



**INTERCONNECTIVE APPROACH IN BUILDING HARMONIOUS RELIGIOUS
AND STATE RELATIONSHIPS IN A PLURALISTIC SOCIETY**

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ABSTRACT

The purpose of this study is to explore Amin Abdullah's interconnective approach and its contribution to the understanding and practice of inclusive, dialogical, and contextual religious life in a pluralistic society. This research uses a qualitative approach in the form of a literature study, analyzing Abdullah's works and thoughts theoretically and conceptually. The results of the study show that Amin Abdullah rejects the dichotomy between religion and the state and encourages religion to be present as a constructive social force in the public sphere through an interdisciplinary and connected epistemology. In practice, this approach encourages religious and educational institutions to expand their social roles and interfaith dialogue. This research contributes to the importance of an integrative and contextual approach in building a civilization of religious and state life.

Keywords: *Amin Abdullah, Religion, State, Public Sphere*

A. Introduction

The relationship between religion and the state in Indonesia has always been an important and complex issue. After the 2014 elections, political polarisation emerged between 'nationalist' and 'religious' groups, which is predicted to continue until the 2019 elections.(Shaleh & Wisnaeni, 2019) Indonesia is neither fully secular nor religious, but rather integrates both through Pancasila as the basis of the state. Religion provides spiritual value, while the state guarantees freedom of religion. Challenges to this relationship often arise during elections, testing the harmony between pluralism and faith. Constructive dialogue between religion and the state is essential to maintaining harmony in the life of the nation.

Although both 'nationalist' and 'religious' groups are only a small part of Indonesian society, their influence is so strong in public spaces such as social media, that they seem more important than they actually are. But as time goes by, the situation is worsened by the existence of 'saracen' which spreads hoax news and divides the community, the hoax news can be a threat to national unity. If the problem of spreading hoax news is not addressed immediately, Indonesia is at risk of being divided and becoming a small and weak country.

Responding to the polarisation between nationalist and religious groups, Amin Abdullah in his research emphasised the importance of religious literacy as a tool to extinguish current disputes and tensions.(Abdullah, 2017) This literacy is not only an understanding between religious communities, but also individual awareness of their own positions and beliefs. As Hatcher asserts, a better understanding of one's own and others' identities is an important element in building a more peaceful pluralism of cross-cultural relations. Humans as determinants of the meaning and content of teachings are always trying to communicate and say with all their limitations, often omitting the understanding of spiritual values that can exacerbate disputes and tensions. It is therefore important for us to feel equal as citizens, each religious adherent should feel important and not feel superior in social life.(Abdullah, 2017).

This study aims to analyse how Amin Abdullah addresses the role of religion in the public sphere and identifies various viewpoints from various groups such as 'nationalists' and 'religious'. Evaluate the relationship between the two groups in the public sphere and seek an agreement to recommend strategies that can improve the thinking of all people. This study uses a qualitative research method with a case study approach to analyse Amin Abdullah's way of thinking. Data was gathered through the collection of materials from previous journals and reviewed for validity and reliability (Abdullah, 2017).

Amin Abdullah's views on the role of religion in the public sector can be analysed with philosophical and experiential science approaches. This method helps us understand the honesty of science and the connection between religion and science in a social context. A study of the interaction between the foundations of

religious thought and social values. It analyses the experiences of individuals and communities in implementing religious practices in public spaces. It focuses on the importance of avoiding silos between science and religion and promoting co-operation between different disciplines. The relationship of religious texts (books, scriptures, etc.) with other sciences such as Hadith and FIQH.

A number of researches and studies have highlighted Amin Abdullah's thoughts that reject the dichotomy between religion and the state, and emphasise the importance of religion's presence as a constructive social force in the public sphere, especially in the context of plural and modern society in Indonesia. Abdullah offers an interconnective and multidisciplinary approach to religious studies, which encourages interfaith dialogue and the integration of religious values with social, cultural and scientific realities. Previous studies have also emphasised the role of education as an effective means of instilling values of tolerance and interfaith harmony, as well as the importance of religious literacy to reduce the polarisation between 'nationalist' and 'religious' groups that often strengthens during political times such as elections. In addition, Roma Ulinuha's (2015) research on the Ngebag tradition in Karangjati Wetan shows that religious practices that are grounded and open in public spaces can be a model of interfaith harmony, strengthen social cohesion, and expand the space for dialogue in a multicultural society. (Ulinuha, 2017) These findings are in line with Amin Abdullah's idea that religion must inspire public ethics, recognise and respect differences as part of the spirit of Unity in Diversity, and play an active role in building a democratic, tolerant and socially just society.

This research focuses on identifying the polarisation that emerged between 'nationalist' and 'religious' groups after the 2014 elections, which is predicted to continue until the next election. (William, 2019) They have a very strong influence in the public sphere that can continue to worsen the situation, especially with the emergence of hoaxes and news with invalid sources that certainly threaten national unity. As time goes by, research is conducted to evaluate how the relationship between these groups is in order to achieve an increase in thinking in all communities to have an awareness of defusing disputes. (Haryatmoko 2016). Dialogue to build harmony in the state is needed between religion and the state to create unity in a nation so that it has the same equality in the state.

B. Theories of the Relationship between Religion and State

Legal pluralism in Indonesia is an undeniable reality. Three main legal systems state law, religious law, and customary law coexist and influence each other in various aspects of society (Bowen, 2003). However, this dynamic interaction is not always harmonious. The dialectic of law often poses serious challenges that must be managed wisely to avoid legal uncertainty and social conflict (Lindsey & Pausacker, 2016). The first challenge is the duality of authority. State law, through the judicial system, has formal authority, while religious and customary law still

Islam as a religion is a chain of God's teachings (God's revelation) that unites and its presence on earth has been declared final and perfect until the end of time.(Gunawan, 2017) Islam is a religious teaching that only emphasises worship only to Allah SWT. Even the teaching of tawhid, which is believing that Allah is the only God, becomes a guide to life for every Muslim anywhere and anytime, and also Islam is a religion that cannot be separated. (Al-Attas, S., 1993).

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The relationship between religion and state in Islam is very close and difficult to separate. There are three main perspectives on this. Firstly, the integrative view that considers religion and the state as one. In this view, the state carries out religious rules and its authority comes from God, as espoused by the Shia group. Second, the symbiotic view that sees religion and the state as needing each other.(Ardic, 2012) Religion helps shape the morals of society, while the state maintains the continuity of religion. Third, the secularistic view that separates religion and the state, where the state takes care of government affairs without religious interference. This view is less popular in the classical Islamic tradition and appears more in modern thought.(An-Naim, 2010) This difference in views shows that the way of seeing the relationship between religion and the state in Islam is very diverse and continues to develop until now.(Gunawan, 2017).

In addition, Amin Abdullah emphasises classical Islamic scientific epistemology, which is based on bayânî, 'irfani,' and burhani epistemology. According to him, these three groups of 'Ulûmuddîn' epistemological systems are still in one family, but they are almost never in line in practice. The bayânî textual mindset is more dominant than the other two mindsets, and hegemonically controls general Islamic thought. The sources of scientific authority such as the natural sciences (kauniyyah), reason (aqliyyah), and intuition (wijdaniyyah) are not comparable to the authority of the text and salaf recognised in the rules of classical *usul fiqh* methodology. The Islamic religious epistemology system is less concerned with religious issues that are contextual-bahtsiyyah because of the dominance of the bayânî mindset which is textual-ijtihâdiyyah.(Irfani & Rifqiyansyah, 2022).

According to Moh. Dahlan, a postgraduate lecturer at IAIN Sunan Ampel, the main problem Amin Abdullah faces is the empirical-positivistic and doctrinal-dogmatic approach to Islamic studies. This method has had an impact on the religious patterns of Indonesians, especially the approach to investigating religion (Islam) and interfaith relations. As a result, their religious patterns become mentally

and physically problematic, both conceptually and practically. Because of this fact, religious people are faced with difficult choices, Amin Abdullah said. Therefore, he argues that religious (Islamic) research methods must be reconstructed to address the challenges of religious plurality.

C. The Existence of Religion in State Life

According to Amin Abdullah, it places religion as an important element in the life of the nation and rejects a careful understanding of religion and sectarianism. Provides the concept of integration. In other words, religion should be able to actively interact with various sciences, cultures and social realities. According to him, the life of a pluralistic state in Indonesia does not seek religion as a source of peace, justice and unity, not as a source of conflict or control for certain groups. (OK, A. H, 2021).

Amin Abdullah emphasised that religion should be an inspiration for the development of public ethics by acknowledging mutual acceptance, respect and recognition of differences as the spirit of *Bhinneka Tunggal Ika*. Religion, according to him, is relevant in building a democratic, tolerant and socially just society. Amin Abdullah also highlights the need for contextualisation of religious values to meet the challenges of the time, including the assumptions of modern science and responses to global issues such as pluralism, humanity and social justice. Thus, religion is not only a private matter, but also plays an active role in building a harmonious public life.

In the midst of a diverse nation and a multicultural and multireligious society, socio-religious issues have become very complex and not simple. This complexity is felt by various elements of society, ranging from politicians, teachers, religious leaders, to parents at home. Ignoring the existence of religious traditions that exist in the world is futile, because every group has the same right to maintain their respective traditions and identities through various possible means.

According to Amin Abdullah, the best way to maintain religious tradition and identity is through education. Education is considered the most effective tool to continue, perpetuate, preserve and conserve traditions from one generation to the next, even from century to century. Education is also an effective medium to produce a generation that is able to see diversity as something that must be appreciated constructively. This is because education is systemic and has an even distribution through educational institutions at various levels that are widely spread throughout Indonesia. Therefore, education is a very effective means to achieve the ideal goal of maintaining socio-religious harmony and diversity.

In the life of a state, there must be rules that apply in it. These rules are not only born from formal elements but from various elements, one of which is from the elements of religious norms which also influence the formation of the ideology of the Indonesian nation, namely *Pancasila*. Religious norms have an influence in this

matter which also regulates worldly and ukhrowi elements. According to Hamilton Alexander Rossken, Islam is not only a theological system, but also a complete civilization. Meanwhile, according to G E Von Grunebaum, Islam is a civilisation that also regulates relationships with God, humans and the universe. This relationship with fellow human beings also eventually becomes the norm in state law. (Arifin, S, 2009).

Indonesia is a constitutionally religious state. However, in the formation of legislation, religious norms are often taken into consideration. The Pancasila state is a state that is not based on one particular religion and is also not a secular state. Instead, it recognises the existence of the religions of its people as long as they are in accordance with justice and civility.

Based on the explanation above, we can conclude that the role of religion is very important and needed in the life of the state in Indonesia. Religion is not only a personal or group identity, but religion is a factor and needs to be actively present in the public sphere to build a democratic, tolerant and socially just society.

D. Amin Abdullah's Interconnective Paradigm of the Existence of Religion in Plural Social Life

In a society that has a diversity of religions, cultures, and others, the presence of religion makes various problems. On the one hand, religion has an important role in shaping the moral and spiritual values that guide society, but on the other hand, religion can cause conflict, especially if it is delivered in a closed way or imposes only one understanding. This makes someone think that religion is even a source of division. One side argues that religion should not interfere in the affairs of society or the state, and the other side wants society to be fully governed by religion. Although Amin Abdullah attempts to return religion to the public sphere with a dialogical and multidisciplinary approach, I actually question whether the active presence of religion in the public sphere is always desirable, or even necessary, in a modern pluralistic society. The presence of religion in the public sphere, even when wrapped in narratives of peace and social justice, still carries the potential for exclusivity of values and hegemonic tendencies over the common space. Instead of enriching the public sphere, religious interference risks sharpening identity boundaries and complicating social consensus built on neutral civic principles.

Furthermore, the proposed 'connected epistemology', while offering a more flexible reading of religion, still assumes that religion should be the main ethical reference in building society. I also question this assumption, why should religion always be at the centre of public ethics, when modern society has many other non-religious sources of ethics, such as human rights, political philosophy and democratic consensus? In this context, Amin Abdullah's project can be read not only as an attempt to open up space, but also as an attempt to maintain the dominance of religious discourse in an area that should be increasingly secular and inclusive.

Thus, although Amin Abdullah's thinking offers an important update over the conservative model, I still think critically that the solution offered still relies too much on the assumption of the primacy of religion in social life, without sufficiently considering the option that perhaps in plural societies religion needs to take a more private than public role. In the framework of social philosophy, the position of the object is never neutral, but always in a complex relationship with the subject who observes and interprets. The object, in this case religion, is not only understood as a fixed entity that stands alone, but as a social construction that continues to move and change according to the socio-cultural context. Amin Abdullah, an Indonesian Muslim scholar, places religion as an object that cannot be separated from the dynamics of the public sphere.

In his view, religion has a significant role in shaping social order, but it must be carried out in an inclusive, interactive and dialogical manner. He rejects normative-scripturalistic approaches that close the space for dialogue and tend to be exclusive. Instead, he offers an integrative-interconnective approach that combines Islamic science, social science and natural science to read reality more fully. Thus, religion is not only a source of ethical values in public life, but also a social actor that is open to criticism, reflection and renewal. Amin Abdullah's view of the role of religion in the public sphere places religion not only as a teaching, but also as a social force that can dialogue with various aspects of modern life. He rejects the rigid separation between religion and the state. Instead, he offers a perspective that combines the two, where religion can still be present in the public sphere peacefully and provide solutions to society's problems. Amin Abdullah uses a combined approach from many sciences to understand religion, not only in terms of sacred texts. He invites us to utilise social sciences, cultural sciences, even natural sciences, so that understanding religion is more relevant to today's problems, such as poverty, the environment, and social justice.

In practice, he encourages religious institutions and Islamic universities to not only teach about religious law, but also to open spaces for dialogue with other sciences and other religions. In this way, religion can be a force that builds peace and strengthens relations between people, instead of fuelling conflict. Amin Abdullah also introduced the idea of 'connected epistemology', a way of thinking that links many sources of knowledge. This makes religion more dynamic and able to contribute to the life of modern society. Religion does not only talk about personal worship, but also actively participates in building social justice and civilisation.

Amin Abdullah's thinking shows the courage to open up old boundaries in the study of religion. He offers a new way that is more open and friendly to diversity. That way, religion can remain relevant and become a positive force amidst the challenges of the times. Amin Abdullah's views on the role of religion in the public sphere present a breakthrough in the way we understand the relationship between religion and modern society. He rejects the strict dichotomy between religion and

the state, while offering a more dialogical and cooperative model of interaction. According to him, religion should not remain in the private sphere or merely be a symbol of identity, but should actively contribute to solving social problems. Thus, religion can enrich public life through the values of justice, peace and humanity.

To strengthen the relevance of religion in the modern era, Amin Abdullah developed an interdisciplinary approach that combines various sciences. He encourages understanding of religion not only from the normative-theological aspect, but also through the perspective of social science, culture, and even natural science. (Abdullah, M. A, 1996) This approach makes the study of religion more contextual, responsive to the challenges of the times, and able to offer concrete solutions to issues such as social inequality, environmental crisis, and social disintegration. The concept of 'connected epistemology' introduced by Amin Abdullah is key in building a new paradigm of religious studies. Through this approach, religious studies is not trapped in narrow exclusivity, but instead expands its range of dialogue with various other scientific and religious traditions. As a result, religion appears as an inclusive force, friendly to diversity, and proactive in building public civilisation and social justice. This thinking not only opens up old boundaries in the study of religion, but also emphasises the vital role of religion in responding to the dynamics of the modern world.

With reference to the previous description, it can be asserted that Amin Abdullah's thinking about the role of religion in the public sphere is an important effort in responding to the dynamics of religious life in a plural society. The interconnective approach he offers not only opens up space for dialogue between religion and science, but also provides an ethical basis for the inclusive involvement of religion in the public sphere. In this case, religion is not present as a hegemonic force, but as a social actor who actively voices justice, peace and humanity.

Amin Abdullah's thinking is also in line with other studies that emphasise the importance of religious moderation and openness to diversity. This idea is reinforced by Emile Durkheim's theory that views religion as a collective force of society that unites individuals in one social bond, overcomes differences, and strengthens morals and social solidarity through shared rites and symbols. (Fata, 2016) This enriches the understanding of the role of religion in plural societies and confirms that religious involvement in the public sphere does not have to be synonymous with conflict or domination, but can be a force that encourages social justice, peace, and humanity. Thus, Amin Abdullah's approach is an important contribution in answering the challenges of religious life and the state in the modern era.

In Amin Abdullah's thoughts on the role of religion in the public sphere, he emphasises the importance of religious integration in a diverse society. Abdullah rejects the separation of religion and state, and encourages dialogue between religion and science. His approach is in line with other research, such as that

conducted by Gavin Hyman, which also emphasises the need for interfaith dialogue to appreciate diversity. The research by Moh. Dahlan shows the challenges in an approach that only focuses on facts, which often ignores the social context. In this regard, Abdullah's views become relevant as he offers a more dynamic and responsive way to social issues. As such, Abdullah's thought not only enriches discussions on the relationship of religion and society, but also provides concrete solutions to complex social issues. This places Abdullah as an important thinker in religious studies today. (Albar et al., 2024).

E. Conclusion

Referring to the subject matter of this study, it can be concluded that Amin Abdullah's thought has an important impact on the role of religion in the public sphere in the context of modern society. First, Amin Abdullah views religion not only as a system of personal belief and worship, but also as a social force capable of dialogue with various aspects of contemporary life. This is evident from his approach that rejects the rigid separation between religion and the state, and encourages the peaceful and constructive presence of religion in the public sphere. Second, he offers an interdisciplinary approach to religious studies, combining the social, cultural and natural sciences to understand religion more contextually and relevant to actual issues such as poverty, the environment and social justice. Third, in the realm of praxis, he encourages religious institutions and Islamic universities to not only focus on the normative aspects of religion, but also to open space for dialogue with other sciences and other religions in order to build harmonious relations between people. Fourth, through the concept of connected epistemology, he emphasises the importance of openness to various sources of knowledge, so that the study of religion becomes more inclusive, dynamic and effective in building modern civilisation. Thus, Amin Abdullah's thought represents a religious model that is adaptive to social reality and able to become a positive force in the midst of the challenges of the times.

This study confirms that Amin Abdullah's interconnective approach to the role of religion in public space provides a relevant and inclusive framework in responding to the challenges of religious life in a pluralistic society. The theoretical implication that can be drawn is that religion, universally, can function as a constructive social force in the public space if approached through dialogue, moderation, and openness to diversity, rather than as a hegemonic force. However, this study has limitations in terms of its approach which is still theoretical-conceptual without extensive empirical data support, so that it has not been able to describe concrete implementation in various social contexts. Therefore, further research is needed with an empirical approach, both qualitative and quantitative, to test the extent to which this approach can be accepted and internalized in the practice of people's religious life.

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