



Madinah.JSI by IAI TABAH is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Submitted	Accepted	Published
28 March 2026	17 May 2026	17 June 2026
DOI; https://doi.org/10.58518/madinah.v13i1.4710		

LOCAL RELIGIOUS INCLUSIVISM AND THE ROLE OF STATE-DRIVEN LITERACY IN RESISTING TRANSNATIONAL IDEOLOGIES: A STUDY OF KINGKING, TUBAN

Aries Hamidah

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Email: arieshamidah@uinsa.ac.id

Moh Fiqih Firdaus

Institut Agama Islam Tarbiyatut Tholabah, Lamonga, Indonesia

Email: fiqih@iai-tabah.ac.id

Wardatul Karomah

Institut Agama Islam Tarbiyatut Tholabah, Lamongan, Indonesia

Email: waradatulkaromah@iai-tabah.ac.id

ABSTRACT: This study highlights the significance of inclusive religious literacy and practice in addressing the penetration of transnational ideologies in Indonesia. Focusing on the community of Kingking, Tuban, it examines how Muslim-Christian harmony has been sustained through the strength of local culture and community-based moral authority. Conceptually, the research integrates Homi K. Bhabha's theory of cultural hybridity, Michel Foucault's notion of power relations, and Axel Honneth's concept of mutual recognition to explain the social dynamics underlying religious inclusivity. Employing a qualitative-descriptive approach, data were collected through field observations, in-depth interviews, and the analysis of historical documents. The findings reveal that local religious identity is shaped by cultural hybridity and reciprocal recognition between communities. Critical religious literacy and the active roles of kyai and pastors contribute to social resilience against exclusive ideologies. The study concludes that Tuban's model of local inclusivism may serve as a national paradigm for strengthening religious moderation and postcolonial pluralism.

Keywords: Inclusivism, Religious Literacy, Cultural Hybridity, Transnational Ideology, Kingking Tuban

ABSTRAK: Penelitian ini menyoroti pentingnya literasi dan praktik keberagamaan inklusif dalam menghadapi penetrasi ideologi transnasional di Indonesia. Berfokus pada masyarakat



Kingking, Tuban, studi ini menelaah bagaimana harmoni Muslim–Kristen dapat bertahan melalui kekuatan budaya lokal dan otoritas moral berbasis komunitas. Secara konseptual, penelitian ini menggabungkan teori hibriditas Homi K. Bhabha, relasi kuasa Michel Foucault, dan pengakuan timbal balik Axel Honneth untuk menjelaskan dinamika sosial yang melandasi inklusivitas keagamaan. Dengan menggunakan pendekatan kualitatif-deskriptif, data diperoleh melalui observasi lapangan, wawancara mendalam, dan telaah dokumen historis. Hasil menunjukkan bahwa identitas keagamaan masyarakat terbentuk melalui hibriditas budaya dan relasi pengakuan yang saling memperkuat antarumat. Literasi keagamaan kritis dan peran aktif kiai serta pendeta berkontribusi pada ketahanan sosial terhadap ideologi eksklusif. Temuan ini menegaskan bahwa model inklusivitas lokal Tuban dapat dijadikan paradigma nasional dalam memperkuat moderasi beragama dan pluralisme pascakolonial

Kata Kunci: *Inklusivisme, Literasi Keagamaan, Hibriditas Budaya, Ideologi Transnasional, Kingking Tuban*

INTRODUCTION

The development of digital globalization in the last two decades has presented new challenges for heterogeneous societies in Indonesia, especially in maintaining social cohesion and stability of relations between religious groups.¹ The openness of the flow of information through social media allows various transnational ideologies to enter and interact directly with the local identity of the community. In the Indonesian context, this phenomenon is not only related to the expansion of global popular culture, but also to the penetration of transnational religious beliefs that often bring an orientation of purification, exclusivism, and delegitimization to local Islamic practices.² Several national surveys show an increase in religious conservatism in the digital space, especially among urban and semi-urban Muslim youth.³ This situation shows that globalization does not always result in social openness, but can also lead to the fragmentation of religious identity in a pluralistic society. Therefore, the issue of socio-religious resilience has become increasingly important in the contemporary study of Indonesian Muslim society.

In response to these challenges, the Indonesian government has developed various national narratives through religious moderation programs, digital literacy, multicultural education, and strengthening diversity values. These programs aim to strengthen people's resilience to the spread of intolerance, radicalism, and

¹ Luqman Al Hakim, Muhorib Alhilali, and Galih Prasetio, "Radicalism and the Challenge of Indonesian Religion in the Reform Era," no. xx (n.d.).

² H H Al-Rasyid, H Juhannis, and S Hanafi, "Hollier Than Thou: The Contestation Of Islamic Theology In The Indonesian Users Of Social Media," *European Journal for Philosophy of Religion* 15, no. 2 (2023): 314–329.

³ Agency for Research and Development and Training of the Ministry of Religion, *Religious Moderation* (Ministry of Religion of the Republic of Indonesia, n.d.).



transnational ideology based on religion.⁴ However, the implementation of state policies often faces challenges because local communities have different historical experiences, social traditions, and value systems. In some cases, state policies are only understood as formalistic administrative projects without producing real social transformation at the grassroots level. On the other hand, there are also local communities that are able to integrate state values with local religious traditions to produce more inclusive religious patterns.⁵ This condition shows that the effectiveness of state-based literacy is greatly influenced by the ability of people to negotiate global values, national policies, and local identities simultaneously.

Research on religious moderation in Indonesia in recent years has shown considerable attention to the importance of maintaining social cohesion in a multicultural society amid the challenges of digital globalization and the increasing spread of transnational ideologies. The study conducted by Choirul Amri emphasized that religious moderation is understood as a just, non-extreme religious attitude, and is a state strategy in maintaining the integrity of the nation through strengthening interfaith human values.⁶ Meanwhile, research by Dedi Wahyudi and Novita Kurniasih shows that the digital space has become a new arena for the spread of conflict and social fragmentation, so that religious moderation literacy is seen as a form of "millennial jihad" in presenting an inclusive face of Islam in the digital era.⁷ On the other hand, Pribadyo Prakoso's study shows that the practice of religious moderation in the local Christian community has been realized through daily social life even though it is not yet fully understood conceptually.⁸ The research by Choirul Muna and Puji Lestari emphasizes the importance of integrating religion and cultural insight as a strategy to strengthen tolerance in the midst of a pluralistic society and the era of digital disruption.⁹ In general, these studies show that religious moderation, digital literacy, and strengthening local culture are seen as important instruments in maintaining social harmony in Indonesian society.

However, previous studies still tend to discuss religious moderation in normative frameworks, state policies, digital spaces, and cultural strengthening separately. To date, there has been little research that specifically examines how local religious inclusivism interacts with state-based literacy in shaping social resistance to transnational ideologies at the grassroots community level. In addition, most previous studies have focused more on educational institutions, digital spaces, or

⁴ Husnul Hidayah, Andi Rosa, and Sultan Maulana Hasanuddin, "Transnational Islamic Movements In Indonesia" *Profetika: Journal of Islamic Studies* 25, no. 1 (2024): 55–66.

⁵ Muhammad Nur, "Revitalizing the Local Wisdom Culture of Mappanre Tasi in Building Religious" *Pusaka: Journal of Religious Treasures* 10, no. 2 (2022): 363–376.

⁶ Chairul Amri, "Religious Moderation from the Perspective of Religions in Indonesia Living Islam", *Journal of Islamic Discourses, Master of Aqidah and Islamic Philosophy Study Program* 4, no. 2 (2021).

⁷ Dedi Wahyudi, "Religious Moderation Literacy as Reactualization" *Moderatio: Journal of Religious Moderation* 01, no. 1 (2021): 1–20.

⁸ Pribadyo Prakosa, "Religious Moderation: The Praxis of Harmony Between Religious Communities" *Scientific Journal of Religiosity Entity Humanity (JIREH)* 4 (2022): 45–55.

⁹ Choirul Muna and Puji Lestari, "AL-AFKAR : Journal for Islamic Studies Strengthening Religion and Cultural Insight as an Effort to Foster the Spirit of Religious Moderation" 6, no. 1 (2023): 236–252.



formal religious communities, so the social experiences of heterogeneous communities in semi-urban areas such as Kingking, Tuban, have not received adequate attention. In fact, local communities have their own social and historical mechanisms in maintaining social cohesion, especially through religious traditions that are inherited from generation to generation in the daily lives of plural communities.

In the context of this study, the Kingking community in Tuban Regency is an interesting case because it has a relatively inclusive socio-religious character in a heterogeneous society. The region is inhabited by Muslim and Christian communities who coexist in daily social relations without experiencing significant open conflict in recent decades. In addition, the Kingking people have a historical connection with the Sunan Bonang da'wah tradition which emphasizes a cultural approach in the spread of Islam in the northern coastal area of Java. This tradition not only shapes the religious pattern of society, but also gives birth to a social-religious literacy system based on respect for differences in identities. Interestingly, in the midst of the increasing flow of transnational ideology through digital media, the Kingking community still maintains a relatively stable and inclusive pattern of social interaction.

This research departs from the assumption that resistance to transnational ideologies is not always manifested through open conflict, formal rejection, or religious political movements. Instead, resistance can take place through everyday social practices, patterns of cross-identity interactions, and historically inherited local religious literacy systems in society. In the context of Kingking, the values of local inclusivism appear to be not only maintained as a cultural tradition, but also negotiated with the narrative of religious moderation developed by the state. This situation shows that local communities have the ability to adapt state policies according to their own social experiences and community needs.

Based on the case study above, this study aims to analyze how local religious inclusivism in Kingking society interacts with state-based literacy in building resistance to transnational ideologies. In particular, this study seeks to answer several main questions, namely: how the Kingking people interpret religious inclusivity in daily social life; how religious moderation literacy and narrative programs are negotiated in local contexts; and why the people of Kingking are still able to maintain social cohesion in the midst of the increasing penetration of transnational ideologies through digital media. This research is expected to contribute to the development of studies on local Islam, religious moderation, and social resilience of plural communities in Indonesia. In addition, this research also seeks to expand academic discussions on the relationship between countries, local cultures, and people's resistance to global ideological change at the grassroots level

METHOD

This study uses a qualitative approach with a case study design to analyze the



interaction between local religious inclusivism and state-based moderation literacy in dealing with transnational ideologies in the community of Kingking, Tuban. The case study approach was chosen because the research focuses on a single social community that has a heterogeneous character and inclusive religious traditions that have developed historically in the lives of coastal communities of Java.¹⁰ The research was conducted in the Kingking area, Tuban Regency, because this area shows a relatively harmonious pattern of social relations between the Muslim and Christian communities amid the increasing flow of digital globalization and the penetration of transnational ideologies. The research participants involved 14 informants consisting of two representatives of the Ministry of Religion of Tuban City, one figure of the Tuban City Religious Harmony Forum (FKUB), three Islamic religious leaders, one Christian religious leader, four Muslim citizens, and three Christians in the Kingking community. Informants were selected using purposive sampling techniques based on active involvement in socio-religious activities of the community, experience of interfaith interaction, understanding of local traditions, and knowledge of the dynamics of religious moderation and socio-religious changes in the Kingking region. In addition, the snowball sampling technique was used to obtain additional informants who were considered to have relevant information about the practice of religious inclusivism and the community's response to the influence of transnational ideologies.

Data collection was carried out through in-depth interviews, participatory observations, and documentation studies during the research process. Semi-structured interviews were used to explore informants' views on interreligious relations, religious moderation practices, the influence of transnational ideologies, and the role of religious literacy in people's social lives. The interview guidelines were prepared based on the focus of the research which included three main aspects, namely the meaning of religious inclusivism in daily life, public negotiation against the narrative of state-based religious moderation, and forms of social resistance to the penetration of transnational ideologies through digital media. Observations were made on the socio-religious activities of the community, daily interactions between citizens, and forms of interfaith cooperation in various local activities. Meanwhile, the documentation study was carried out through a search of local archives, documents of religious moderation programs, social media, and various written sources related to the religious dynamics of the Kingking community. In this study, the researcher plays the role of the main instrument that is directly involved in the process of collecting and interpreting field data. To reduce the subjectivity of the research, the researcher used reflective notes during the observation and interview process to maintain consistency of interpretation of the social experiences of the people studied.

Data analysis is carried out using thematic analysis techniques through several stages, namely data transcription, coding process, thematic grouping, interpretation

¹⁰ Cheryl N. Poth John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (Los Angeles: SAGE Publications Inc., 2016).



of social meaning, and drawing conclusions based on patterns found in the field. The analysis focused on the relationship between local religious traditions, social inclusivity practices, and religious moderation literacy in building community resistance to transnational ideologies. To maintain the credibility of the research, the researcher applied source triangulation, triangulation techniques, and member checking by comparing the results of interviews, observations, and documentation on an ongoing basis. In addition, discussions with fellow researchers were conducted to strengthen the consistency of the analysis and minimize interpretation bias. This study also pays attention to the ethical aspects of research through the provision of informed consent to all participants before the interview is conducted, while the identity of the informant is disguised using pseudonyms to maintain privacy and confidentiality of data during the research process.

RESULTS AND DISCUSS

Practice of Harmony and Interfaith Social Traditions in Kingking

The results of the study show that the life of the Kingking community is built on social relations that are inclusive and lasted for generations. Harmony between religious communities does not arise through formal rules or government intervention, but grows from social habits inherited in daily life. Muslim, Christian, and Catholic communities live side by side in the same environment and establish relatively fluid social relations. The practice of helping each other in celebrations, deaths, community service, and the construction of public facilities is an important part of community social interaction. In field observations, researchers found that interfaith engagement took place naturally without the presence of social restrictions based on religious identity. This kind of relationship pattern forms a collective awareness that diversity is not a threat, but a part of social life that must be maintained together as the foundation of the harmony of the Kingking society. Gus Mad explained that the Kingking people have been accustomed to living together since ancient times without questioning their respective religious identities. He stated:

“Di sini dari dulu masyarakat sudah terbiasa hidup bersama. Muslim, Kristen, Katolik saling bantu kalau ada kegiatan kampung atau hajatan.”¹¹

The findings of the study also show that the practice of harmony in Kingking does not stop at symbolic social relationships, but is manifested in various economic, cultural, and daily life activities of the community. Residents of various religions are actively involved in village social activities regardless of their respective religious backgrounds. In some local cultural activities, such as syawalan and earth alms, the community is present as part of the same social community. Researchers found that interfaith participation in such activities has become a widely accepted collective habit. This kind of social interaction strengthens mutual trust between groups and

¹¹ GM, “Wawancara,” 2 Agustus 2025.



builds relatively stable social solidarity. In addition, interfaith relations also have a practical impact on the economic life of the community because the social cooperation formed expands social networks and strengthens community cohesion in the daily life of the Kingking people. Father Immanuel Hasseno explained that the religious diversity in Kingking actually strengthens the social solidarity of the community. According to him:

“Keragaman di sini tidak menjadi penghalang. Justru semua warga saling mendukung dalam kegiatan sosial maupun ekonomi.”¹²

Research observations show that the interfaith social space in Kingking is maintained through the tradition of mutual cooperation that is still strong in the community. The practice of mutual cooperation is not only carried out in the construction of public facilities, but also in religious and social activities of the community. Researchers found that non-Muslims helped build and expand the Baiturrahim Mosque, including the granting of some land from non-Muslim Chinese residents for the purpose of expanding the mosque. On the other hand, the Muslim community is also involved in helping the social activities carried out by the Christian community. This pattern of mutual relations shows that religious identity is not the main boundary in the social relations of the Kingking people. The gotong royong tradition serves as a social mechanism that brings together residents in a space of mutual interaction while strengthening collective awareness of the importance of maintaining harmonious relations in the midst of the religious and cultural diversity of the local community.

The Role of Islamic Education and Local Authorities in Maintaining Social Harmony

This study found that Islamic education in Kingking has an important role in shaping the moderate and inclusive attitude of society. The value of tolerance and respect for differences is taught through Islamic boarding schools, madrasas, and the example of religious leaders in daily social life. Education does not only take place in a formal space, but also through social and cultural practices of the community. Gus Mad explained that students are taught to respect people of different religions as part of Islamic morals. He said:

“Santri diajarkan menghormati siapa saja, termasuk tetangga yang berbeda agama. Itu bagian dari akhlak.”¹³

The same thing was also conveyed by Haji Faisol who assessed that the strength of Islamic education in Kingking lies in a moderate and open approach to the surrounding community. According to him:

“Pesantren di sini tidak mengajarkan santri untuk menjauh dari masyarakat. Justru diajarkan hidup bersama dan menjaga hubungan baik.”¹⁴

In addition to educational institutions, religious leaders and local governments also have a great influence in maintaining community harmony. The

¹² IH, “Wawancara,” 2 Agustus 2025.

¹³ GM, “Wawancara,” 2 Agustus 2025.

¹⁴ HF, “Wawancara,” 2 Agustus 2025.



results of the interviews show that village heads, religious leaders, and government officials routinely involve all community groups in social activities and village deliberations. Abdul Muin explained that social decisions in the Kingking environment are usually built through joint communication between the village government and religious leaders.

Field observations show that Islamic boarding schools, mosques, and churches not only function as places of worship, but also as spaces for social interaction between interfaith communities. Religious leaders play the role of mediators when social problems arise, as well as being moral role models in maintaining harmonious relations between communities. The example of religious figures such as Kyai Zubaidi is also still remembered by the public as a figure who maintains good relations with non-Muslim residents.¹⁵

The results of this study show that social harmony in Kingking is maintained through a combination of moderate Islamic education, local social traditions, and inclusive leadership of religious leaders.

The Challenge of Harmony in the Digital Era and the Entry of Exclusive Ideologies

Although the Kingking people have a strong tradition of harmony, the research found new challenges in the form of the entry of exclusive ideologies through digital media and transnational networks. Several participants expressed concern about the spread of intolerance narratives that are increasingly accessible to the younger generation through social media.

Hery Muharwanto explained that exclusive religious ideology has the potential to disrupt the pattern of social relations that have been built in Kingking. He stated:

“Paham yang menolak keberagaman mulai masuk melalui media sosial. Kalau tidak diantisipasi bisa merusak harmoni masyarakat.”¹⁶

Similar concerns were also conveyed by Father Immanuel Hasseno who assessed that people need to have the ability to sort information so that they are not easily provoked by intolerant content in the digital space. According to him:

“Sekarang tantangannya bukan hanya di lingkungan nyata, tetapi juga di media sosial. Masyarakat harus lebih kritis menerima informasi.”¹⁷

Some religious leaders also said that the younger generation began to be exposed to narratives that questioned local traditions such as tahlilan, haul, and syawalan. However, the majority of the Kingking people still maintain the social and cultural traditions inherited from previous generations. The practice of mutual cooperation, social dialogue, and interfaith involvement in community activities is still ongoing as part of local identity.

The results of observations show that the Kingking community tends to respond to these challenges through strengthening religious moderation education, interfaith dialogue, and strengthening local social traditions. Islamic boarding schools and community leaders actively instill the values of *tasamuh*, *ukhuwah*, and

¹⁵ Researcher, "Field Observation," August 5, 2025.

¹⁶ HM, "Wawancara," 7 Agustus 2025.

¹⁷ IH, "Wawancara."



respect for diversity as an effort to maintain social cohesion in the midst of social changes and information technology developments.

Local Hybridity as the Basis of Inclusivity and Resistance to Exclusive Ideologies

The relationship between the Muslim and Christian communities in Tuban is the result of a social construction formed through a long historical process full of interactions, cultural negotiations, and intergroup compromises. Since the time of Wali Songo, especially through Sunan Bonang's cultural da'wah, Tuban has been known as an area that is open to religious plurality.¹⁸ The da'wah strategy that integrates Islamic values with local culture gave birth to a tradition of tolerance that continues to live on today. The traces of this heritage are evident in Kingking Village, where the Baiturrakhim Mosque and the Church of the Lord Jesus the Savior stand side by side and even share walls, while around it stands the Az-Zubaidiyah Islamic Boarding School as a symbol of social inclusivity. This architectural manifestation is not only symbolic, but also marks a real practice of harmony: Muslims help build churches, while Christians are active in social activities driven by the Islamic community. All of this demonstrates the sustainability of the tradition of harmony that is deeply rooted in local history.

In addition to the symbol of religious buildings, the harmony is manifested in daily social practices. The post-Eid al-Fitr tradition of syawalan is a cross-faith celebration, where Christians attend and participate in a family atmosphere. On the contrary, Muslims support the celebration of Christmas through greetings, energy, and social solidarity. These social relations arise naturally through hereditary habits, not through formal agreements.¹⁹ Similarly, the commemoration of the Sunan Bonang haul is a space for all residents regardless of religion. This kind of tradition shows that cultural Islam in Tuban is open and functional as a medium of social integration.

The phenomenon can be read through Homi K. Bhabha's theory of hybridity, which views cultural identity as the result of a process of constant encounter and negotiation.²⁰ In the context of Kingking, the religious identity of the community is fluid and dynamic, formed from the encounter between Islam, Christianity, and local culture. Interfaith mutual cooperation in the construction of places of worship and joint ritual celebrations creates what Bhabha calls a *symbolic space third space* that is born from interfaith interaction and produces a new collective identity that transcends formal religious boundaries.²¹ Thus, harmony in Tuban is not just passive

¹⁸ Warsini. "The Role of Wali Songo (Sunan Bonang) with Da'wah Media in the History of the Spread of Islam in Tuban, East Java." *ASANKA: Journal of Social Science and Education* 3.1 (2022): 23-45.

¹⁹ Idi Warsah, "The Relevance of Social Relations on Motivation of Religion in Considering Identity of Behavior in the Middle of Multi Religious People (Phenomenology Study in Suro Bali Village Kepahiang Bengkulu)" 34, no. 2 (2017): 149-177.

²⁰ H K Bhabha, *The Location of Culture, The Location of Culture* (Harvard University, United States: Taylor and Francis, 2012), <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84911120527&doi=10.4324%2F9780203820551&partnerID=40&md5=73bc4b1c34bc86eac42dcbdb3de784>.

²¹ Fikri Jurnal et al., "Religious Moderation in Indonesia ' s Plural Space : A Perspective Inspired by Homi K . Bhabha" (2025).



tolerance, but a form of social praxis that is active in building interfaith solidarity.

Tuban's historical roots as a "guardian earth" also play a role in shaping the collective awareness that diversity is an integral part of local identity.²² The existence of mosques and churches side by side creates a new space of social communication, where Muslim and Christian children grow up together, attend school in the same environment, and learn to understand each other from an early age. This pattern of life strengthens a solid social cohesion against outside influences. As a former international port since the Majapahit era, the people of Tuban have long been accustomed to interacting with various ethnicities and religions, so this cosmopolitan heritage is a strong foundation for contemporary tolerance in Kingking.

However, the presence of transnational ideologies brings new challenges. The currents of Salafism, Wahhabism, and Islamic revivalism that reject cultural syncretism are present through online da'wah and a global network that emphasizes the purification of teachings.²³ This ideology carries the rhetoric of certainty and authenticity of global Islamic identity which often clashes with the social reality of Tuban which is shaped by cultural Islam. The tension between these two religious styles is a form of discourse contestation which, in the framework of Michel Foucault, can be understood as a struggle for the *regime of truth*.²⁴ Each side seeks to define what is considered to be "true Islam".

Transnational Islam seeks to negate local Islam by accusing it of syncretism or heresy, while the people of Tuban interpret the Wali Songo tradition as an authentic expression of Islam. This fight is not only theological, but also a question of symbolic power. Through digital media and public da'wah, transnational groups are trying to take over the authority previously controlled by cultural Islam. In Foucault's perspective, this effort shows how power operates through discourse that governs the meaning of people's religious identities.

Despite this, local resistance to exclusive ideology remains strong. The tradition of Sunan Bonang haul, syawalan, and interfaith mutual cooperation became a form of symbolic resistance to the homogenization of values. The people of Tuban affirm their identity through active participation in common traditions as a form of cultural defense. On the other hand, kiai and priests play an important role as moral authorities who foster an inclusive religious narrative. In Foucault's terminology, they exercise a *micro-power* function of power that works at the local level to form a tolerant social consciousness. Through this symbolic authority, the people of Tuban were able to maintain social harmony despite facing ideological pressure from outside.

²² Y Sugahara, "Sunan Bonang's Teaching: Ethical Sufism in Sixteenth-Century Java," in *Verhandelingen van Het Koninklijk Instituut Voor Taal-, Land- En Volkenkunde*, vol. 316 (Brill Academic Publishers, 2023), 126-148.

²³ Ros Aiza, Mohd Mokhtar, and Che Zarrina, "Syncretism in the Traditional Customs of Islamic Communities" *Journal of Ushuluddin* 43 (2016): 69-90.

²⁴ Arif Syafiuddin and Islamic Studies Enthusiasts, "THE INFLUENCE OF POWER ON KNOWLEDGE (Understanding Michel Foucault's Power Relations Theory) Arif Syafiuddin Islamic Studies Enthusiast, Mojokerto" *Reflection: Journal of Islamic Philosophy and Thought* Vol. 18, No. 2 : 141-155.



Small groups influenced by transnational ideologies do tend to withdraw from joint social activities, but the majority of people still maintain an open pattern of interaction. Cultural Islam with its historical roots remains mainstream, while transnational Islam has only limited influence. The practice of interfaith harmony in Tuban also serves as a counter-narrative to exclusivism. The joint celebration between Muslims and Christians affirms that diversity is a strength, not a threat. In Bhabha's perspective,²⁵ this act creates a hybrid space that produces a new identity that is flexible and creative identity that rejects binary oppositions such as "authentic Islam" versus "local Islam".

The long history of pluralism in Tuban, from the colonial period to the present, has become social capital in the face of the penetration of exclusive ideology. Deep-rooted diversity makes people view differences as part of life together, not as a threat. This makes Tuban more resistant to the global homogenization process than religiously homogeneous areas. However, the globalization of information still poses challenges because it accelerates the entry of ideology without local authority filters. Therefore, strengthening inclusive religious literacy is important so that people are able to distinguish between teachings that bring peace and ideologies that trigger division.

By combining the thoughts of Foucault and Bhabha, Muslim-Christian relations in Tuban can be understood as a space for discourse contestation as well as an arena for the formation of new social identities. Cultural Islam emphasizes plurality and inclusivity, while transnational Islam seeks to uphold theological homogeneity. Interfaith practices such as syawalan and natalan together show how the people of Tuban have succeeded in creating a liquid social space that continues to be updated according to the changing times. This flexible collective identity is actually the main strength in the face of rigid and exclusive ideology.

Tuban's experience provides an important lesson for the study of interreligious relations in Indonesia: that harmony cannot survive without a real historical basis and social praxis; that global ideological challenges can only be faced through strengthening local culture and critical literacy; and that plurality is not just a social condition, but a form of consciousness that is constantly being negotiated. Thus, harmony in Tuban is an important model for how local communities can maintain inclusivity in the midst of ideological globalization.

The Role of Local Authorities in Constructing Religious Literacy and Moderation

The role of religious authorities in maintaining social harmony in Tuban is evident through the figures of kiai and priests who are respected inter-religion. These two figures have a strong moral position, not only because of their religious authority, but also because of the social contributions they make in society. In various situations, the kiai are often the main reference in resolving internal conflicts of Muslims and act as mediators when interreligious friction arises. Similarly, pastors

²⁵ Henry Louis Gates, *The Locat Ion of Culture*, n.d.



are often present as a calming figure who directs his congregation to maintain harmonious social relations with Muslim neighbors. Therefore, according to Gus Mad, kiai and pastors function not only as spiritual leaders, but also as social glue that ensures the sustainability of interfaith relationships in the Tuban community.²⁶

Harmony between religious communities in Tuban does not stop at the symbolic level, but is manifested in daily social life. The syawalan tradition that is held every time after Eid al-Fitr is a concrete form of interfaith interaction. In this tradition, Christians are present to congratulate and enjoy the atmosphere of togetherness. On the contrary, Muslims show similar solidarity during Christmas celebrations, both through moral support and involvement in keeping the celebrations safe. This pattern of mutually reinforcing relationships shows how religious authorities play an indirect role in guiding their respective people to actively participate in social spaces involving other religious groups. This kind of reciprocal relationship breeds mutual trust and strengthens the foundations of an inclusive society.²⁷

Kiai and priests cannot be separated from the religious institutions they lead. Islamic boarding schools in Tuban not only function as a center for Islamic learning, but also as a social laboratory that instills the values of tolerance and respect for differences. The church, on the other hand, not only plays a role as a place of worship, but also as a social institution that opens itself to community activities with Muslims. Likewise, mosques, which in their daily practice become a meeting space for interfaith residents, especially in social activities such as compensation for orphans and environmental community service. These religious institutions serve as a vehicle for social learning that normalizes interreligious relationships and strengthens cross-community solidarity.

The social functions of Islamic boarding schools, mosques, and churches show that religion in Tuban is open and participatory. The three institutions are a forum for the formation of social ethics that foster awareness of togetherness. Islamic boarding schools often emphasize the importance of respecting non-Muslim neighbors, while churches teach the value of brotherhood with Muslims. Through such practices, people understand that harmony is not just a pragmatic social strategy, but an integral part of the teachings of each other's faith. From this is born the collective awareness that diversity is a value that must be cared for together.

In the perspective of the confession theory put forward by Axel Honneth,²⁸ the relationship between the kiai and the priest can be understood as a form of mutual recognition that goes beyond the boundaries of the religious community. Honneth emphasized that social harmony can only be realized if there is *recognition* between individuals and groups. In the context of Tuban, this recognition is seen when the kiai respects the right of Christians to carry out their worship, and the priest

²⁶ Mad, "Interview."

²⁷ Windhi Wijaya and Aryanto Firnadi, "Jurnal Nyanadassana : Jurnal Penelitian Pendidikan, Sosial, Dan Keagamaan Implementasi Moderasi Beragama Dalam Membangun Kerukunan Umat Beragama JURNAL NYANADASSANA : JURNAL PENELITIAN" 2 (2023): 122-133.

²⁸ Axel Honneth, *The Struggle for Recognition* (Cambridge: The MIT Press, 1996).



recognizes the role of the pesantren as an important moral educational institution for the community. This mutual recognition relationship creates a sense of mutual respect that is the basis for social cohesion. This recognition is not just a formal tolerance, but a substantive appreciation that is lived and internalized in the practice of daily life.

A concrete example of such recognition can be seen when Christians participate in the commemoration of the Sunan Bonang haul, which is not seen as a threat to faith, but as a form of cultural solidarity.²⁹ On the other hand, the presence of Muslims in the celebration of Christmas is not considered a violation of religious teachings, but rather as a form of respect for the religious identity of Christians. This practice reflects a sincere and conscious mutual recognition, which shows that harmony in Tuban is built on collective consciousness, not on temporary social compromises.

Using Honneth's frame of mind, kiai and pastors can be understood as agents of recognition who instill inclusive values in their respective communities. Through preaching, teaching, and social activities, they shape public awareness that differences are a natural part of life that must be accepted and appreciated. When society internalizes these values, an attitude of mutual respect between individuals and groups is formed that strengthens the social order. Thus, religious authority figures in Tuban function double as spiritual leaders and social educators who form an inclusive and harmonious pattern of religion.³⁰

The whole dynamic shows that interreligious harmony in Tuban is not the result of a random situation, but the fruit of a long process of mutual recognition mediated by the local authorities. Kiai and pastors play a strategic role in directing the faithful not to stop at passive tolerance, but to develop active cooperation in social life. Islamic boarding schools, mosques, and churches become interaction spaces that continue to reproduce these values of recognition. Thus, it can be concluded that the basis of social harmony in Tuban lies in the success of its people in building sustainable relations of recognition through inclusive social practices, religious institutions, and moral leadership.

Local Hybridity as the Basis of Inclusivity and Resistance to Exclusive Ideologies

The concept of hybridity in Homi K. Bhabha's thought describes the process of cultural mixing that results in a new identity that is different from its original form, but still contains elements of both.³¹ In the context of Tuban Regency, hybridity is evident in the meeting between Islamic teachings and local traditions that have been rooted since the time of Sunan Bonang's da'wah. Traditions such as syawalan, natalan, and wali haul function not only as religious expressions, but also as cultural

²⁹ Father Immanuel Hasseno, "Interview."

³⁰ Michel Foucault, *Knowledge and Methods: The Important Works of Michel Foucault*, Paul Rabinow (ed), Terj. Arief (Yogyakarta: Jalasutra, 2009.), p. 5.

³¹ Bhabha, *The Location of Culture* (Ney York: Taylor and Francis, 1994).



practices that are fluid and open to interfaith participation. Through this kind of interaction, the Kinging people build a collective identity that cannot be rigidly categorized as "pure Islam" or "pure Christianity", but rather as the result of a historical fusion that represents a complex social reality. Hybridity functions as social capital that maintains inclusivity, as it is able to create a space for interfaith meetings without negating existing differences.

According to Bhabha, hybridity operates through what is called a *third space*, which is a symbolic space born from the interaction between two cultures that were originally opposite.³² In the social life of the Tuban people, this kind of space can be seen in the existence of mosques and churches that stand close to each other in Kinging Village. The physical presence of the two houses of worship not only symbolizes passive tolerance, but also forms a new social space where interfaith relationships become a natural part of daily life. The Muslim community helps in the construction of the church, while Christians actively participate in the religious activities of Muslims. This pattern of interaction shows that the *third space* is not just a theoretical construction, but a social reality that is alive and continuously maintained in Tuban, resulting in an inclusive identity that is difficult to shake by exclusive ideologies.³³

Bhabha asserts that hybridity is subversive because it challenges claims of cultural authenticity and purity of identity. This can be seen in the resistance of the Tuban people to transnational ideologies that reject local traditions and demand the purification of religious practices. By maintaining traditions such as the Sunan Bonang haul, the people of Tuban are actually rejecting the dominance of the narrative of "pure Islam" brought by transnational movements. This attitude reflects a form of cultural resistance that shows that identity is never singular, but is always formed through an ongoing negotiation process. Hybridity in this context is not a weak compromise, but rather a cultural strategy that allows society to maintain an inclusive social space in the midst of the current of global homogenization.

The concept of hybridity also explains how language, symbols, and social practices become means of identity formation. In the life of the Tuban people, local terms such as "guyub rukun" function as a symbol of togetherness that transcends religious boundaries. This phrase is used by both Muslims and Christians to describe the values of social cohesion and solidarity. Such symbols show that the religious identity of the community is not only born from the interpretation of religious texts, but also through social and cultural practices that are constantly reproduced in daily life. Local hybridity produces a new form of identity that is more adaptive and flexible, which cannot be reduced to rigid religious categories.

³² R K Al-Khalili and R A Baker, "'Hybrids' in the 'Third Space': A Post-Colonial Reading of Anthony Burgess's the Right to an Answer," *International Journal of Literary Humanities* 19, no. 2 (2021): 29-41, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85111551063&doi=10.18848%2F2327-7912%2FCGP%2FV19I02%2F29-41&partnerID=40&md5=ed0b0bed81362ef066ab368bb2efd303>.

³³ Muhammad Ansor, "' Being Like Other Faiths ': Jilbab And Hybrid Identities Of Christian Students In Aceh" *Jurnal Penamas* Vol. 29, No. 1 (2016): 11-29.



In Bhabha's frame of mind, hybridity is a never-ending process. This is in line with the social reality in Tuban, where the relationship between the Muslim and Christian communities is constantly renewed through continuous social interaction. The younger generation of both communities grew up together, attended school in the same place, and participated in similar social activities. Through such interactions, they are constantly recreating a shared social space that maintains the continuity of interfaith harmony. Hybridity in this context is a living and thriving cultural dynamic, not a relic of the past. The inclusive identity of the Tuban people is thus the result of an ongoing process of social negotiation, which enables them to remain resilient in the face of various forms of new ideologies.

Furthermore, Bhabha emphasized that hybridity opens up opportunities for the birth of new forms of power that are productive, not dominative.³⁴ In the context of Tuban, religious leaders such as kiai and priests use hybridity as symbolic capital to strengthen the narrative of religious moderation. They adapt religious teachings to the socio-cultural conditions of the community, resulting in a form of religion that is friendly to tradition. The power they exercise is not repressive, but grows from the community's recognition of the relevance of local traditions in their lives. Hybridity serves as a social strategy that allows the people of Tuban to maintain social cohesion in the midst of exclusive global ideological pressures.

According to Bhabha, the analysis of hybridity shows that the inclusivity of the Tuban society is not born from formal policies or just a discourse of tolerance, but is the result of a complex cultural process. The tradition of syawalan, natalan, wali haul, and gotong royong activities are tangible manifestations of the third social space that produces a liquid identity. It rejects the dichotomy between authentic Islam and syncretic Islam, and offers a more open and adaptive form of religiosity to change. Thus, hybridity functions not only as social capital, but also as an epistemological capital that provides the ability for people to reinterpret their identities in the midst of global dynamics. The case of Tuban is empirical evidence of how Bhabha's theory of hybridity finds its relevance in explaining the social mechanisms that maintain inclusivity and reject cultural homogenization.

Religious Literacy as a Strategy to Prevent Radical Ideology

The religious literacy program in Tuban Regency is developed through collaboration between the Ministry of Religious Affairs, educational institutions, and local religious organizations. The socialization of religious moderation organized by the Ministry of Religion is an important forum for teachers, extension workers, and community leaders to strengthen their understanding of diversity. In addition, Islamic boarding schools and churches in Tuban regularly hold interfaith dialogues involving the active participation of young Muslims and Christians. This effort forms a communication space that emphasizes openness and parallel interaction between

³⁴ Belo Tarran et al., "Islamic Dialectics in Local Culture: The Influence of Aluk Todolo and the Mission of Christianity on the Development of Islam and the Birth of Toraja Islam" *Islam Nusantara: Journal for the Study of Islamic History and Culture* 6, no. 1 (2025): 47-77.



communities. The use of digital media is also part of the religious literacy strategy in Tuban. Through platforms such as YouTube and Facebook, young kiai convey da'wah messages that are moderate and contextual with local culture. This multi-role approach shows that religious literacy in Tuban does not only take place in the formal realm, but also extends to the digital space in response to the flow of globalization and the penetration of radical ideologies.

One of the important characteristics of religious literacy in Tuban is its shift from just informative literacy to critical literacy. Critical literacy requires people to not only understand religious texts normatively, but also to be able to assess various religious discourses circulating in the public sphere. Through this process, people are encouraged to distinguish between religious teachings that spread peace and ideological narratives that lead to exclusivism and homogenization.³⁵ Discussion forums in Islamic boarding schools, interfaith studies in churches, and youth community dialogues are forums for strengthening this reflective awareness. The community is no longer a passive recipient of the teachings conveyed, but rather an active subject who has selective and analytical abilities towards religious discourse.

The main strength of critical literacy lies in its ability to confront the exclusive narratives propagated by transnational ideologies. Transnational movements usually use rhetoric of certainty and claims of a single truth that are difficult for ordinary people to refute. Through critical literacy, the people of Tuban learn to question the legitimacy of such claims and place local traditions in an equal position with global religious discourse. For example, religious practices such as the Sunan Bonang haul or tahlilan which are often labeled as heresy by transnational groups are actually understood by the people of Tuban as an authentic expression of cultural Islam. This critical approach allows society to reject homogenization without giving rise to open confrontation, making religious literacy not only an intellectual tool, but also a social protection mechanism from radical influences.

Furthermore, religious literacy plays a role as social capital that strengthens cohesion and solidarity between groups. A better understanding of the other party's religious traditions helps build mutual trust and empathy. The participation of Muslims in the celebration of Christmas and the involvement of Christians in the Syawalan event are concrete evidence that interfaith interaction in Tuban is not ceremonial, but the result of a literacy process that fosters awareness of mutual recognition. In the perspective of Axel Honneth's theory of recognition, this form of relationship reflects *mutual recognition* that strengthens social integration and broadens the ethical basis of the community. Thus, religious literacy in Tuban not only expands knowledge, but also instills moral values that strengthen collective awareness of the importance of togetherness in the midst of diversity.

The relevance of religious literacy as a social fortress can also be explained through the views of Ashraf and Hannam, who emphasize that religious literacy serves to foster awareness of diversity while strengthening people's capacity to

³⁵ Muslim Progresif, "The Contestation of Contemporary Islam: Conservative Islam versus Progressive Islam" *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* Vol. 23 No. 2 (2022).



confront exclusive ideologies.³⁶ In the context of Tuban, this literacy plays a role not only in understanding differences, but also in building a network of interfaith solidarity. By recognizing each other's religious teachings and traditions, Muslim and Christian societies view differences as social realities that deserve respect, not a threat to their identity. This kind of literacy functions as a social instrument that instills an inclusive and tolerant attitude. Even though transnational ideology spreads through social media, the people of Tuban are still able to maintain social stability and interfaith harmony.

Conceptually, religious literacy in Tuban can be understood to work through three main dimensions: educational, critical, and social. In the educational dimension, literacy functions to expand people's religious insights through dialogue, training, and socialization of moderation values. In the critical dimension, literacy strengthens people's ability to reject ideological discourses that are exclusive and intolerant. Meanwhile, in the social dimension, literacy plays a role in building a network of solidarity that becomes a fortress against the influence of radicalism. By integrating these three dimensions, religious literacy in Tuban functions not only as an instrument to maintain social harmony, but also as a cultural strategy in strengthening people's resilience to the penetration of transnational ideologies. This literacy model can be an example of praxis for other regions in Indonesia in managing religious diversity in the era of globalization

Cultural Islam vs. Transnational Islam: Discourse Contestation and Challenges

The tension between cultural Islam and transnational Islam in Tuban Regency reflects the clash of two religious paradigms rooted in different epistemological foundations. Cultural Islam is the result of the long evolution of Wali Songo's da'wah which integrates Islamic values with local wisdom and emphasizes the importance of social harmony. On the contrary, transnational Islam emerged as a product of the globalization of religious ideologies that carried the agenda of purification and homogenization. Salafi or Wahhabi movements seek to uphold a model of Islam that is considered pure by refusing to compromise on local cultural practices.³⁷ The tension between these two models is evident in the debate around traditional rituals such as wali haul, tahlilan, and syawalan which are often labeled as bid'ah by transnational groups. This phenomenon shows that the religious space in Tuban is an arena for discourse contestation, where various parties seek to fight for symbolic authority and social legitimacy over legitimate interpretations of Islam.

The presence of transnational ideology in Tuban is greatly influenced by the development of information technology. Social media is the main means of spreading exclusive da'wah that reaches the younger generation widely. Through video lectures, digital articles, and online forums, transnational Islamic narratives easily penetrate the private space of society. The challenge arises because this discourse is often delivered with theological arguments that seem authoritative, so it is difficult to be balanced by people who are used to the oral and praxis approach as

³⁶ Teaching Staff et al., "Transnational Islamic Movement: A Nomenclature, History and Its Influence in Indonesia" *Yupa: Historical Studies Journal* 1, no. 1 (2017): 1-14.

³⁷ Ibid.



inherited in cultural Islam. This difference in the medium of da'wah makes transnational Islam appear more modern and attractive to some young people. As a result, tensions arise at the family and community levels as young generations exposed to transnational narratives begin to question the validity of local religious traditions.

In Michel Foucault's perspective, the phenomenon can be understood as a struggle for the regime of truth. Transnational Islam seeks to form a new definition of "true Islam" by legitimizing cultural Islamic practices that are considered to be tainted by elements of tradition. Foucault emphasized that truth is not universal, but rather the product of the production of discourse legitimized by power relations.³⁸ In the context of Tuban, digital media functions as a new power distribution arena that rivals traditional religious authorities such as kiai or Islamic boarding schools. Through seemingly objective and standardized religious discourse, transnational Islam creates alternative forms of authority that operate outside of formal religious structures. Thus, the people of Tuban face a situation in which local authorities have to negotiate with a new regime of truth disseminated through the global media.

Despite the aggressive and systematic narrative of transnational Islam, the resistance of local communities remains strong. Cultural Islam that is lived through Islamic boarding schools, traditions, and kiai figures has a deep historical legitimacy so that it is not easily replaced by exclusive teachings.³⁹ Traditions such as Sunan Bonang haul, syawalan, and cross-faith mutual cooperation serve as symbolic means in strengthening the collective identity of the Tuban people. The form of resistance that arises is not in the form of direct confrontation, but selective adaptation to external influences. People tend to absorb the positive elements of transnational da'wah without leaving the roots of local traditions. This cultural strategy shows the existence of a subtle social negotiation mechanism, in which local values remain the dominant cornerstone despite the face of global ideological pressures.

The resistance was strengthened by the role of local authorities who had high social and moral influence. The kiai and leaders of Islamic boarding schools in Tuban emphasized the importance of contextual, tradition-friendly, and inclusive religious diversity. Pesantren function not only as a center for religious education, but also as a fortress of literacy that instills the value of moderation. Within the framework of Foucault's theory, the role of local authority can be understood as a form of *micro-power*, which is power that operates at the community level and is productive. This power works not through repression, but through the internalization of social values that maintain the balance of society. By grounding Islamic teachings in a social context, the kiai have succeeded in maintaining the legitimacy of cultural Islam in the midst of an onslaught of a uniform global narrative.

However, the dynamics between cultural and transnational Islam still leave

³⁸ Michel Foucault, *Knowledge and Methods: The Important Works of Michel Foucault*, Paul Rabinow (ed), Terj. Arief.

³⁹ Mohammad Taufiq Rahman et al., "The Cultural Islamic Political Concept of Nurcholish Perspective" *Fikri: Journal of Religious, Social and Cultural Studies*, Vol. 3, No. 2, (Dec 2018).



potential for symbolic tensions. Criticism of local religious practices often causes polemics in the public sphere, both through religious forums and online media. Some people feel marginalized when their traditions are considered deviant, while transnational groups feel that they are upholding the purity of teaching. This tension reflects that religious identity in Tuban is dynamic and constantly negotiated. In Homi K. Bhabha's perspective, this kind of situation actually opens up the possibility of the formation of a *third space*, which is a new social space that accommodates the meeting of two different religious identities. Thus, tensions do not always have to be ended through the dominance of one party, but can be a source of social creativity that gives birth to a more fluid and adaptive collective identity.

Overall, the contest between cultural Islam and transnational Islam in Tuban is not only a theological question, but also a field for power struggle and cultural representation. Cultural Islam emphasizes the importance of inclusivity and historical continuity, while transnational Islam carries an agenda of universalism and purification. This discourse battle shows that religion cannot be separated from the power relations that accompany it. The success of the Tuban people in maintaining interfaith harmony shows the resilience of cultural Islam that rests on tradition, local authority, and social values. Although the flow of transnational ideology continues to strengthen, the flexibility of the cultural identity of the Tuban people allows them to remain resistant without losing their historical roots. Thus, the future of interreligious relations in Tuban is highly dependent on the community's ability to maintain an inclusive social negotiation space in the midst of global homogenization.

CONCLUSION

This research shows that the Kingking people interpret religious inclusivism not just as a formal tolerance between religious people, but as a socio-historical practice that lives in the daily interaction of Muslims and Christians. This inclusivism was formed through Sunan Bonang's cultural *da'wah* heritage which emphasizes respect for differences, social dialogue, and community cohesion. The coexistence between mosques and churches, interfaith involvement in the tradition of *syawalan*, Christmas celebrations, and *wali hauls* show that the religious identity of the Kingking people is fluid but still rooted in local values. Thus, inclusivism in Kingking not only functions as a social ethic, but also as a cultural mechanism in maintaining the stability of relations between religious groups.

The study also found that the narrative of religious moderation and state-based literacy is not passively accepted by the community, but is negotiated according to their local social experiences and traditions. Religious moderation programs gain legitimacy when they are aligned with local values that have lived in society, especially through the role of religious leaders, collective traditions, and a system of mutual recognition between people. In this context, the Kingking people demonstrated the ability to integrate national values with local Islamic traditions without losing their socio-religious identity. This shows that the effectiveness of religious moderation is greatly influenced by the state's ability to interact with local cultural structures that have been historically entrenched.



Furthermore, this study confirms that the social cohesion of the Kingking community persists in the midst of the penetration of transnational ideologies due to the combination of local religious literacy, strong cross-identity social relations, and community-based religious authority. Resistance to exclusive ideologies is not manifested through open conflict, but rather through the reproduction of inclusive values in everyday social practices. Theoretically, by combining Michel Foucault's concept of power relations, Homi Bhabha hybridity, and Axel Honneth's theory of recognition, this study shows that local communities have agency in maintaining pluralistic harmony in the midst of global homogenization. Therefore, the experience of the Kingking community presents a model of socio-religious resilience based on local culture that can enrich discussions about pluralism, religious moderation, and public resistance to transnational ideologies in Indonesia and postcolonial pluralistic societies more broadly.

BIBLIOGRAFI

- Aceh, Mahasiswi Kristen, And Muhammad Ansor. "' Being Like Other Faiths ': Jilbab And Hybrid Identities Of Christian Students In Aceh" (2016): 11-29.
- Agama, Badan Litbang Dan Diklat Kementerian. *No Titlemoderasi Beragama*. Kementerian Agama RI, N.D.
- Aiza, Ros, Mohd Mokhtar, And Che Zarrina. 43 (2016): 69-90.
- Al-Khalili, R K, And R A Baker. "'Hybrids' In The 'Third Space': A Post-Colonial Reading Of Anthony Burgess's The Right To An Answer." *International Journal Of Literary Humanities* 19, No. 2 (2021): 29-41.
- Al-Rasyid, H H, H Juhannis, And S Hanafi. "Hollier Than Thou: The Contestation Of Islamic Theology In The Indonesian Users Of Social Media." *European Journal For Philosophy Of Religion* 15, No. 2 (2023): 314-329.
- Axel Honneth. *The Struggle For Recognition*. Cambridge: The MIT Press, 1996.
- Bhabha, H K. *The Location Of Culture. The Location Of Culture*. Harward University, United States: Taylor And Francis, 2012.
- Fahrezy, Alfin Falah, Rizal Al Hamid, Pengembaraan Ilmiah, dan Peran, Syeikh Ahmad, Syambasi Dalam, Penyebaran Islam, di Nusantara. "Juli 2020 Volume 4 Nomor Living Islam : The Journal Of Islamic Discourses 4, No. 2 (2021).
- Gates, Henry Louis. *The Locat Ion Of Culture*, N.D.
- Hakim, Luqman Al, Muhorib Alhilali, And Galih Prasetio. "Radikalisme Dan Tantangan Keberagaman Indonesia Di Era Reformasi," No. Xx (N.D.).
- Hidayah, Husnul, Andi Rosa, And Sultan Maulana Hasanuddin. "Transnational Islamic Movements In Indonesia" 25, No. 1 (2024): 55-66.
- John W. Creswell, Cheryl N. Poth. *Qualitative Inquiry And Research Design: Choosing Among Five Approaches*. Los Angels: SAGE Publications Inc., 2016.
- Jurnal, Fikri, Kajian Agama, Sosial Budaya, And I Wayan Suasta. "Religious Moderation In Indonesia ' S Plural Space : A Perspective Inspired By Homi K . Bhabha" (2025).
- Jurnal, Pusaka, Khazanah Keagamaan, And Muhammad Nur. "Revitalisasi Budaya



- Kearifan Lokal Mappanre Tasi Dalam Membangun Moderasi Beragama Revitalizing The Local Wisdom Culture Of Mappanre Tasi In Building Religious Moderation Badan Riset Dan Inovasi Nasional Pusat Riset Khazanah Keagamaan Dan Peradaban" 10, No. 2 (2022): 363–376.
- Michel Foucault. *Pengetahuan Dan Metode: Karya-Karya Penting Michel Foucault*, Paul Rabinow (Ed), Terj. Arief. Yogyakarta: Jalasutra, N.D.
- Muna, Choirul, And Puji Lestari. "AL-AFKAR: Journal For Islamic Studies Penguatan Agama Dan Wawasan Budaya Sebagai Upaya Dalam Menumbuhkan Spirit Moderasi Beragama" 6, No. 1 (2023): 236–252.
- Pengajar, Staf, Program Konsentrasi, Pendidikan Sejarah, And Universitas Mulawarman. "Gerakan Islam Transnasional: Sebuah Nomenklatur , Sejarah Dan Pengaruhnya Di Indonesia" 1, No. 1 (2017): 1–14.
- Prakosa, Pribadyo. "Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama" 4 (2022): 45–55.
- Progresif, Muslim. "The Contestation Of Contemporary Islam : Conservative Islam Versus Progressive Islam" (2022).
- Rahman, Mohammad Taufiq, Asep Saeful Mimbar, Universitas Islam, Negeri Sunan, Gunung Jati, Universitas Islam, Negeri Sunan, And Gunung Jati. "Fikri : Jurnal Kajian Agama , Sosial Dan Budaya Konsep Politik Islam Kultural Perspektif Nurcholish" 3 (2018).
- Sugahara, Y. "Sunan Bonang's Teaching: Ethical Sufism In Sixteenth-Century Java." In *Verhandeligen Van Het Koninklijk Instituut Voor Taal-, Land- En Volkenkunde*, 316:126–148. Brill Academic Publishers, 2023.
- Syafiuddin, Arif, And Peminat Kajian Islam. "Pengaruh Kekuasaan Atas Pengetahuan (Memahami Teori Relasi Kuasa Michel Foucault) Arif Syafiuddin Peminat Kajian Islam, Mojokerto" (N.D.): 141–155.
- Tarran, Belo, Siti Nabilah, Tana Toraja, And Universitas Negeri Jakarta. "Dialektika Islam Dalam Budaya Lokal: Pengaruh Aluk Todolo Dan Misi Kekristenan Terhadap Perkembangan Islam Serta Lahirnya Islam Toraja" 6, No. I (N.D.): 47–77.
- Wahyudi, Dedi. "Literasi Moderasi Beragama Sebagai Reaktualisasi" 01, No. 1 (2021): 1–20.
- Warsah, Idi. "Relevansi Relasi Sosial Terhadap Motivasi Beragama Dalam Mempertahankan Identitas Keislaman Di Tengah Masyarakat Multi Agama (Studi Fenomenologi Di Desa Suro Bali Kepahiang Bengkulu) The Relevance Of Social Relations On Motivation Of Religious In Considering Identity Of Behavior In The Middle Of Multi Religious People (Phenomenology Study In Suro Bali Village Kepahiang Bengkulu)" 34, No. 2 (2017): 149–177.
- Wijaya, Windhi, And Aryanto Firnadi. "Jurnal Nyanadassana : Jurnal Penelitian Pendidikan , Sosial , Dan Keagamaan Implementasi Moderasi Beragama Dalam Membangun Kerukunan Umat Beragama Jurnal Nyanadassana : Jurnal Penelitian" 2 (2023): 122–133.