover, this perspective, coupled with high feelings of egoism, can cause conflict between groups. However, it is crucial to resolve any conflict that arises. Organizing musical performances requires a more comprehensive approach to ensure that the message effectively reaches all groups.

The majority of IAIN Manado campus residents have no trouble organizing the interfaith music performance and dialogue activities that will take place at IAIN Manado. However, a plural life in Indonesia is a necessity that no one can deny, and this great nation must express gratitude for this gift of diversity. According to history, Indonesia has succeeded in protecting various religions, although there are advantages and disadvantages. Conflict can arise from differences in viewpoints, cultures, interests, and even musical tastes, especially when inter-religious dialogues, often a result of social change, temper these differences. Thus, many developing countries have actively pursued the transformational development of music science through activities like musical arts performances and inter-religious dialogues. However, it's undeniable that this perspective on music science and knowledge in Indonesia remains limited. The pursuit of profit through commercialization closely links entertainment, performances, and other activities⁴⁹.

2. Discussion

Seeing the humanitarian crisis phenomenon that has occurred recently, there have been many responses from various cross-disciplinary disciplines providing contributions both in thought and social practice, but these are limited to tweets on social media and raising the practice of street social activities. Despite the evident tendencies in each speaker's different paradigms during the dialogue session, the harmonious soundscape music accompanying it naturally fosters relaxation and creates a distinct atmosphere from the general dialogue space.

We can define harmony as a form of harmony, conformity, balance, and justice that offers everyone a sense of security, peace, and prosperity. Harmony is also defined as the ability and desire to live together in peace and tranquility, as well as the process of becoming compatible or suitable after previous incompatibility. A process and time are required to achieve such harmony, along with ongoing discussions aimed at fostering openness, acceptance, and respect among fellow religious believers based on love. Of course, we must put the implementation of a harmonious life into practice through collaborative activities.

It was emphasized by Dr. Ambo Baba, M.Ag that activities like this should continue to be carried out. This was expressed as a form of appreciation for the

⁴⁹ Febriyando. (2021). Optimalisasi Seni dan Budaya dalam Mitigasi Teror dan Radikalisme. Al-Ulum, 21

realization of collaboration between institutions and is always desired. Because IAIN Manado also operates a multicultural campus, this type of musical activity is considered a form of implementation. That through music messages related to religious moderation can also be conveyed through music, not just entertainment but there are messages of religious moderation that can be heard through music that can reach all audiences. It is evident that Manado is a worthy symbol of religious harmony. It is hoped that this activity will not be the last, but this is an initial activity which in the future can continue to be carried out involving all students from every study program.

Many humanitarian crises stem from misunderstandings and the impact of low social status. Individuals initially react to a viewpoint based on their emotions and subsequently apply logical reasoning. On the other hand, people who spontaneously convey immeasurable ideas frequently trigger humanitarian crises, as do natural disasters. This underscores the necessity for global solidarity through the organization of unique and sustainable activities aimed at providing solutions to humanitarian issues. Policy changes, peace commitment agreements, diplomacy, and communication education don't always solve humanitarian problems. Various forms of resolution have brought the conflict between Israel and Palestine to the forefront, yet it persists. Given this situation, we, along with Anna, believe that Indonesia, a pluralistic nation, can play a unique role in finding a solution. Moreover, Indonesia has many tribes, races, cultures, and artistic traditions. The benefits of pluralism should at least contribute to preventing radical views that have the potential to cause humanitarian conflict through artistic and social activities.

The influence of art on religion is immense. Artists, for example, often use art as a medium to express their beliefs and values, creating works of art such as paintings, sculptures, or architecture. Furthermore, today's musical arts have a profound transformative power and frequently serve as a tool for reflection and meditation. For example, Zen painting in Japan or Islamic calligraphy can represent spiritual meanings. Indeed, an interdisciplinary scientific perspective has extensively employed art, particularly music, as a tool for hypnotherapy. During the learning process, you can use music to increase your desire to learn. In addition, Savitri's interdisciplinary music research demonstrates that surgical patients can use music as an instrument to lower their anxiety levels. In general, listening to music during surgery provides a relaxing experience and reduces tension in surgical patients.

In fact, within the IAIN Manado Muslim campus, it is still rare to carry out activities in the nature of performances or musical arts performances, let alone large-scale ones such as those carried out by IAKN Manado yesterday at IAIN Manado. However, beyond the confines of the campus, particularly in the city of Manado, individuals are accustomed to and experience a sense of security when engaging in musical activities and interfaith dialogues of this nature. What's critical

is that the activity's objectives are sound and have garnered approval from the local authorities. Similarly, the IAIN Manado campus serves as the venue for implementation. If there is a problem, it indicates that each individual's perspective on music and interfaith dialogue is flawed. Despite Marx's assertion that groups cause potential conflict, it remains undeniable that each individual possesses a unique perspective. Moreover, this perspective, coupled with high feelings of egoism, can cause conflict between groups. However, it is crucial to resolve any conflict that arises. Organizing music performances requires a more comprehensive approach to ensure that the message effectively reaches all groups.

The majority of IAIN Manado campus residents have no trouble organizing the interfaith music performance and dialogue activities that will take place at IAIN Manado. However, a plural life in Indonesia is a necessity that no one can deny, and this great nation must express gratitude for this gift of diversity. According to history, Indonesia has succeeded in protecting various religions, although there are advantages and disadvantages. Conflict can arise from differences in viewpoints, cultures, interests, and even musical tastes, especially when inter-religious dialogues, often a result of social change, temper these differences. Thus, many developing countries have actively pursued the transformational development of music science through activities like musical arts performances and inter-religious dialogues. However, it's undeniable that this perspective on music science and knowledge in Indonesia remains limited. The pursuit of profit through commercialization closely links entertainment, performances, and other activities.

D. Conclusion

This study presents a novel perspective on the use of music performances to mitigate humanitarian crises, highlighting the interfaith collaboration between the Manado State Christian Institute of Religion and the Manado State Islamic Institute of Religion through the "Menyatu dalam Harmoni" event. The article demonstrates that music functions not only as entertainment but also as a medium for interfaith communication that strengthens understanding, strengthens empathy, and creates a space for dialogue between religious communities. The event illustrates that music can transcend religious identity boundaries and act as an effective bridge for promoting tolerance amid humanitarian crises.

This study's main findings include the idea that music performance may be a social space that builds trust and empathy between people and makes everyone more aware of how important it is for different faiths to work together. Music has also been shown to be a beneficial way to provide safe spaces for social and emotional healing while sending messages of peace and tolerance. The study also stresses how important religious and educational institutions are for making society

stronger and less likely to become radicalized by teaching people the ideals of religious moderation.

This study adds a lot to what we know about how musical performances can be used to promote social peace in nations with many different cultures. This arts-based approach has a lot of promise for lowering tensions between communities and improving harmony between religions.

References

- Abiogu, G. C., Mbaji, I. N., & Adeogun, A. O. (2015). Music Education and Youth Empowerment: A Conceptual Clarification. *Open Journal of Philosophy*, 05(01), 117–122. <https://doi.org/10.4236/OJPP.2015.51013>
- Ager, J., Fiddian-Qasmiyeh, E., & Ager, A. (2015). Local faith communities and the promotion of resilience in contexts of humanitarian crisis. *Journal of Refugee Studies*, 28(2), 202–221. <https://doi.org/10.1093/JRS/FEV001>
- Alam, Masnur. *Harmony In Religious And Cultural Diversity, Case Study Of Sungai Penuh City Society*. 2016.
- Arifin, S. (2016). Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education. *Indonesian Journal of Islam and Muslim Societies*, 6(1), 93–126. <https://doi.org/10.18326/IJIMS.V6I1.93-126>
- Azisi, Ali Mursyid, Kunawi Basyir, Mohammad Najihuddin, Shofiatul Karimah, and Ummu Hani Assyifa. "Recontextualizing Interfaith Dialogue as an Implementation of Religious Moderation in the Modern Era: A Study of the Online-Based Inclusive Movement." *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan* 8, no. 1 (May 2023): 83. <https://doi.org/10.29240/jf.v8i1.7461>.
- Burkle, F. M. (2010). Future Humanitarian Crises: Challenges for Practice, Policy, and Public Health. *Prehospital and Disaster Medicine*, 25(3), 191–198. <https://doi.org/10.1017/S1049023X00007998>
- Campbell, Steve, Melanie Greenwood, Sarah Prior, Toniele Shearer, Kerrie Walkem, Sarah Young, Danielle Bywaters, and Kim Walker. "Purposive Sampling: Complex or Simple? Research Case Examples." *Journal of Research in Nursing: JRN* 25, no. 8 (December 2020): 652. <https://doi.org/10.1177/1744987120927206>.
- Chaudhari, Priti. "Inter-Religious Dialogue As A Way To Peace Building." *International Education and Research Journal*, 2016.
- Christou, P. A. (2022). How to use thematic analysis in qualitative research. *Journal of Qualitative Research in Tourism*, 3(2), 79–95. <https://doi.org/10.4337/JQRT.2023.0006>
- Cianconi, Paolo, Batul Hanife, Francesco Grillo, Kai Zhang, and Luigi Janiri. "Human Responses and Adaptation in a Changing Climate: A Framework Integrating Biological, Psychological, and Behavioural Aspects." *Life* 11, no. 9 (September 2021). <https://doi.org/10.3390/life11090895>.
- Creswell, John W. *Research Design: Qualitative, Quantitative and Mixed Methods Approaches 4th Edition*. In *Legal and Criminological Psychology*, 4th ed. New York: SAGE Publications, Inc, 2014.
- Dijkzeul, Dennis, and Diana Griesinger. "Ambivalent Humanitarian Crises and Complex Emergencies." *Oxford Research Encyclopedia of Politics*, ahead of print, Oxford University Press, August 27, 2020. <https://doi.org/10.1093/ACREFORE/9780190228637.013.1606>.

- Ermawati, E., Atoillah, M., & Anggraeni, Y. (2022). Pemberdayaan Masyarakat Melalui Kesenian Musik Patrol Dalam Upaya Meningkatkan Budaya Lokal Tradisional Desa Klanting. *Progress Conference*, 5(1), 41–47. <http://proceedings.itbwigalumajang.ac.id/index.php/progress/article/view/432>
- Fauzi, Agus. "Agama, Pancasila Dan Konflik Sosial Di Indonesia." *E-Journal Lentera Hukum* 4, no. 2 (August 2017): 122. <https://doi.org/10.19184/ejlh.v4i2.5295>.
- Febriyando. (2021). Optimalisasi Seni dan Budaya dalam Mitigasi Teror dan Radikalisme. *Al-Ulum*, 21(2). <https://doi.org/10.30603/au.v21i2.2393>
- Gabiam, N. (2016). Humanitarianism, Development, and Security in the 21st Century: Lessons from the Syrian Refugee Crisis. *International Journal of Middle East Studies*, 48(2), 382–386. <https://doi.org/10.1017/S0020743816000131>
- Hayes, Katie, G Blashki, J Wiseman, S Burke, and L Reifels. "Climate Change and Mental Health: Risks, Impacts and Priority Actions." *International Journal of Mental Health Systems* 12 (2018): 28. <https://doi.org/10.1186/s13033-018-0210-6>.
- Hidayatullah, R. (2020). Kreativitas Dalam Pendidikan Musik: Berpikir Divergen Dan Konvergen Creativity In Music Education: Thinking Divergent And Convergent. *Musikolastika : Jurnal Pertunjukan & Pendidikan Musik*, 2(1). <https://doi.org/10.7592/musikolastika.v2i1.32>
- Hilhorst, D. (2013). *Disaster, Conflict and Society in Crisis*.
- Hintjens, H., & Ubaldo, R. (2020). Peace Review A Journal of Social Justice Music, Violence, and Peace-Building. <https://doi.org/10.1080/10402659.2020.1735163>.
- Hutabarat, F. (2023). Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society. *European Journal of Theology and Philosophy*, 3. <https://doi.org/10.24018/ejtheology.2023.3.6.125>
- Ibrahim, J. (2006). *Teori dan metodologi penelitian hukum normatif*. Bayumedia. <https://lib.ui.ac.id>
- Ikhwan, N., Program, N. I., Karawitan, S. S., & Karawitan, J. (n.d.). *Kerukunan Hidup Seni Budaya Nusantara*.
- Joakim, E. P., & White, R. S. (2015). Exploring the Impact of Religious Beliefs, Leadership, and Networks on Response and Recovery of Disaster-affected Populations: A Case Study from Indonesia. *Journal of Contemporary Religion*, 30(2), 193–212. <https://doi.org/10.1080/13537903.2015.1025538>
- Kadri. (2022). Harmoni Komunikasi Lintas Agama Berbasis Ekonomi Dan Ritual: Studi Fenomenologi Pada Komunitas Muslim Dan Hindu Di Desa Lingsar, Kabupaten Lombok Barat. *Komunitas: Jurnal Pengembangan Masyarakat Islam*, 13(1). <https://doi.org/10.20414/komunitas.v13i1.5355>
- Kaha, S. C. (2020). Dialog Sebagai Kesadaran Relasional Antar Agama: Respons Teologis Atas Pudarnya Semangat Toleransi Kristen-Islam Di Indonesia. *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja*, 4(2), 132–148. <https://doi.org/10.37368/ja.v4i2.165>
- King, R. R. (2016). Music, Peacebuilding, and Interfaith Dialogue: Transformative Bridges in Muslim–Christian Relations. *International Bulletin of Mission Research*, 40(3), 202–217. <https://doi.org/10.1177/2396939316636884>
- Kurniawan, A. (2013). *MEMBANGUN SEMANGAT KEHARMONISAN KMEMBANGUN SEMANGAT KEHARMONISAN KERUKUNAN UMAT BERAGAMA DI INDONESIA* AERUKUNAN UMAT BERAGAMA DI INDONESIA.
- Labbé, J., & Daudin, P. (2015). Applying the humanitarian principles: Reflecting on the experience of the International Committee of the Red Cross. *Revue Internationale de La Croix-Rouge*, 97(897–898), 183–210. <https://doi.org/10.1017/S1816383115000715>
- Latief, J. A., R. I. Khaldun, and T. H. B. Tahawa. *Multicultural And Harmony Education To Overcome Conflict In Indonesia*. 2020.

- Lestari, D. T. (2020). Membangun Harmoni Sosial Melalui Musik dalam Ekspresi Budaya Orang Basudara di Maluku. *Panggung*, 30(3). <https://doi.org/10.26742/PANGGUNG.V30I3.126>
- Marsh, K. (2019). Music as dialogic space in the promotion of peace, empathy and social inclusion. *International Journal of Community Music*, 12(3), 301–316. https://doi.org/10.1386/IJCM_00002_1
- Mccandless, Erin. *Critical Evolutions in the Peacebuilding-Development Praxis Nexus: Crisis and Complexity, Synergy and Transformation*. 2021. <https://doi.org/10.1177/15423166211017832>.
- Mohd, Khadijah, and Khambali @ Hambali. "Dialogue of Life: An Experience in Leeds Community." In *Journal of Usuluddin*, vol. 41. n.d. www.sedos.org/English/dev.
- Syamsurijal. "Sisi Gelap Toleransi Beragama Di Sulawesi Utara Menyingkap Problem Kerukunan Beragama Di Bolaang Mongondow, Bolaang Mongondow Utara Dan Kotamobagu." *Al-Qalam* 18, no. 1 (2012).
- Montero-Diaz, F., & Wood, A. (2021). Music and sound in times of violence, displacement and conflict. *Ethnomusicology Forum*, 30(2), 181–184. <https://doi.org/10.1080/17411912.2021.1953795>
- Nair, T. (2020). Gender, humanitarian emergencies and security. *The Gender and Security Agenda*, 176–195. <https://doi.org/10.4324/9781003030232-9>
- Ni Aolain, F. D. (2010). Women, Vulnerability, and Humanitarian Emergencies. *Michigan Journal of Gender & Law*. <https://doi.org/10.2139/SSRN.1611818>
- Nizam, M. H. Z. (2023). Presentasi Diri Manusia Silver di Jakarta: Sebuah Fenomena Antara Seni dan Pengamen. *Urban: Jurnal Seni Urban*, 6(2), 179–194. <https://doi.org/10.52969/jsu.v6i2.71>
- Raharjo, E. (2011). Musik Sebagai Media Terapi. *Harmonia: Journal of Arts Research and Education*, 8(3). <https://doi.org/10.15294/harmonia.v8i3.772>
- Rahman, F. (2022). Keramahan Terhadap Sesama yang Berbeda Agama di Kalangan Mahasiswa Kampus Bela Negara. *Dialog*, 45(1), 13–28. <https://doi.org/10.47655/DIALOG.V45I1.583>
- Ritter, S. M., & Ferguson, S. (2017). Happy creativity: Listening to happy music facilitates divergent thinking. *PLOS ONE*, 12(9), e0182210. <https://doi.org/10.1371/journal.pone.0182210>
- Robinson, O. C. (2014). Sampling in Interview-Based Qualitative Research: A Theoretical and Practical Guide. *Qualitative Research in Psychology*, 11(1), 25–41. <https://doi.org/10.1080/14780887.2013.801543>
- Rokot, A. (2023, june 21). *Kolaborasi Seni IAKN - IAIN Rawat Moderasi Beragama di Manado*. Manado Post. <https://manadopost.jawapos.com/publika/283642067/kolaborasi-seni-iakn-iajn-rawat-moderasi-beragama-di-manado>
- Rysaback-Smith, H. (2015). History and Principles of Humanitarian Action. *Turkish Journal of Emergency Medicine*, 15, 5–7. <https://doi.org/10.5505/1304.7361.2015.52207>
- Salsabila, A. K., & Aswar, H. (2023). Analisis Peran Medecins Sans Frontieres Terhadap Krisis Kemanusiaan Di Suriah Melalui Pendekatan Prinsip Kemanusiaan. *Hasanuddin Journal of International Affairs*, 3(2).
- Savitri, W., Fidayanti, N., & Subiyanto, P. (2016). Terapi Musik Dan Tingkat Kecemasan Pasien Preoperasi. *Media Ilmu Kesehatan*, 5(1), 1–6. <https://doi.org/10.30989/MIK.V5I1.44>
- Schiavio, A., Van Der Schyff, D., Gande, A., & Kruse-Weber, S. (2019). Negotiating individuality and collectivity in community music. A qualitative case study. *Psychology of Music*, 47(5), 706–721. <https://doi.org/10.1177/0305735618775806>
- Setiawan, A. (2015). *Fungsi Musik Dalam Proses Hipnoterapi Arnold Meka Di Jaten Karanganyar*. ISI Surakarta.

- Sheikhi, R. A., Seyedin, H., Qanizadeh, G., & Jahangiri, K. (2020). Role of Religious Institutions in Disaster Risk Management: A Systematic Review. *Disaster Medicine and Public Health Preparedness*, 15(2), 239–254. <https://doi.org/10.1017/DMP.2019.145>
- Susilo, R. D. (2020). *Musik Sebagai Aksi Sosial COVID 19*.
- Syamsurijal. (2012). Sisi Gelap Toleransi Beragama Di Sulawesi Utara Menyingkap Problem Kerukunan Beragama Di Bolaang Mongondow, Bolaang Mongondow Utara Dan Kotamobagu. *Al-Qalam*, 18(1).
- Tasya. "Konflik Palestina-Israel Kembali Memanas, Indonesia Konsisten Dukung Palestina - Universitas Gadjah Mada." Liputan Universitas Gadjah Mada, October 16, 2023.
- Tim BBC News Indonesia. "Bentrok Antarormas Pembawa Bendera Israel Dan Palestina Di Bitung, Kedua Pihak Sepakat Akhiri Konflik Dan 'Menolak Provokasi.'" BBC News Indonesia, November 29, 2023.
- Tim detikcom. "Seruan Jaga Perdamaian Usai Bentrok Pecah Di Bitung." Detiknesws, November 27, 2023.
- Yohan, Izak, and Matriks Lattu. "Orality And Interreligious Relationships: The Role Of Collective Memory In Christian-Muslim Engagements In Maluku, Indonesia." Berkeley, 2015.
- Zulkarnain, Iskandar. *Hubungan Antar Komunitas Agama Di Indonesia: Masalah Dan Penanganannya*. 2016. <https://doi.org/10.22212/KAJIAN.V16I4.540>.