

## Grassroot Women's Perspective on Interreligious Issues: A Sociocultural Analysis

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### Abstract

*Due to the presence of migrants and three large mosques that serve as centers of religious activities, 6,183 housewives in Pogung Kidul, or 18.02%, begin to interact with the growing diversity. Given their significant roles in promoting an open and inclusive understanding of religion within their families and social circles, this study aims to analyze how grassroots women's interactions and involvement influence their perspectives on interfaith relations. Employing purposive sampling followed by semi-structured interviews with six housewives from the three large mosques of Pogung Kidul, namely Pogung Raya Mosque, Pogung Dalangan Mosque, and Pogung Baru Mosque, this qualitative study intends to investigate the complex interaction between women's understanding of interfaith relations and the variables that influence their perspectives. Personal life experiences and the interaction of religious teachings emerged as the two primary factors that shaped their understanding and behavior within the context of the social community. They then internalized religious and social ethics, resulting in performative behaviors and attitudes that demonstrate piety and symbolize the spirit of Islamic revivalism while fostering positive social relations in an interreligious setting.*

**Keywords:** *grassroot women perspective, interreligious relation, housewives role*

### Introduction

Pogung Kidul, a community in the Sinduadi subdistrict near Gadjah Mada University, stands notable for its large population and diversified demographic makeup. Based on data collected from the government sites of Sinduadi Subdistrict (*Tabel Data Kependudukan Berdasar Populasi Per Wilayah*) and DIY Province (2020), it was found that Pogung Kidul, out of the 18 settlements, is the most populous village in the Sinduadi subdistrict. It is home to 4,325 people, including 1,637 families. The village's population is evenly divided between males and females, with 2,277 males and 2,048 females. In terms of religious affiliation, the majority of Pogung Kidul's population, or around 84.06% of the citizens,

identify as Muslim. There is also a substantial presence of other religions, such as Christianity, Catholicism, Buddhism, and Hinduism, which contributes to the village's religious variety.

Previous research by Negari (2016) gives information on the societal changes that Pogung Kidul has endured. These developments are credited to the village's support for the confluence of urban and institutional growth, especially through its affiliation with the nearby Gadjah Mada University (UGM). As a prestigious educational institution, UGM has an impact on many areas of the community, including culture, religion, and overall community dynamics. As a result, the flood of migrants into Pogung Kidul adds to the village's religious and ethnic variety.

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According to Hamdi (2021), the presence of Salafi and Tarbiyah radicalism in Pogung Kidul is a concerning issue. The Pogung Dalangan Mosque (MPD), Pogung Raya Mosque (MPR), and Pogung Baru Mosque (MPB) have been highlighted as the village's epicenters of radicalism movements. These mosques are important hubs for a variety of activities related with extreme beliefs. The strong participation of housewives in mosque activities is especially noteworthy. To varied degrees, the teachings transmitted in these religious institutes contribute to influencing the religious viewpoints of the community, including housewives.

On the other hand, recognizing UNESCO's declaration that women play a critical role in the global peace movement, Daimah's (2018) study stresses the role of mothers in promoting an open and inclusive religious worldview within the home and community. Mothers wield enormous influence over the upbringing and education of future generations as wives, mothers, and instructors of children (Rahayu et al., 2020). Their responsibilities extend beyond the bounds of the home, since they are active participants in communal affairs, especially religious activities. As a result, understanding the broader dynamics of interreligious contacts within Pogung Kidul requires understanding the viewpoints of housewives.

This research tries to look into the various ways that grassroot women's interactions and involvement in interreligious contexts have shaped their perspectives, ultimately shedding light on the transformative power of personal engagement in promoting harmonious coexistence and deeper mutual understanding among diverse faith communities. By investigating this research issue, it is hoped to understand the subtle ways in which grassroot women's interactions with people of different religious origins shaped their perspective. By amplifying the views and experiences of grassroots women, this study will contribute to a broader understanding of interfaith relations, ultimately encouraging a more inclusive and comprehensive approach to interreligious dialogue and collaboration.

## Literature Review

The purpose of this literature review is to look into the issues of women as religious transformation agents and religious pluralism in the public sphere. This review highlights the major ideas, contributions, and need for future research in these areas by reviewing the works of famous scholars Diana L. Eck and Saba Mahmood. The article begins by delving into Mahmood's seminal work on the agency and subjectivity of Muslim women inside religious movements, which challenges Western feminist assumptions. It then delves into Patricia Jeffrey's work on feminist challenges, the difficulties of women's autonomy, and the significance of addressing local agendas. Following that, the study focuses on Diana L. Eck's contributions to religious pluralism and interreligious dialogue, emphasizing the necessity of constructive engagement with religious diversity and religious literacy. Finally, it situates these debates within the larger backdrop of Indonesia, as well as its religious and political landscape.

### 1. Women as Agents of Religious Transformation

Saba Mahmood (2005), a well-known anthropologist, made a big impression with her book "Politics of Piety: The Islamic Revival and the Feminist Subject." Mahmood questions Western feminist's assumptions that see Muslim women's piety as a sign of false consciousness or oppression. She emphasizes the variety and complexity of women's lived experiences within religious groups. Mahmood's study focuses on Egyptian women who are members of the mosque-based organization, "Jam'iyyat al-Salafiyyat al-Muhtaramat." She investigates how these women actively participate in religious rituals and acquire moral agency and subjectivity within the confines of their religious framework. Mahmood stresses the agency, negotiation, and transformation that take place within religious groups, challenging simplistic views of women's participation.

Her work encourages a nuanced knowledge of women's experiences within religious contexts by prompting a critical review of

Western feminist concepts. Instead of dismissing or discounting women's perspectives and experiences, Mahmood highlights the importance of connecting with them. Mahmood's research delves into the complexities of religious agency and subject creation, focusing on the experiences of women within a specific religious organization. While her work does not go into great detail on interreligious contacts or comparative religious studies, it does serve as a reminder to approach interreligious dialogue with a nuanced understanding of individual interactions and faith within distinct religious systems. For Mahmood, ethics and piety are entangled choices which were made through consideration and awareness of the religious teaching. In the end, this series of choice of action and speech evolved to ethical practice in everyday life.

Meanwhile, Shively (2014) followed the patchwork of Saba Mahmood's research in Egypt by applying it in the context of Turkish women. Shively's research subjects were Turkish women in a Koran study group. Shively found that there was a different and complex situation faced by Turkish women, which according to her, government control over religion was formidable where government maintained the control over religious practice. Therefore, their social engagement was entangled with more social normative systems along with the authorities residing in it - religion, family, state, and community - which could contest and contradict one another. The complexity resulted in the series of action choices that followed their position toward state and religion. Further, Shively categorized the action as neither simply resistance nor submission, but through submission toward religious belief, they resisted against the overcontrolled government.

On the other hand, feminists encounter challenges, such as the intricacies of women's agency and the significance of addressing local agendas. The difficulties that feminists confront in achieving a balance between local authenticity and engagement with universal feminist causes emphasize the importance of addressing local agendas and including the viewpoints of marginalized women in feminist

activism (Grami, 2018; Struckmann, 2018). It also examines the difficulties and constraints connected with using motherhood as a basis for feminist engagement, as well as the possibility of religious and motherhood identities as mobilizing forces for women.

In the other source, it delves into the difficulties of forging a shared identity among women without promoting divisions and exclusions. The paper also explores women's split loyalties as a result of politicized religion, as well as the significance of recognizing and resolving various perspectives within feminist movement (Turan et al., 2019; Young, 2002). It delves into the possibilities of an imagined community of womanhood, the difficulties of essentialism, and the necessity for a nuanced understanding of varied experiences and identities.

## **2. Religious Pluralism in a Public Sphere**

Diana L. Eck's (2005) study on religious plurality has made a significant contribution to the field of interreligious conversation and understanding. She promotes the recognition and appreciation of religious difference, focusing on constructive interaction and relationship-building. Eck contends that religious encounters can challenge preconceptions, lessen prejudices, and foster mutual respect by allowing people to share their religious experiences, explore similarities and differences, and build empathy and appreciation for other faith traditions. Furthermore, she emphasizes the significance of religious literacy, which helps people to have informed conversations about religion, debunk myths, and overcome ignorance. Eck broadens the concept of religious pluralism to include civic pluralism, emphasizing the establishment of inclusive societies in which people of various religious origins can participate as equal citizens while retaining their religious identities within the framework of democratic values and principles.

On the other side, the Indonesian government was built on the modern paradigm of separating religious and secular matters. Due to the presence of six legal religions in the

country, this distinction extended to the institutionalization of religion, resulting in each individual being exclusively a member of a legal religion (Krisharyanto Umbu Deta, 2022; Safa'at, 2019; Simandjuntak, 2021). As a result, interreligious encounters are unavoidable, demanding an awareness of Diana Eck's paradigms of exclusivism, inclusivism, and pluralism. While these paradigms give a framework for analyzing religious responses to interreligious interactions, it is vital to recognize that not all responses fit neatly into these categories.

The concepts of thick and thin tolerance are important in understanding different approaches to engaging with religious variety in the context of religious pluralism. Scholars have defined thick tolerance as a deeper and more meaningful sort of tolerance that goes beyond mere tolerance of difference (Neviller, 2017). It entails actively engaging with and respecting other religious traditions' beliefs and practices in order to understand and learn from them. Thick tolerance promotes conversation, empathy, and mutual understanding among religious communities of many faiths. Thin tolerance, on the other hand, focuses on a minimum acceptance of the existence of other religious ideas and practices without necessarily engaging with or understanding them. Thin tolerance may show a shallow acceptance that fails to consider the complexity and intricacies of many religion traditions.

## **Research Method**

This study adopts a qualitative research technique with a focus on case studies, borrowing influence from Creswell's (2014) methodological framework. The use of case studies is intended to investigate the intricate interplay between women's understanding of interreligious conflicts and the numerous variables that impact their viewpoints, such as religious teachings and personal experiences. This study attempts to provide a full knowledge of the dynamics at work by looking into individual situations.

This study's participants are six mothers linked with three mosques in Pogung: Masjid

Pogung Raya, Masjid Pogung Dalangan, and Masjid Pogung Baru. The participants are chosen using a purposive sampling strategy that emphasizes specified characteristics. As participants, mothers with children who actively participate in religious activities at these three mosques are chosen. This criterion assures that participants are deeply engaged and involved in their various religious communities, providing vital insights into their interreligious understanding.

Semi-structured interviews and observations are used to acquire data. Semi-structured interviews enable a rich knowledge of participants' experiences and opinions about interreligious issues by allowing for flexibility and in-depth study of their perspectives. Observations supplement interviews by giving context and capturing participants' activities and interactions in their religious and social settings.

Data analysis is done in a methodical manner that includes classification, and categorization. The acquired data is thoroughly reviewed in order to find repeating themes, trends, and significant insights. Classification entails categorizing the data while categorization offers for a more comprehensive perspective of the data, making it easier to identify underlying interconnections.

After the analysis, the data is presented and explained using an extensive literature study and theoretical framework. The findings will be combined with current scholarly knowledge to create a complete picture of interreligious understanding among the Pogung women. This integration of data with relevant literature and theoretical views will strengthen the research's robustness and depth, contributing to the broader scholarly discourse on interfaith dynamics and women's roles in interreligious situations.

## Results and Discussion

### The Pattern of Grassroots Women’s Perspective on Interreligious Encounter

Experience	Practice
<ul style="list-style-type: none"> <li>• <b>Diverse Family members/friends/relatives/neighbours</b> “Tunya (teman), ada yang kristen katolik, tapi lebih banyak yang islam, apalagi anak saya ada yang kristen karena dia mengikuti suaminya” (R1) - (R2, R4, R5)</li> <li>• <b>Convert family members</b> “saya dulu tetep kekeuh harus islam. Tapi ya mau gimana lagi, ternyata setelah ijab qabul ternyata (anak saya) pindah ke kristen” (R1)</li> <li>• <b>Social activities Arisan (R1, R2, R4) Hajatan (R4) Social service (R5)</b></li> <li>• <b>Mosque activities Pengajian &amp; Jama’ah (R1-6)</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Engage in social activities without concerning religious background</b> “Hubungan kita tetap baik, di arisan juga tetap baik, jadi tidak usah menyinggung perbedaan,malah jadi bentrok, keyakinan masing-masing aja, kita sama-sama, kita akur tapi dalam agama kan udah keyakinan masing-masing ga usah diusik-usik” (R2)</li> <li>• <b>More exclusive in religious matters</b> Diundang ke perayaan agama lain datang tetapi tidak mengucapkan (R1, R2) “Kalo masalah Ibadah kan agama tidak ada (toleransi), kita toleran dengan sesama antar umat beragama, tetapi dalam agama tidak ada toleransi, bagimu agamamu bagiku agamaku” (R2)</li> </ul>

Table 1. Finding Result

This study’s findings illustrate the patterns and viewpoints of grassroots women on interreligious contacts. Participants’ experiences indicated numerous major aspects that affected their perception of interfaith partnerships. To begin with, participants from various religious backgrounds highlighted their diverse family members, acquaintances, relatives, and neighbors. They recounted having Christian and Muslim family members, with several participants mentioning that their children had converted to other religions as a result of marriage. Their thoughts on interreligious encounters were affected by the diversity within their intimate relationships.

Second, the participants participated in a variety of social activities such as *arisan* (a social gathering), *hajatan* (celebrations), and social

service. They stressed that these acts were carried out regardless of religious affiliation. They believed that it was unnecessary to discuss religious differences in order to maintain good relationships and harmony. They instead stressed individual convictions and promoted peaceful cooperation based on mutual respect. Furthermore, the participants took part in mosque activities including as religious study groups (*pengajian*) and congregational prayers (*jama’ah*). These activities enabled students to broaden their religious knowledge while also cultivating a sense of community inside their religious circle.

In terms of practice, the participants had a more exclusive attitude on religious subjects. Although they might attend religious ceremonies, they would not actively participate or offer religious sentiments. They believed in upholding the sanctity of their own religious practices while respecting those of others. Participants recognised shared interests and passions as a foundation for happy interreligious partnerships from a perspective and understanding standpoint. They recognized that religious teachings advocated tolerance and respect for fellow believers, but exclusivity prevailed within the confines of their own religious communities. They felt that each individual should be free to practice their religious beliefs.

## Dynamic Reasons Influencing Grassroots Women’s Perspective and Engagement in Interfaith Issue and Activities

No	Shared interests and passions	Religious teachings	Needs of different religious communities			
	Pernah ada kegiatan bersama tapi kayak acara arisan. Itu yang ikut campur, agama islam katolik. (R1)		Ya respon saya biasa saja, jadi ya gak ada perselisihan. Kalo keluarga saya gitu. Saya juga gak ngelarang, yang penting hidup di kampung harus rukun sama tetangga. (R1)	dan mendapatkan pengetahuan tentang agama lain. (R4)		diundang membantu ke gereja tidak keberatan. (R4)
	Asal punya passion yang sama, jika ingin main ya kita main bersama. Kalo ada pengajian ya kumpul mengaji bersama, setelah ngaji jalan-jalan, makan-makan di luar. (R2)	Kami bertoleransi tapi dalam pengajian kami tidak boleh mengucapkan selamat (hari raya agama lain). (R2)	hubungan kita tetap baik, di arisan juga tetap baik, jadi tidak usah menyinggung perbedaan, malah jadi bentrok, keyakinan masing-masing aja, kita sama-sama, kita akur tapi dalam agama kan udah keyakinan masing-masing gak usah diusik-usik (R2)	saya sering ikut kegiatan sosial, misalkan gereja ada kegiatan bakti sosial, dulu saya sebelum jadi ibu rumah tangga basic saya di bidang Kesehatan, itu kalo ada even pengobatan gratis (di gereja) saya tetap ikut ke gereja pernah, kegiatan dengan agama Hindu juga pernah. (R5)	Kalau saya kurang setuju dengan Ustad yang mengajarkan hal-hal yang ekstrim. (R5)	Tetap mau bersosialisasi dengan tetangga2 sekalipun beda agama. Ada tetangga yang Katolik dan Kristen. Ada tetangga orang Jepang tapi masuk Islam karena kawin dapat istri Islam. (R5)
	Mau, tidak apa-apa supaya tahu untuk menambah wawasan, yang penting kita tetap menganut agama kita, tetapi hubungan sosial tetap baik. (R3)		Bersedia dan tidak apa-apa jika harus terlibat dalam kegiatan bersama seperti kerja bakti untuk sosialisasi, asalkan bukan kegiatan yang berbau agama. (R3)	Jika ada acara bersama di lingkungan, seperti masak bareng dengan yang non Islam, ya gak apa apa, sama-sama saja. (R6)		Sama-sama, menurut saya gak boleh ngomongin agama, hanya kegiatan sosial gak papa. Saya pernah dikasih sembako oleh yang beda agama, ya saya terima. (R6)
	Gapapa dan mau ikut kegiatan lintas agama		Punya tetangga Katolik, jika ada tetangga tsb ada hajatan dan			

Table 2. Finding Result

The dynamic factors impacting grassroots women's perspectives and participation in interfaith problems and activities are numerous. The experiences and perspectives of the participants give light on the elements that determine their perception and involvement in interfaith encounters. Interests and passions in common developed as a strong impetus for grassroots women to participate in interfaith activities. They expressed an interest in participating in collaborative activities and meetings if they shared common interests. They mentioned attending social events such as arisan (a social gathering) where people from various faith backgrounds, such as Islam and Catholicism, would assemble. This suggests that participants appreciated the opportunity to bond and socialize based on shared interests, regardless of religious differences.

Religious teachings were crucial in molding the perceptions of grassroots women on interfaith contacts. While they exhibited tolerance and acceptance of people of other religions, they also disclosed specific theological precepts that influenced their behavior. Some participants, for example, said that their religious study groups (pengajian) stressed the need of not extending greetings or congratulatory messages during religious festivals of other faiths. This demonstrates the importance of religion teachings in shaping people's actions and interactions in interfaith settings.

The needs of various religious communities also shaped grassroots women's perceptions and activities. They recognized the significance of preserving positive connections and social harmony in their communities. Despite their religious beliefs, they realized the importance of building positive social connections with people of other religions. They proposed doing community work and volunteering together, as long as these activities were not clearly related to religious rituals or practices.

## Discussion

The findings shed light on the processes of Islamic revivalism, performativity, and interreligious interactions as viewed and experienced by grassroots women in the

Indonesian society. It will analyze and interpret the findings in depth in this discussion, focusing on the factors influencing grassroots women's ethical framework, the implications of performativity in the context of Islamic revivalism, the role of interreligious encounters, the importance of mothers in transmitting ethics and acts of piety, and the potential implications of these findings for fostering interreligious dialogue and social harmony.

## The Role of the Grassroots Women in the Islamic Revival Movement

According to the findings of the study, grassroots women gain awareness of Islamic doctrines by active involvement in mosque events, notably pengajian sessions. These teachings form the basis of their ethical framework, influencing their perception of right and wrong, moral behavior, and religious responsibilities. In this aspect, internalization is critical, since grassroots women absorb these teachings into their daily lives, making them an intrinsic part of their identity and affecting their behavior in social and religious contexts. Consequently, their actions of piety are inextricably linked to their beliefs reflecting the lessons they have accepted and assimilated.

The act of piety, although it is based on the certain understanding about religious teaching, it is nevertheless ethical. In addition, ethics does not exist by nature but on purpose and to serve certain agenda, whether religious agenda (performing piety) or social agenda (harmony). Besides, the notion of the embodiment of Islamic doctrine and teaching was exercised through daily practice, which made it not merely hermeneutical. Thus, the values of the doctrine, does not lie in the understanding of hermeneutics and theological aspects but rather in the relentlessness of self-training, which is found in social engagement in the public sphere. Therefore, their ethics get entangled with their concept of piety as a result of this internalization process consisting of practice and habituation. In the end, ethics and piety of grassroots women should be understood as inseparable actions in public sphere.

The performative acts of piety displayed by

grassroot women might be interpreted as a reaction to Indonesia's pluralistic religious landscape and the formation of religious institutions, which contested one another in the public sphere. The Islamic revivalism movement finds a venue for expression and development as religious organizations gain importance. Grassroots women actively engage in performative acts of devotion to express and strengthened their religious identity in an ever-changing interreligious landscape. As they build social order and contribute to the larger Islamic revivalism movement in Indonesian society, these acts of devotion become a sort of the implementation of political piety. By continuously participating in these performative activities, it leads to several implications: 1) grassroot women express their presence that is attached to a particular religious identity, 2) reinforce their religious values in form of exercising ethical attributes of piety, 3) and therefore it shapes societal norms along with its expectations.

Interreligious encounters shape grassroot women's perspectives and participation in interfaith issues and activities. According to the findings of the study, grassroot women participate in social activities without regard for their religious background. They emphasize similar interests and passions as the foundation for the participation, emphasizing the necessity of community's unity and harmony. However, religious topics are also exclusive, since grassroot women may visit religious ceremonies of other religions but refrain from actively participating or expressing pleasantries relating to such religious occasions. This reflects their theological framework's delicate balance of tolerance and exclusivity. While they show social tolerance and readiness to engage with people of different faiths, they retain boundaries when it comes to issues strongly based in religious practices.

### **Mother as Prominent Persons and Their Importance in Promoting the Religious and Moral Landscape**

The important role of mothers in developing the ethical framework and propagating acts of

piety within their communities is a noteworthy component of our research. As women build and transmit values to their children, the concept of motherhood forms the foundation for their agency. Mothers not only help to construct a new social order, but they also play an important role in conserving and passing ethics to future generations. Mothers command the internalization process, which imparts acts of piety and religious teachings to their children, assuring the continuity of religious and ethical behaviors. This ethical transmission from one generation to the next reinforces the societal and cultural significance of grassroots women's participation in interfaith activities. Furthermore, it emphasizes the significance of mothers as prominent people in molding the Indonesian society's religious and moral landscape.

The findings have significance for encouraging interreligious dialogue and social harmony in Indonesian society. The participation of grassroot women in interfaith encounters, motivated by shared interests, social activities, and internalized religious beliefs, provides a chance for discourse and understanding among various religious communities. It may strive towards developing inclusive environments that respect varied religious beliefs and values by acknowledging the variables that influence their ethical framework and understanding the dynamics of performativity and Islamic revivalism. Initiatives encouraging interreligious dialogue should take into account the important role of grassroots women and their potential contributions to societal harmony. This could include creating open discussion platforms, supporting interfaith cooperation, and facilitating meaningful connections that cross religious barriers.

Based on the findings, it is clear that the women of Pogung have a basic understanding of Islamic teachings obtained through mosque activities known as *pengajian*, which embedded in their action relates to interreligious engagement. This information is assimilated and forms a part of their ethical framework in



both social and religious elements of life. Teachings in *pengajian* serve as a foundation for their knowledge of right and evil, directing their behavior and interactions with others. Meanwhile, through the interactions with other, their knowledge become practical and being reshaped. When their understanding of moral was being contested by the social situation, thus it generates awareness on being tolerant. Through practicing tolerance, they promote their refined knowledge about their own religion and moral, which influence the social order. Consequently, societal harmony, between other religions, generated and perceived through this practice.

### **Grassroots Women in Navigating Thin and Thick Tolerance**

Maintaining societal harmony by being tolerance, in the end, is the matter of piety. Through the result and discussion before, grassroot women showed that performativity of piety is an ethical matter. The performativity was a result of unceasing practice of religious and moral knowledge by applying it in public sphere. It made that being tolerance is a need. Tolerance is required for establishing the social harmony, especially between religions, the institution and its adherents. At the same time, tolerance is a part of practicing piety in public sphere. On the other hand, grassroot women's tolerance can be categorized into two: thin tolerance and thick tolerance.

Thin tolerance refers to a low level of acceptance and respect for people of diverse religious backgrounds. It shows a minimum requirement of such action in regards to other religion in public sphere is categorized as tolerance. Thin tolerance can be shown in the openness of grassroot women to participate in joint activities and their recognition of the significance of treating others with respect, regardless of their religious beliefs, in the context of interreligious encounters. One participant, for example, stated that, despite their diverse religions, they are all members of the same community and should support and assist one another. This indicates a fundamental level of tolerance and inclusiveness. The idea of being

part of the same community, which acquired through the encounter in public sphere, became a reason and bridge to accept other religions. Eventually, thin tolerance established from the encounter in public sphere, as a necessity to accept in order to have a functional society.

Thick tolerance, on the other hand, goes beyond simply accepting and respecting others. It entails gaining a better knowledge and appreciation for religious variety, as well as being prepared to engage in meaningful discourse and learn from others. It is a willingness to engage and even to learn other religion. In the case of the women of Pogung, interreligious experiences within society or within the family form and refine their ethical principles. These interactions allow individuals from various theological backgrounds to engage in discourse, understanding, and mutual respect. Rather than simply accepting other to maintain harmony, it shows an eagerness to cooperate with other religion to preserve, even develop social harmony. The interreligious experiences that the ladies of Pogung have had play a crucial role in forming their ethical principles. They have gained a larger perspective on religious variety as a result of these contacts, and they have learned to understand and respect the beliefs and practices of others.

### **Conclusion**

The patterns of interreligious understanding among the Pogung women reveal a variety of elements that impact their perceptions. Personal life experiences and religion teachings emerge as two major sources of influence, both of which contribute to their knowledge and subsequent behaviors within their community's social framework. Religious ethics and social ethics are internalized by these women as a result of a combination of religious teachings and personal contacts. This particular internalization process results in political importance performative behavior and attitudes displaying devoutness and symbolizing the spirit of Islamic revivalism while constructing a novel social order.

Mothers, in particular, play an important

role as essential agents in these situations. They have a critical role in influencing their children's views, attitudes, and behaviors, maintaining the interreligious dynamics. Their solutions to interreligious challenges are strongly founded in their religious thinking, making them influential in molding the community's future interfaith relations. Future research should delve deeper into the perspectives of women from various religious backgrounds, allowing for a more comprehensive understanding of interreligious interactions and broadening the scope of this study.

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