



Bridging the Gap: Exploring Religious Literacy as an Alternative Approach to Religious Education in Indonesia

Fardan Mahmudatul Imamah*

Indonesian Consortium for Religious Studies (ICRS) Universitas Gadjah Mada Yogyakarta, Indonesia

Hongsok Lee

Presbyterian Church of Korea (PCK), South Korea

Article History Abstract

Received
October 09, 2023

Revised
June 08, 2024

Accepted
July 02, 2024

Published
July 30, 2024

This research addresses the problem of religious education in Indonesia, which often focuses solely on theological education and causes alienation among religious communities. The study aims to explore religious literacy as an alternative to bridge this gap. This qualitative research uses Critical Discourse Analysis (CDA) by Norman Fairclough, analyzing one transcript based on a video lecture in an academic setting, four videos on international seminars, one short school video, and two talk shows on “Religious Literacy Indonesia” on YouTube. The analysis examines how religious literacy is described in the current religious education discourse, identifies the scholars involved, and explores the implications of religious literacy on the discourse of religious education. The result shows that religious literacy in Indonesia has adapted to government policies and educational needs, focusing on practical skills for religious teachers and extension officers. It collaborates with the government for effectiveness but remains mostly within academic circles, with limited public understanding. Challenges include maintaining religious identity and boundaries in interfaith learning. Religious literacy is expected to build social trust, which requires creating shared moral spaces among different religions and aiming for positive outcomes in interfaith relations.

Keywords: *Religious literacy; discourse; religious education*

* Correspondence: Fardan Mahmudatul Imamah, Indonesian Consortium for Religious Studies (ICRS) Universitas Gadjah Mada Yogyakarta, Indonesia
fardan.mahmudatul.imamah@mail.ugm.ac.id

INTRODUCTION

Religious literacy is not quite popular in Indonesia, although this concept has been a long-standing debate in education in America and Europe, with a growing interest in the subject since the 19th Century (Dawson 1957). Religious literacy has become increasingly important in the last 20 years, focusing on understanding the intersections of religion

with social, political, and cultural life (Parker 2020). This development improves the theoretical framework for religious literacy, including categories, dispositions, knowledge, and skills (Shaw 2019).

The need for religious education following the conditions of a society with heterogeneous characters, high mobility, and hybrid identities is a challenge for educational models that continue to be evaluated



(Hannam, Biesta, Whittle et al. 2020). For Western countries that are accustomed to the process of secularization, the separation between religion and the public sphere, religious education has become a controversial effort (Dinham and Shaw 2017). The biggest challenge in teaching religious literacy in public schools is showing that “belief” or “faith” is fundamental without promoting and trivializing the religious phenomenon (Allgood 2016, Sakaranaho, Aarrevaara and Konttori 2020). As for Indonesia, the issue of religious education is one of the factors why the religious harmony model policy builds distance between religious communities (Parker 2018). Religious education focuses on one theological education without being accompanied by knowledge of other religions, causing alienation between religious communities (Yusuf 2020). Religious literacy is expected to provide knowledge about religion and the skills to use this knowledge in the life of a multicultural society.

The term religious literacy was first used by sociologist Vladimir de Lissovoy in 1954 about how religious education should not stop at theological texts and discussions but also about the experience of getting to know the diversity of other religious traditions (de Lissovoy 1954). In the context of the aftermath of the Second World War, the rise of secularization in Western countries, the rise of the human rights movement in America, and the development of the discipline of sociology, Vladimir de Lissovoy's coining of the term “religious literacy” can be seen as an effort to address the need for a more informed and nuanced understanding of religion's role in society.

Then, religious literacy is more widely used in religious education discourse, especially since Wright wrote about the prospects of religious literacy in religious education in 1993. Religious literacy theory and practice became more comprehensively developed (Ashraf 2019, Bishop and Nash 2015, Dinham 2016, Moore 2007). However, the importance of religious literacy extends beyond educational institutions into various

fields and sectors, such as diplomacy, domestic government, business, and journalism (Marcus and Ralph 2021). The affective dimension of religious literacy education focuses on how individuals assign, organize, and internalize civic and democratic values rather than instilling specific religious and moral values through training professionals in various fields, such as mass media (Mason 2021), social media (Henry 2021), and the healthcare (Chan and Sitek 2021). Professionals' views about religions can help create a more inclusive culture within local communities and organizations (Walker, Chan and McEver 2021). In addition, as a professional or community stakeholder, one should be better prepared to address issues promoting interfaith dialogue and reducing religious conflicts. Hopefully, the stakeholders will have the skills to facilitate religious matters and how religion, faith, and spirituality intersect with public life.

Muhammad Zuhdi and Sarwenda argue that Indonesia's religious education system needs significant reform to address the country's recurring issues of religious radicalism, intolerance, and prejudice. They assert that the current focus on reinforcing students' faith without encouraging understanding of other religions fails to promote social harmony in Indonesia's multicultural society. Instead, they advocate for a model of religious education that includes religious literacy, which encompasses knowledge of various religious beliefs and practices (Zuhdi and Sarwenda 2020). This approach would foster multiculturalism, tolerance, and respect for human rights. The educators should be open-minded and teach moderate interpretations of religious teachings. Furthermore, political and economic interests often exacerbate religious conflicts, making the promotion of religious literacy even more vital for maintaining social cohesion.

The term “religious literacy” became known through several separate activities. First, the “*Religious Literacy for Promoting*

Social Justice, Religious Harmony and Multiculturalism in Indonesia” program was a collaboration between the Indonesian Consortium for Religious Studies of Gadjah Mada University (ICRS UGM), the Ministry of Religious Affairs of the Republic of Indonesia, and the British Council. The training targeted the Ministry’s religious extension officers from 2017-2020 (Sofjan 2020). Second, the “*Training on Religious Literacy for “Takmir,” Imam, and Khatib*” program is a collaboration between the Center for the Study of Religion and Culture UIN (CSRC) UIN Syarif Hidayatullah Jakarta, Pusat Studi Islam dan Masyarakat UIN Jakarta, and the United Nations Development Programme, including workshops, research, and training. Training activities target mosque takers, imams, and preachers on peaceful, moderate, tolerant, non-violent, and millennial religious literacy (Ahmad and Abubakar 2019). In addition, religious literacy is also campaigned by the Leimena Institute through various conferences, training, and studies, specifically called “Cross-Cultural Religious Literacy” (Ho 2022).

The three programs define “religious literacy” differently. In the first program, religious literacy is interpreted as creating a *multi-faith site for mutual learning among religious communities* (Sofjan 2020). The second program, religious literacy, is seen as the ability to understand religious sources that promote a moderate religious perspective (Wahid, Abubakar, Jahroni et al. 2019). The third program focuses on learning about various religions and cultures through inter-group meetings and academic discussions (Ho 2022).

Some issues arise from learning on various programs. Based on the goal of religious literacy, as mentioned, and the efforts initiated, the question is how to measure how far and how deep the boundary is needed to understand the diversity of different traditions, beliefs, and religions to achieve religious literacy. This research probably does not answer these questions, but it wants to provide

a grid by criticizing and revealing how the discourse of religious literacy has been constructed in various arenas through social media, such as YouTube.

LITERATURE REVIEW

The study of religious literacy and its impacts within Indonesian educational and social contexts has seen significant exploration across various dimensions. However, research indicates that managing religious radicalism remains a significant challenge, particularly in conservative areas. Zuhdi and Sarwenda address the issues teachers face in religious and community settings, focusing on Islamic education. Multiculturalism, tolerance, and prejudice are significant issues in Indonesia's diverse society. Given these problems, religious education must promote religious literacy to help people understand and practice their faith and live together in a multicultural society (Zuhdi and Sarwenda 2020). Some studies use other terms for the same purpose, such as interreligious literacy (IL). This learning method is applied at the universities of Maulana Malik Ibrahim State Islamic University (UIN), Malang, and Tulungagung State Islamic Institute (IAIN) (Ali, Afwadzi, Abdullah et al. 2021). Sapdi and Ali added that a religious curriculum with open-minded ideas, religious universality, local wisdom, and humanism values in classrooms and other religious places of worship promotes counterradicalism interfaith literacy and avoids radicalization (Sapdi and Ali 2022).

Additionally, specific research establishes a connection between religious literacy and the Islamic moderation discourse. Students' perspectives on religious moderation provide more support for integrating religious literacy into more comprehensive educational and social practices. Hanafi studied the pedagogical mechanisms by which children acquire knowledge about religious moderation from the Qur'an. This study examines students' understanding of religious literacy as they derive the concept of religious moderation

from verses in the Qur'an (Hanafi, Saefi, Diyana et al. 2022). Other methods, as offered by Mukhibat, highlight the importance of curriculum development and problem-based learning models to enhance students' understanding and attitudes towards tolerance, national dedication, nonviolence, and sensitivity to local cultures. The learnings included incorporating real-life scenarios and community engagement (Mukhibat, Effendi, Setyawan et al. 2024).

Fadlan and Hayun conducted a study in Srengseng Primary School, Jakarta, exploring the impact of religious literacy on the social behavior of students. Their research revealed that a strong foundation in religious education significantly influences social interactions and fosters community cohesion among young learners in the primary school system (Fadlan and Hayun 2024). In other research on religious literacy at the elementary education level, several learning methods are considered effective in fostering the ability to practice religious literacy such as habituation, development, and learning activities (Nashruddin, Laksono, Mintowati et al. 2023). However, both studies employ the term "religious literacy" to denote religious knowledge in a theological context rather than perceiving it as an educational tool for fostering harmonious coexistence among individuals of different faiths.

Most of these studies situate religious literacy inside the formal education framework, where religious education is intended to expand the range of knowledge. This effort encompasses theological education and the capacity to comprehend religion as a tool for navigating a multicultural society. Nevertheless, these studies must scrutinize the challenges of establishing a novel framework in religious education. Hence, it is imperative to do critical discourse research to investigate the process of developing religious literacy and identify the obstacles and biases that may come from this approach. Religious literacy, as an alternative to religious education, is perceived as the development of interpersonal skills

necessary for coexisting in a diverse society and as a means to enhance one's religious beliefs.

CONCEPTUAL FRAMEWORK

Secularism and the Public Sphere

The emergence of various religious conflicts makes religion considered to have an ambivalent nature. On the one hand, religion is seen as part of the problem and provides little benefit to society. On the other hand, it serves as a source of values and motivation to solve social issues (Appleby 2000). In Western countries, where religion is often restricted from the public sphere, the value of religious literacy studies is questioned. How can religious literacy address problems if religion is part of the issue? To address these doubts, we must revisit the concept of secularism.

Secularism does not imply the absence of religion from the public sphere. Instead, it acknowledges the role of religion as a source of values and teachings. Habermas, as explained by Hedges, points out a strict division between domains in the secular era, such as the political, economic, and social domains. However, some consider each domain part of the religious domain, highlighting religion's significant influence (Hedges 2019). Religion, a tradition that changes with context (Bass 2012), can adapt dynamically to various situations.

In Indonesia, religion plays a crucial role. It influences how people identify through religious communities and choose their own identity. Hedges argues that viewing religion as a metaphorical space rather than a physical place can more effectively exist in the public sphere, particularly in interfaith relations (Hedges 2019). However, this relationship requires sufficient knowledge about the diversity of religions. Religious literacy aims to foster this understanding, not through a theological approach like conventional interfaith dialogue, but by showing how religions can contribute to addressing broader societal issues. Hedges also describes space as an arena of symbolism, discourse, and perception where religion engages in various

public sphere contestations. In this study, religious literacy is positioned within the contestation of discourse on how religion is understood, taught, and applied in addressing problems in a multicultural society.

Religious Literacy as Framework, Social Trust as Strategy

Research on religious literacy gained momentum through the work of Stephen Prothero (Prothero 2007), Diane L. Moore (Moore 2015), and Adam Dinham (Dinham 2016). While Prothero conceptualizes religious literacy as factual knowledge, Moore contends that it should be understood as factual knowledge in a specific cultural context. Moore's definition, mainly aimed at educators, distinguishes religious literacy from other concepts of interreligious relations.

Moore explains that religious literacy is a person's ability to see and analyze the fundamental intersection between religion and social/political/cultural life through various perspectives. Specifically, someone who has an understanding of religious literacy will have 1) a basic understanding of the history, primary/theological texts, beliefs, and practices of several religious traditions in the world that emerged from and continue to be shaped by specific social, historical, and cultural contexts; and 2) the ability to see and explore the religious dimensions of political, social, and cultural expressions in various times and places (Moore 2015). The definition shows the specific meaning of using the phrase "religious literacy" as part of educational activities.

The most basic expectation in religious literacy is understanding religious texts, a competency required in religious studies. The most important characteristic in defining religion that distinguishes it from other beliefs (such as indigenous religion) is the existence of scripture as a source of teachings. Religious literacy was initially understood as the ability to understand texts in scripture. However, with the new understanding of religious literacy, the term has gained much negative prejudice,

resulting in various resistance. Conservative groups are wary of religious literacy because they fear it undermines traditional beliefs and practices.

On the other hand, liberal groups also criticize the concept of religious literacy, questioning whether religion can be taught objectively. The suspicion is based on the assumption that religious literacy is an attempt to learn or teach religions. They argue that teaching religion in an unbiased manner may be inherently challenging due to personal and cultural biases.

Religious literacy, a concept increasingly recognized and discussed in academic and non-academic spheres, presents numerous potential advantages. It is crucial for effective participation in modern societies, as it allows individuals to comprehend the connections between religion and other social, political, and cultural dimensions (Wolfart 2022). Moreover, religious literacy is essential for the worldwide economy, particularly in developing economies, where religious communities are substantially growing (Aarrevaara, Sakaranaho and Konttori 2020). Gaining insight into the religious aspects within different contexts can result in greater societal cohesion, improved decision-making, and a more profound understanding of varied perspectives on life, eventually promoting tolerance and respect among individuals and groups.

A practical approach to teaching religious literacy involves fostering critical comprehension and knowledge of other religious traditions. This approach can be achieved by prioritizing inter-religious interaction and encouraging reflective use of religious language while avoiding the drawbacks of making direct comparisons across religions (Altmeyer and Kerbeck 2023, Marcus and Ralph 2021). Teaching religious literacy should go beyond simply acquiring knowledge and instead focus on developing a more profound comprehension of how religion intersects with social, political, and cultural aspects of life. By integrating the idea of "worldview literacy," which focuses on

encountering diverse perspectives and transformative educational practices, educators can connect Religious Education with citizenship education, fostering inclusivity and critical thinking in studying religious diversity (Shaw 2022). In addition, a reassessment of the goal of religious education can be achieved by considering the dimensions of qualification, socialization, and subjectification.

Dicky Sofjan argues that religious literacy is a process of learning and teaching “about religion” by placing it in specific contexts such as social, political, cultural, and economic phenomena. Religious literacy does not always refer to the teachings and doctrines of religions but emphasizes the diversity of religious manifestations. One of these efforts is to link religious studies with other social, political, and cultural phenomena (Sofjan 2020). Thus, departing from various traditions and religions, teaching religious literacy can be done using the same topic. However, the challenge that must be considered is that the purpose of religious literacy is not to compare, as in studies of interfaith dialogue or comparative religious studies (Bahri 2014). Therefore, the trick that can be utilized is to place the social reality of certain religious people from certain groups, such as the study of religion and cyberspace, which can be explained through an analysis of *dakwahteinment* (Sofjan 2012).

From all the arguments and efforts to study religion objectively, the challenges of globalization and increased human mobility are situations where religious literacy is needed to live in a diverse society. Globalization has profoundly affected human mobility by converting conventional spatial limits into fluid movements of individuals, commodities, and knowledge (Schwab 2016). Globalization exerts a substantial influence on cultural identity within cultures that are characterized by cultural diversity. The process does not merely include making things more similar, instead, it strengthens cultural identity by fostering a feeling of togetherness and diversity

(Wang 2007). However, globalization also creates a cultural identity crisis by promoting clashes and spreading Western ideology and values (Kaul 2012). Politicizing cultural differences and the absence of compromise worsen the current issue (Kaul 2012). Despite these difficulties, there is a growing prevalence of multicultural identities when individuals adopt identities that encompass multiple cultures (Hong and Zhan 2007).

Religious literacy teaches how to build a religious society and think more broadly so that it is not trapped in a monocultural situation. Therefore, social trust is needed to trust someone in an abstract situation. Social trust is a fundamental aspect of societal cohesion and functioning, encompassing the belief in the reliability and integrity of others and institutions. It is a cornerstone for cooperation, social order, and economic stability (Vallier and Weber 2021). Additionally, social trust as societal cohesion is intricately linked to social capital, reflecting the quality of social relationships and the foundation for establishing stable and dependable connections within a community. Research indicates that in communities with low levels of trust, there are difficulties in fostering social cohesion, mainly when trust is confined chiefly to persons already acquainted rather than widespread throughout the entire community (Hooghe 2007, Nesterova, Dielini, Shynkaruk et al. 2020). Moreover, religious diversity negatively affects social trust (Berggren and Bjørnskov 2009), which requires improved religious literacy in a multicultural society.

The studies offer intricate insight into the correlation between religious knowledge and the level of social trust. One study revealed that trust toward others positively correlates with religious observance and Catholic affiliation (Tan and Vogel 2008). This correlation means that more religious individuals tend to have higher levels of social trust. In addition, Valente and Okulicz-Kozaryn also discovered a positive correlation between social religiosity, specifically church attendance, and social trust. However, individual religiosity, such as

believing in God, was found to be related to lower levels of trust (Valente and Okulicz-Kozaryn 2021). These findings indicate that the social components of religiosity can improve social trust, but individual beliefs may have the opposite impact. This dynamic highlights the complicated relationship between religious literacy and social trust.

Research on religious literacy provides an overview of what internal and external factors affect social trust between religious communities (Hadiwianto 2016). Religion provides values that contribute to considering how to trust other religious groups. These values are taught through educational institutions, so religious education can be a strategy to achieve the knowledge and skills expected by religious literacy. The challenge is what elements of social trust can encourage religious literacy to strengthen and expand social networks.

Hadiwianto argues that moral space must be expanded to maintain trust and use it to strengthen religious literacy. Moral space is a collective moral community where individuals share core moral principles. The shared moral space serves as the fundamental basis for moralistic trust, which is the belief that most others are reliable and trustworthy due to their alignment with certain moral principles. Eric M. Uslaner calls it moralistic trust based on the concept that trust possesses a moral aspect (Uslaner 2002). Moralistic trust is a moral imperative to treat individuals as though they have trustworthiness and where community members trust each other by sharing specific values and norms (Hadiwianto 2017).

In this research, religious literacy is used as a framework to determine whether there is a gap in how this concept is defined and practiced. Using critical discourse analysis (CDA), the research sequentially explains who has contributed to building the discourse of religious literacy in Indonesia (linguistic practice), what factors influence how religious literacy is constructed in Indonesia (discursive practices), and how the concept of religious

literacy has impacts social practices. These levels are explained in more detail in the research method section.

RESEARCH METHOD

This research explores how religious literacy discourse has been constructed in various arenas within the context of religious communities in Indonesia. The researcher collected discourse source texts from YouTube using the keyword “religious literacy Indonesia” on June 16, 2023. The search yielded few results; some video titles explicitly used “religious literacy,” while YouTube translated others into “*literasi keagamaan*.” Therefore, this research uses both phrases together.

First, the term “religious literacy” is primarily used in academic circles and conveyed in English, occupying a different discourse arena than its translated into Indonesian language. Choosing only one term would overlook the significant impact of language and translation on public discourse. Secondly, the use of “religious literacy” and “*literasi keagamaan*” was not intentional; YouTube’s algorithm automatically translated “religious literacy Indonesia,” including search results with the phrase “*literasi keagamaan*.”

The selection of videos was based on the findings, which were then reduced with the following assumptions: First, the videos could explain “religious literacy.” Second, several videos with the keyword “religious literacy” but not in the Indonesian context were removed. Thirdly, videos that, despite having the keyword “religious literacy,” contained only a series of prayer recitation events, such as school religious activities, were also removed. Fourthly, videos that did not have transcripts were not used. Transcripts make it easier for researchers to uncover discourse construction through several discourse analysis methods. Fifth, video reduction also considers the potential use of the phrase “*literasi agama*.” Even if the account owner uses the phrase “*literasi keagamaan*” as the name of the video,

Table 1. The videos used in this study.

Code	Video Title	Broadcast date	Account name	Account description	The duration
V1	Religious Literacy in the Sea of Conservatism	February 17, 2021	CRCS UGM	Center for Religious and Cross-cultural Studies (Master Program in Religious and Cross-Cultural Studies) Universitas Gadjah Mada	1: 26: 30
V2	Masjid Harus Jadi Pusat Literasi Keagamaan! - To The Point Bimas Islam Bimas Islam TV	April 23, 2021	Bimas Islam TV	Host: Syafaat Ahmad Speaker: H. Abdullah al-Kholis, MM. Associate Expert Policy Analyst Sub Directorate of Islamic Literature DG of Islamic Guidance Ministry of Religious Affairs RI	36:43
V3	Cross-Cultural Religious Literacy: A New Approach for A Multi-Faith Collaboration	May 18, 2021	WargaNegara	The webinar, organized in collaboration with the University of NU Indonesia (UNUSIA) and the Leimena Institute, was held on May 5, 2021.	2:15:50
V4	Madrasah Contribution in Religious Harmony: Cross-cultural Religious Literacy Approach	August 30, 2021	WargaNegara	International Webinar Madrasah's Contribution in Religious Harmony" held by Maarif Institute and Leimena Institute, supported by the Council of Primary and Secondary Education Muhammadiyah Central Board, held on Saturday, August 28, 2021.	1:27:32
V5	Gerakan Literas Keagamaan (GLK) SMP NEGERI 1 TAYU	January 30, 2022	SMP NEGERI 1 TAYU	The Religious Literacy Movement (GLK) of SMP NEGERI 1 TAYU is held every Friday from 06.30 - 07.00 WIB.	7:33
V6	Cross-Cultural Religious Literacy for Countering Religious Extremism: Answering Cairo" s Message	August 24, 2022	WargaNegara	Warganegara.org is an educational media that promotes Cross-Cultural Religious Literacy (LKLB)—presented by the Leimena Institute (Leimena.org).	2:05:29
V7	Strengthening Religious Freedom and Tolerance through Cross-Cultural Religious Literacy	October 4, 2022	WargaNegara	International Virtual Conference: Religious Freedom, Rule of Law, and Cross-Cultural Religious Literacy Tuesday-Thursday, September 13-15, 2022 Presented by the Ministry of Law and Human Rights Republic of Indonesia and Leimena Institute	1:54:06

Table 1. *Cont.*

Code	Video Title	Broadcast date	Account name	Account description	The duration
V8	[LIVE] Literasi Keagamaan Rendah Menghambat Perubahan? Mozaik Perubahan - Eps.67	January 18, 2023	Muslimah Media Center	Muslimah Media Center [MMC] is an Islamic media that commits to providing analysis of problems, especially in Indonesia and the Islamic world, by presenting Islam as a practical and effective solution. The focus of this program is related to women, families, and generations of the country.	1:14:08

if there is no such phrase in the transcript, the video be eliminated from this data (Table 1).

This research utilizes YouTube video transcripts into “text” data using the Critical Discourse Analysis (CDA) method by Norman Fairclough. CDA is a qualitative research analysis method with the basic assumption that language is not just words but a medium to constitute reality, with no neutral words. Thus, texts always affect a person or society (Fairclough 1995). According to Fairclough, discourse is the shared language used by people or groups of people to construct a vision of reality that is reliable, real, and true.

In this method, researchers use three levels of CDA analysis; the first is the micro level, which is a text-oriented analysis. Researchers use linguistic analysis to understand how words are used, who uses them, and in what position someone uses them. This analysis utilizes linguistic approaches, such as wording, rewording, overwording, and alternative wording.

The second level is meso analysis. This level assumes that the constructed meaning is born from the interaction between speakers’ positions in consuming texts. Each person is always in a specific relationship, such as a person's relationship with a particular institution. At this level, researchers use sociological analysis to capture and find the implications of these relations. Keywords appearing in the first level are re-analyzed by

assuming an intertextuality relationship to refer to other texts and utterances.

The third level is macro analysis. At this stage, an analysis of social practices is conducted to find out what someone does by using a particular language and, conversely, what the implications of language are in social practice. To some extent, how an ideology stored in languages is practised in discourse in the public sphere.

CDA analysis differs from content analysis in qualitative research, emphasizing the coding system. Because of this, most of these studies focus on linguistic analysis at the first level, which is then continued in the discussion for the second and third levels.

RESULT AND DISCUSSION

Text Analysis: the words that refer to “religious literacy.”

This section will analyze the transcript data using linguistic theory, known as text analysis. Text analysis in critical discourse analysis focuses on scrutinizing the linguistic aspects of texts to reveal hidden power dynamics and social practices. Traditionally, “meaning” is often obtained through speakers’ positions utilizing words to provide definitions to shape reality. Therefore, the identity of speakers will significantly influence how they use language in discourse. So, at this stage, data is taken from the video by considering the

speakers and narratives using the keywords “religious literacy” and “*literasi agama/keagamaan*.” This method determines who is involved in building the discourse and how the discourse is constructed. The questions are about how people define religious literacy. What words describe “religious literacy” (rewording or/and overwording)? What ideologically significant meaning relations exist between words in the religious literacy discourse?

The YouTube videos used in this study consist of one lecture in an academic setting (V1), four international seminars (V3, V4, V6, and V7), one short school video (V5), and two talk shows (V2 and V8). Although there were many speakers in the international seminar on religious literacy, not all of them used the word “religious literacy.” The explanations in this section are not narrative but consider keywords that have significance for discourse building. For example, based on video V1, the academic forum where Dicky Sofjan presented the course entitled “Religious Literacy in the Sea of Conservatism,” there are some keywords that can be the text data for this section, as they have mentioned the Table 2.

These repeatedly mentioned keywords indicate the expected meaning of “religious literacy” about the program the speaker initiated. In explaining the definition of religious literacy, Dicky Sofjan uses several alternative wording, namely “*basic*

competencies,” “*study about religion*,” “*diversity within religion*,” “*build democratic citizenship*,” “*civility pluralism tolerance multiculturalism*,” and “*multi-faith site for mutual learning*.” The alternative wording that shows negation of “religious literacy” is using the phrases “*not to study religion*,” “*not studying religion from the normative*,” “*not learning religion from the top down*,” and “*not from the sort of um doctrinal perspective*.” Based on the alternative wording used, it can be understood that “religious literacy” refers to the discourse on democracy, pluralism, and multiculturalism, where the three concepts are ideologically developed in Indonesia to manage diversity projects.

Dicky Sofjan also commented on how the term “religious literacy” is complex to translate into Indonesian. He revealed,

“One of the reasons why we changed the sort of the heading of the Bahasa Indonesia module into something fairly different because if we were to translate religious literacy that would mean and I guess for some people they have this misconception that you know I know about my own religion you know I know about religion you know why would I have to undergo this training you know for what reason and so on so there is that sort of misconception that you know religious literacy in a religious country has no basic function no strategic urgency, right?”

Table 2. The keywords used in the V1 with the sole speaker Dicky Sofjan

Words	Times	Words	Times
Religious literacy	72	Literacy	94
Religious	175	Right	74
Religious extension officer	6	Religion	54
Religious community	5	Extension	30
Religious illiteracy	1	Officer	27
Religious education	1	Ministry	24
Religious transnational movement	1	Affairs	26
Religious people	1	Program	24

In this case, the speaker understands how translation becomes a problem because everyone has different conceptions about “religious literacy.” Sofjan uses the word “*misconception*” to explain the potential ineffectiveness of forced translations of “religious literacy” into Indonesian. These different conceptions can be seen in other data, for example, in the transcripts of international seminars organized by the Leimena Institute.

The second data is from video V3 about the seminar entitled *Cross-Cultural Religious Literacy for Countering Religious Extremism: Answering Cairo's Message*, on Thursday, August 11, 2022. An interesting finding from this video is that although the seminar theme used the concept of “religious literacy,” there were very few references. These are the keywords that will show how religious literacy is described differently (Table 3).

In simple terms, based on the quantity list of terms used in V3, the phrase “religious literacy” is shown to explore religious teachings, especially Islamic teachings, which are related to understanding and tolerating different religious traditions.

The word “religious” is linked to six other terms that give a significant picture of what is expected with the use of the term. The six phrases are “religious extremism,” “religious literacy,” “religious teacher,” “religious leader,” “religious moderation,” and “religious teaching.” These phrases refer to how religious literacy is understood and how religious leaders and teachers teach religious literacy to achieve religious moderation and prevent religious extremism.

In a seminar on Cross-Cultural Religious Literacy for Countering Religious Extremism (2022), Basri Modding, Rector of Indonesian Muslim University Makassar, explained, “*Cross-cultural religious literacy is a creative, new approach to mapping fundamental competencies so that we can develop them within ourselves to engage in multi-religious cooperation without compromising our own religious identity.*” He uses alternative wording in the form of a word that is a “noun”

but can also be a “verb,” namely “*approach*,” a word choice that refers to the theory or philosophy underlying how something is obtained. The word “approach” also refers to an act that shows that the concept of “religious literacy” is not only a theory but also an academic activity.

If Dicky Sofjan uses the phrase “*multi-faith site for mutual learning*,” then Modding chooses “*multi-religious cooperation.*” Both contain the word “multi,” which assumes diversity, but they have two different terms. If Sofjan prioritizes “faith” as a reference to diverse groups, then Modding specifically uses the word “religion.” This difference has different implications; the term faith refers to belief, which is more general and can be manifested in various ways, not limited by the provisions of the definition of the state or academics who tend to classify forms of faith representation. The word “religion,” on the other hand, has a meaning that tends to be politically influenced, with tendencies such as the use of the term “official religions” or academically influenced by the terms “world religions” or “indigenous religions.”

In the last part of the statement, there is the phrase “*without compromising our own religious identity.*” This phrase refers to certain exceptions, including the word “without.” The term “compromising” is understood as a way to reach an agreement, assuming that if there are two opposing points, there is an attempt to compromise. However, Modding chooses to negate it. The statement implies that cooperation between religions is possible if no one contradicts religion, especially Islam. The same conclusion was reached by Amin Abdullah, a professor of philosophy at Sunan Kalijaga State Islamic University, in his talk at V4. He said, “*When we enter the field of cross-cultural religious literacy, we should not try to monopolize it and risk degrading our religion. Not like that.*” A warning is alarmed by using the verb “risk” for “*degrading our religion.*” The word “degrading” indicates the problem that may be encountered with the “religious literacy” approach. Ideologically, the same

Table 3. The keywords used in the video V3 entitled Cross-Cultural Religious Literacy for Countering Religious Extremism: Answering Cairo's Message

Words	Times	Words	Times	Words	Times
extremism	75	Radicalism	37	Terrorism	25
Religious	78	Islamic	34	Quran	23
Religious literacy	9	Education	32	Islam	20
Cross-cultural religious	1	Leimena	29	Religion	20
Indonesia	65	Muslim	28	Student	20
				Teacher	20

concerns become challenges and problems that continue to be experienced in interreligious relations programs. Interaction between groups is considered to have implications that have a positive side, such as social cohesion, and a negative side, which is feared to affect the quality of adherent's faith.

Another speaker at a seminar on Cross-Cultural Religious Literacy for Countering Religious Extremism (2022), Alwi Shihab, uses the term "religious literacy" in the quote, *"I want to shed a small quantity of light on our theme: cross-cultural religious literacy for countering religious extremism. How to mitigate extremism. We can all agree that providing education is one of the most powerful ways to do that.* Alwi Shihab uses positive alternative wording for the word "education" and negative alternative wording for "religious extremism." The concept of "education" as a method of achieving religious literacy is evident in most of the phrases in this seminar.

The same approach was also explained repeatedly in other seminars on International Virtual Conference: Religious Freedom, Rule of Law, and Cross-Cultural Religious Literacy (2022), as a statement from Eddy Omar Syarif Hiariej, Deputy Minister of Law and Human Rights, Ministry of Law of the Republic of Indonesia, said that *"The role of educators is very strategic to develop religious and cultural literacy into the depths of students' understanding."* Likewise, as Vice President G20 Interfaith Association and Senior Fellow Katherine Marshall said, *"We should never forget education, which is the beginning, and*

in many ways, the end. It is continuing education through life where religious literacy is the core of our view. It involves engaging and engaging in learning." Chris Seiple, Senior Fellow, University of Washington, *"how teachers embody covenantal pluralism that teaches cross-cultural religious literacy and relationship skills, and this must start in the classroom."*

The last two videos discussed are talk show videos (V2 and V8) and school videos (V5). The selection of these three videos is important as an alternative to how translating "religious literacy" into *"literasi keagamaan"* has significant implications. In a different discussion space, as in the previous videos. These three videos are popular discussions using the keyword *"literasi agama."* All three videos point to the same understanding regarding the word literacy. In the school video, the teacher explains *"program gerakan literasi keagamaan dimana siswa-siswi yang beragama Islam dari rumah sudah mempersiapkan diri dengan berwudhu dan melakukan kegiatan satu membaca Tadarus AlQuran,"* so it is understood from the quote that the alternative wording of *"literasi"* is *"ablution"* (*wudhu*) and *"membaca Tadarus AlQuran."* These two activities are religious rituals. As for the two talk show videos, codes V2 and V8 have the same tendency to understand the word *"literasi,"* as the ability to read religious texts to increase religious knowledge.

Iffah Ainur Rochman explains:

"Ngomongin tentang perubahan ke arah Islam otomatis kita juga membutuhkan

modal berupa literasi keagamaan artinya literasi atau pemahaman terhadap Islam yang makin hari makin ditingkatkan Nah kalau kita bicara tadi misalnya berangkat dari fakta ada Banyak kaum perempuan atau muslimah yang ternyata pemahamannya terhadap Islam atau literasi Islamnya literasi keagamaannya itu sangat apa namanya kurang otomatis ini akan berpengaruh banyak berpengaruh pada dirinya sebagai orang-orang yang tadi disampaikan orang-orang yang diharapkan”

Translation: “Talking about changes towards Islam, we automatically also need capital in the form of religious literacy, which means that literacy or understanding of Islam is increasingly being improved. If we talk earlier, for example, departing from the fact that many women or Muslim women turn out to have an understanding of Islam or Islamic Literacy, their religious literacy is very lacking, this will automatically have a lot of influence on them as the people who were conveyed by the people who are expected”

Iffah rewrote “*literasi*” as “*pemahaman*” (understanding) and repeatedly emphasized the phrase “*pemahaman terhadap Islam*” (understanding toward Islam). In simple terms, religious literacy is defined as understanding religion to become “*orang-orang yang diharapkan*” (*the people who are expected*).

Text analysis reveals how religious literacy has dynamics that are constructed differently. How do different people use different languages to explain the same concept? One party refers to “religious” as knowledge about beliefs or religions, but in another discourse, “religious literacy” is interpreted as understanding religions with certain provisions. If the phrase is translated into Indonesian, the meaning becomes very literal, referring to textual religious knowledge.

The contestation of religious literacy discourse in the public sphere is also influenced by whom and in what context the discourse is constructed. At the next level, identity relations in the “interaction” of religious literacy discourse exchange will be explained.

Social Discursive: how the position of speakers influences discourse on religious literacy

In this stage, the text is analyzed based on the position of the speakers. The social discursive analysis involves studying how language constructs and reflects social phenomena, power relations, and ideologies (Leotti, Sugrue and Wings-Yanez 2021). This approach highlights the significance of both social and cognitive processes in the discourse. The basic assumption at this level is that each speaker has an institutional relationship that affects how language is used in acting and constructing reality. The questions are, who are they? What affiliation? On what occasion was the discourse discussed? How does the relationship influence the discourse of religious literacy?.

As explained in the introduction of this study, the religious literacy discourse on YouTube is also the result of programs organized by higher education institutions, research institutions, and the government of the Republic of Indonesia. These institutions include the Indonesian Consortium for Religious Studies (ICRS UGM), the Leimena Institute, the Ministry of Religious Affairs of the Republic of Indonesia, Makassar State Islamic University, Kalijaga State Islamic University, and the National Counter-Terrorism Agency. Of all these institutions, two of the most prominent, as the initiators of “religious literacy,” namely ICRS UGM, an Inter-Religious Studies (IRS) doctoral program which is a consortium of three universities: Gadjah Mada University, Universitas Islam Negeri Kalijaga, and Universitas Kristen Duta Wacana. While Leimena Institut is a non-profit organization that was established in 2005 by the PGI (Fellowship of Churches in Indonesia).

Some speakers tend to construct religious literacy discourse through their institutional affiliation. Dicky Sofjan with the intensity of the word “program” in his explanation. The phrase “religious literacy” refers to the religious officer extension training program, so the theory and approach differ

from the word “literacy,” which only refers to “religious learning” and “religious education.”

Leimana Institute uses the phrase “cross-cultural” in “religious literacy” to emphasize that the expected religious literacy is understanding one religion taught in schools and the diversity of other traditions and religions. However, the word used to indicate diversity is “cultural,” not religious. The term “cultural” in the Indonesian context has a broader meaning than the word “religions.” This word is often used for artistic and cultural expression rather than inter-religious interaction. Leimana Institut used the phrase “cross-cultural religious studies” by representing speakers from Indonesia and other countries such as Egypt, America, Africa, and Russia. Experts from various countries explained how religious literacy is applied in their respective countries, especially in education.

Another question is whether the “cross-cultural religious studies” seminars only invite speakers from Islamic universities. However, these seminars always manage to ask government officials. One of the speakers, Suaib Tahir from the National Counter-Terrorism Agency, said, “*This is a fascinating idea that will promote the Government's programs, not to mention Presidential Regulation Number 7 of 2021, concerning the National Action Plan for Preventing violent extremism.*” Religious literacy is led to be involved in national policies on the issue of extremism and radicalism. However, of the several government representatives in the seminars, only Suaib Tahir used the concept of “religious literacy” in his talk. Most of them focused on the topics that religious literacy is supposed to achieve but needed to explain more about how religious literacy is done practically. ICRS UGM and Leimana Institut have organized religious literacy training for different targets. This section describes the third level, CDA analysis.

Social Practices: the implications of the different terms on religious literacy

What are the implications of the different terms religious literacy, cross-cultural religious literacy, and *literasi keagamaan*?

The third part is the social practice analysis, where the discourse of religious literacy is practised. As explained at the beginning of this research, accompanying the two institutions that published the videos, there are scientific publications that report and explain the background of religious literacy experiences, both through programs that have been implemented, as well as reflections on the journey of religious literacy projects that have been undertaken. The first article is entitled “*Learning about Religions: An Indonesian Religious Literacy Program as a Multi-faith Site for Mutual Learning*,” written by Dicky Sofjan, ICRS UGM, related to training for religious extension officers in Indonesia. Second, the chapter entitled *Cross-Cultural Religious Literacy, Competencies, and Skills: An Indonesian Experience* in The Routledge Handbook of Religious Literacy, Pluralism, and Global Engagement, written by Matius Ho, Executive Director, Leimana Institute.

The religious literacy program initiated by ICRS UGM targets the Ministry’s extension officers and civil servants with a train-the-trainer model. The curriculum assumes that religious literacy equips participants to understand how religion interacts with society and the dynamics associated with modern developments. The materials presented include “Religion and Society,” “Religion and the State,” and “Religion and the Internet”.

Leimana Institute conducts international training on Cross-Cultural Religious Literacy (CCRL). Since the launch of the CCRL program in October 2021 it has reached at least 4,000 religious teachers and instructors from 34 provinces in Indonesia. The skills taught include (1) comparative competency, (2) collaborative competency, (3) leadership, (4) evaluation skill, (5) negotiation skill, (6) communication skill. All these skills are for “*promoting multi-faith collaborations that*

can strengthen civic solidarity in a religiously diverse society” (Ho 2022).

The two programs show different goals, characters, and targets. Religious literacy initiated by ICRS UGM places religious literacy to professionals as an ordinary good citizen. At the same time, Leimena Institute practices religious literacy to strengthen religious education that is friendly to diversity by equipping skills to build relationships between religions that religious teachers must own.

The critical discourse analysis on religious literacy

The concept of religious literacy in Indonesia has undergone adjustments in line with government policies, educational needs, and the challenges of the diversity of Indonesian society. Although this concept is neither newly taught nor practised as one of the diversity management approaches in Indonesia, it has shown some differences compared to other campaigns, such as “religious moderation,” “religious harmony,” “tolerance,” “pluralism,” and “deradicalization.” These considerations take several things into account: (1) the religious literacy program uses an education/training approach that can be started through religious teachers with a more careful approach not to go too deep into comparative theological studies but to use skills training that can be used to teach about religious diversity in Indonesia. As for religious extension officers, it is the right target to experience interfaith cooperation and understand other religions in carrying out their duties. (2) The religious literacy program uses a non-head-to-head approach to government policy. ICRS and the Leimena Institute cooperate with the government, which has good implications for the ongoing program.

These two considerations are one way to increase social trust by building agents with the skills and abilities to build moral spaces in society in education and general.

Nonetheless, some things are also noteworthy. Religious literacy is only recognized in academic circles due to its

conceptual nature from American and European experiences. Therefore, in a broad discourse in the public sphere, the concept is only consumed by a limited circle, in contrast to other government concepts that are politically taught in a structured manner. However, not rushing to translate the term into Indonesian language is also an effective tactic to avoid clashing with common societal understandings. The term “*literasi keagamaan*” in many schools, in society, or in the Salafi Islamic movement uses concepts to describe religious understanding, which refers to the education of religious texts.

In addition, religious literacy still encounters challenges, as evident from the speakers’ comments in the seminar. The concern is shown by the notification of boundaries about what should be done in learning about other religions, such as “*without compromising our own religious identity*” and “*risk degrading our religion.*” Both come from State Islamic University academics, who are considered confidential in building inter-religious relations. However, this concern remains a clear boundary for Muslims in dealing with other religious communities. Therefore, social trust must be built by finding the same moral space between different religions to make the expected predictions more positive.

CONCLUSION

The concept of religious literacy built through seminars, training, and other programs has gained the right momentum with an approach that considers the needs of the community and government policies. However, this advantage is not without consequences that continue to be negotiated in religious literacy. As explained, the materials, modules, methods, and seminar titles align with government policies, such as terrorism, religious moderation, tolerance, religious education, and religious freedom. This tactic can be effective, but it can also be limiting, especially to concepts that can be applied more

broadly and free of interest so that they can participate in advocating for issues of more real religious problems, such as religious conflict and the politicization of religion.

REFERENCES

- Aarrevaara, Timo, Tuula Sakaranaho and Johanna Konttori. 2020. "Conclusions: Religious Literacy Promotes Absorptive Capacity, Inclusion and Reflexivity in Society." Pp. 79-84 in *The Challenges of Religious Literacy, Springerbriefs in Religious Studies*. doi.org/10.1007/978-3-030-47576-5_7.
- Ahmad, Gaus A F and Irfan Abubakar. 2019. *Literasi Keagamaan: Takmir Masjid, Imam, Dan Khatib*. Jakarta: Center for the study of Religion and Culture (CSRC).
- Ali, Nur, Benny Afwadzi, Irwan Abdullah and Muhammad Islahul Mukmin. 2021. "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia." *Islam and Christian-Muslim Relations* 32(4):383-405. doi: 10.1080/09596410.2021.1996978.
- Allgood, Ilene. 2016. "Faith and Freedom of Religion in U.S. Public Schools: Issues and Challenges Facing Teachers." *Religious Education* 111(3):270-87. doi: 10.1080/00344087.2016.1169882.
- Altmeyer, Stefan and Johannes Kerbeck. 2023. "Religious Education: Exploring Pluriliteracies through a Deeper Learning Episode on Modern-Day Prophets." Pp. 215-36 in *A Deeper Learning Companion for Clil*.
- Appleby, Scott. 2000. *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation*. Lanham: MD: Rowman & Littlefield Publishers.
- Ashraf, Muhammad Azeem. 2019. "Exploring the Potential of Religious Literacy in Pakistani Education." *Religions* 10(7). doi: 10.3390/rel10070429.
- Bahri, Media Zainul. 2014. "Teaching Religions in Indonesia Islamic Higher Education: From Comparative Religion to Religious Studies." *Indonesian Journal of Islam and Muslim Societies* 4(2). doi: 10.18326/ijims.v4i2.155-188.
- Bass, Diana Butler. 2012. *Christianity after Religion: The End of Church and the Birth of a New Spiritual Awakening*. New York: Harper One.
- Berggren, Niclas and Christian Bjørnskov. 2009. "Does Religiosity Promote or Discourage Social Trust? Evidence from Cross-Country and Cross-State Comparisons." *SSRN Electronic Journal*. doi: 10.2139/ssrn.1478445.
- Bishop, Penny A. and Robert J. Nash. 2015. "Teaching for Religious Literacy in Public Middle Schools." *Middle School Journal* 38(5):20-31. doi: 10.1080/00940771.2007.11461599.
- Chan, W. Y. Alice and Jessica Sitek. 2021. "Religious Literacy in Healthcare." *Religion & Education* 48(1):102-20. doi: 10.1080/15507394.2021.1889453.
- Dawson, Eugene E. 1957. "Religion in Public Education." *International Review of Education* 3(3):275-87. doi: 10.1007/bf01424706.
- de Lissovoy, Vladimir. 1954. "A Sociological Approach to Religious Literacy." *Journal of Educational Sociology* 27(9). doi: 10.2307/2264041.
- Dinham, Adam. 2015. "Grace Davie and Religious Literacy Undoing a Lamentable Quality of Conversation." Pp. 45-58 in *Modernities, Memory and Mutations Grace Davie and the Study of Religion*, edited by Abby Day and Mia Lovheim. Oxon: Routledge. ISBN 9781472436177
- Dinham, Adam and Martha Shaw. 2017. "Religious Literacy through Religious Education: The Future of Teaching and Learning About Religion and Belief." *Religions* 8(7). doi: 10.3390/rel8070119.

- Fadlan, Muhammad and Muhammad Hayun. 2024. "The Influence of Religious Literacy on Students' Social Behavior in Srengseng Primary School, Jakarta." *International Journal of Business, Law, and Education* 5(1):737-42. doi: 10.56442/ijble.v5i1.470.
- Fairclough, Norman. 1995. *Critical Discourse Analysis: The Critical Study of Language*. New York: Longman.
- Hadiwitanto, Handi. 2016. *Religion and Generalised Trust: An Empirical-Theological Study among University Students in Indonesia*. Munster: LIT Verlag Münster.
- Hadiwitanto, Handi. 2017. "Agama Dan Rasa Percaya Yang Tterbuka Dalam Masyarakat (Sebuah Tinjauan Empiris-Teologis)." in *Seminar Hasil Penelitian Bagi Civitas Akademika 2017*.
- Hanafi, Yusuf, Muhammad Saefi, Tsania N. Diyana, M. Alifudin Ikhsan, Nur Faizin, Titis Thoriquttyas and Nurul Murtadho. 2022. "Students' Perspectives on Religious Moderation: A Qualitative Study into Religious Literacy Processes." *HTS Teologiese Studies / Theological Studies* 78(1). doi: 10.4102/hts.v78i1.7638.
- Hannam, Patricia, Gert Biesta, Sean Whittle and David Aldridge. 2020. "Religious Literacy: A Way Forward for Religious Education?". *Journal of Beliefs & Values* 41(2):214-26. doi: 10.1080/13617672.2020.1736969.
- Hedges, Paul. 2019. "The Secular Realm as Interfaith Space: Discourse and Practice in Contemporary Multicultural Nation-States." *Religions* 10(9). doi: 10.3390/rel10090498.
- Henry, Andrew M. 2021. "Religious Literacy in Social Media: A Need for Strategic Amplification." *Religion & Education* 48(1):89-101. doi: 10.1080/15507394.2021.1876507.
- Ho, Matius. 2022. "Cross-Cultural Religious Literacy, Competencies, and Skills an Indonesian Experience." in *The Routledge Handbook of Religious Literacy, Pluralism, and Global Engagement*. New York: Routledge.
- Hong, Ying-yi and Siran Zhan. 2007. "Multicultural Identities." in *The Handbook of Culture and Psychology*. New York: Guilford Press.
- Hooghe, Marc. 2007. "Social Capital and Diversity Generalized Trust, Social Cohesion and Regimes of Diversity." *Canadian Journal of Political Science* 40(3):709-32. doi: 10.1017/S0008423907070722.
- Kaul, Vineet. 2012. "Globalisation and Crisis of Cultural Identity." *Journal of Research in International Business and Management* 2(13):341-49.
- Leotti, Sandra M., Erin P. Sugrue and Nichole Wings-Yanez. 2021. "Unpacking the Worlds in Our Words: Critical Discourse Analysis and Social Work Inquiry." *Qualitative Social Work* 21(2):260-76. doi: 10.1177/1473325021990860.
- Marcus, Benjamin P. and Allison K. Ralph. 2021. "Origins and Developments of Religious Literacy Education." *Religion & Education* 48(1):17-36. doi: 10.1080/15507394.2021.1876498.
- Mason, Debra L. 2021. "Religious Literacy in News." *Religion & Education* 48(1):74-88. doi: 10.1080/15507394.2021.1877522.
- Moore, Diane L. 2007. *Overcoming Religious Illiteracy A Cultural Studies Approach to the Study of Religion in Secondary Education*. New York: Palgrave Macmillan US. doi: doi.org/10.1057/9780230607002
- Moore, Diane L. 2015. "Diminishing Religious Literacy: Methodological Assumptions and Analytical Frameworks for Promoting the Public Understanding of Religion." Pp. 27–38 in *Religious Literacy in Policy and Practice*, A. Dinham & M. Francis (Eds.). Bristol: Policy Press. doi: doi.org/10.46692/9781447316671.003
- Mukhibat, M., Mukhlison Effendi, Wawan Herry Setyawan and M. Sutoyo. 2024.

- "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia." *Cogent Education* 11(1). doi: 10.1080/2331186x.2024.2302308.
- Nashruddin, Nashruddin, Kisyani Laksono, Mintowati Mintowati, Didik Nurhadi and Nur Qalbi. 2023. "Instilling Religious Literacy for Learners and Its Significance to Education." *Diyala Journal for Human Research* 1(96):539-50. doi: 10.57592/djhr.v1i96.3112
- Nesterova, Marja, Maryna Dielini, Lidia Shynkaruk and Olena Yatsenko. 2020. "Trust as a Cognitive Base of Social Cohesion in the University Communities." *International Journal of Cognitive Research in Science, Engineering and Education (IJCRSEE)* 8(1):15-23. doi: 10.5937/ijcrsee2001015n.
- Parker, Lyn. 2018. "Religious Education for Peaceful Coexistence in Indonesia?". *South East Asia Research* 22(4):487-504. doi: 10.5367/sear.2014.0231.
- Parker, Stephen. 2020. "Religious Literacy: Spaces of Teaching and Learning About Religion and Belief." *Journal of Beliefs & Values* 41(2):129-31. doi: 10.1080/13617672.2020.1750243.
- Prothero, Stephen. 2007. *Religious Literacy: What Every American Needs to Know and Doesn't*. San Fransisco: Harper San Fransisco.
- Sakaranaho, Tuula, Timo Aarrevaara and Johanna Konttori. 2020. *The Challenges of Religious Literacy*.
- Sapdi, Rohmat Mulyana and Nur Ali. 2022. "Counterradicalism through Religious Education Curriculum: Solution to the Religious Literacy Crisis in Indonesian Islamic Universities." *TADRIS: Jurnal Pendidikan Islam* 17(2):260-71. doi: 10.19105/tjpi.v17i2.7055.
- Schvab, Andrei. 2016. *Global Change and Human Mobility*. Singapore City: Springer.
- Shaw, Martha. 2019. "Towards a Religiously Literate Curriculum – Religion and Worldview Literacy as an Educational Model." *Journal of Beliefs & Values* 41(2):150-61. doi: 10.1080/13617672.2019.1664876.
- Shaw, Martha. 2022. "Worldview Literacy as Intercultural Citizenship Education: A Framework for Critical, Reflexive Engagement in Plural Democracy." *Education, Citizenship and Social Justice* 18(2):197-213. doi: 10.1177/17461979211062125.
- Sofjan, Dicky. 2012. "Gender Construction in Dakwahtainment: A Case Study of Hati Ke Hati Bersama Mamah Dedeh." *Al-Jami'ah: Journal of Islamic Studies* 50(1):57-74. doi: 10.14421/ajis.2012.501.57-74.
- Sofjan, Dicky. 2020. "Learning About Religions: An Indonesian Religious Literacy Program as a Multifaith Site for Mutual Learning." *Religions* 11(9). doi: 10.3390/rel11090433.
- Tan, Jonathan H. W. and Claudia Vogel. 2008. "Religion and Trust: An Experimental Study." *Journal of Economic Psychology* 29(6):832-48. doi: 10.1016/j.joep.2008.03.002.
- Uslaner, Eric M. 2002. "The Moral Foundations of Trust." *SSRN Electronic Journal*. doi: 10.2139/ssrn.824504.
- Valente, Rubia R. and Adam Okulicz-Kozaryn. 2021. "Religiosity and Trust: Evidence from the United States." *Review of Religious Research* 63(3):343-79. doi: 10.1007/s13644-020-00437-8.
- Vallier, Kevin and Michael Weber. 2021. "Social Trust Introduction." Pp. 1-6 in *Social Trust*.
- Wahid, Abdul, Irfan Abubakar, Jajang Jahroni, Afthon Lubbi Nuriz and Rita Pranawati. 2019. *The Millenium Mosques a New Direction for Religious Literacy*. Jakarta: Center for the Study of Islam and Society (PPIM) UIN Jakarta.

- Walker, Nathan C., W. Y. Alice Chan and H. Bruce McEver. 2021. "Religious Literacy: Civic Education for a Common Good." *Religion & Education* 48(1):1-16. doi: 10.1080/15507394.2021.1876508.
- Wang, Yi. 2007. *Globalization Enhances Cultural Identity: Intercultural Communication Studies*.
- Wolfart, Johannes C. 2022. "Religious Literacy: Some Considerations and Reservations." *Method & Theory in the Study of Religion* 34(5):407-34. doi: 10.1163/15700682-bja10074.
- Yusuf, Mohamad. 2020. "Why Indonesia Prefers a Mono-Religious Education Model? A Durkhemian Perspective." *Al-Albab* 9(1):37-54. doi: 10.24260/alalbab.v9i1.1555.
- Zuhdi, Muhammad and Sarwenda Sarwenda. 2020. "Recurring Issues in Indonesia's Islamic Education: The Needs for Religious Literacy." *Analisa: Journal of Social Science and Religion* 5(01):1-13. doi: 10.18784/analisa.v5i1.1038.