INDONESIAN JOURNAL OF MANAGEMENT REVIEWS
AMUYA
e-ISSN: 3109-0974 | p-ISSN: 3090-5516 | DOI: 10.61860
Website: https://amuya.gemaperencana.id
Research Paper

Future-Oriented Religious Policy in Indonesia: Resilient Governance for a Multifaith Society

Hery Purwosusanto[1*]
Indraprasta PGRI University, Jakarta, Indonesia

Ryando Viqy Bakhtiar[2]
KH. Achmad Muzakki Syah Islamic University, Jember – East Java, Indonesia

Ibrahem Sabrante[3]
Instituto Politécnico de Viseu, Viseu, Portugal

Corresponding Author's E-mail: herypurwosusanto0@gmail.com

Article History	Received	Revised	Accepted
	(July 30th, 2026)	(September 1st, 2026)	(October 18th, 2026)

Keywords:
Indonesia;
Multifaith Society;
Religious Policy;
Resilient Governance;

Abstract

Religious governance in Indonesia faces the challenge of translating commitments to moderation and inclusion into arrangements that remain responsive to institutional, societal, and communication changes. Existing scholarship has examined policy institutionalization, interfaith collaboration, grassroots participation, local practices, and digital engagement, but these dimensions remain insufficiently integrated within a coherent account of resilient religious governance. This study examines future-oriented religious policy in Indonesia by integrating institutional and societal dimensions into a framework of resilient governance. It employed a qualitative policy-oriented document analysis using scholarly publications, including empirical studies on religious moderation, interfaith relations, education, conflict prevention, and community resilience, together with the ministerial regulation on religious-moderation governance. Documentary materials and qualitative evidence reported in previous studies were examined through thematic organization, cross-source comparison, and iterative data condensation, display, and conclusion drawing. The analysis organized the evidence into three interconnected domains: institutional foundations, collaborative and participatory processes, and adaptive resilience. Rights-sensitive and inclusive governance requires institutional mandates, coordination, and operational capacity; collaborative processes connect formal institutions with community participation, local knowledge, and interfaith practices; and adaptive resilience depends on learning and responsiveness to changing local, educational, and digital environments. These domains are interconnected rather than sequential or causal. The study contributes an integrated conceptual framework for understanding resilient religious governance in Indonesia and provides an analytical basis for developing religious policy that is institutionally coherent, participatory, locally responsive, and adaptive.

To cite this article: Hery Purwosusanto, Ryando Viqy Bakhtiar, Ibrahem Sabrante. (2026). Future-Oriented Religious Policy in Indonesia: Resilient Governance for a Multifaith Society. *AMUYA: Indonesian Journal of Management Reviews, Volume 2 (2)*, Page: 665-688. DOI: https://doi.org/10.61860/amuya.v2i2.123

This article is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License ©2026 by author/s

INTRODUCTION

Research Background

Indonesia's religious diversity makes the governance of religion inseparable from broader questions of citizenship, social cohesion, public authority, and democratic coexistence. Religious difference can provide social and cultural resources for cooperation, but the persistence of structural and cultural tensions shows that harmony cannot be understood simply as the absence of overt conflict (Agung et al., 2024; Danisworo, 2023). Local evidence demonstrates that interfaith relations are shaped not only by formal state policy but also by community leadership, cultural practices, social networks, and locally embedded forms of communication (Agung et al., 2024; Harahap et al., 2023; Pajarianto et al., 2022). The governance problem is also observable. SETARA Institute recorded 217 incidents comprising 329 acts of violation of freedom of religion or belief in 2023 and 260 incidents comprising 402 acts in 2024 (SETARA Institute, 2025), disputes over houses of worship recur under the permit rules of the 2006 Joint Regulation (Menteri Agama Republik Indonesia & Menteri Dalam Negeri Republik Indonesia, 2006), and religious identity was mobilized during the 2016–2017 Jakarta gubernatorial election (Mietzner & Muhtadi, 2018).

Within this context, religious moderation has become an important policy framework in Indonesia, particularly following its incorporation into the National Medium-Term Development Plan 2020–2024 as part of a national priority (Presiden Republik Indonesia, 2020) and its institutionalization through Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation (Presiden Republik Indonesia, 2023), which Minister of Religious Affairs Regulation No. 3 of 2024 implements (Menteri Agama Republik Indonesia, 2024) (Cholil, 2023; Qoumas et al., 2024). Yet institutionalization does not by itself resolve the governance challenges associated with religious diversity.

Critical scholarship points to tensions between state-defined moderation and freedom of religion or belief, while other studies identify hierarchical implementation and limited grassroots participation as constraints on the social reach of moderation policies (Cholil, 2023; Jati et al., 2024). These concerns suggest that future-oriented religious policy must address not only the dissemination of moderate values but also the institutional conditions under which religious diversity is governed fairly, inclusively, and adaptively.

Recent scholarship has substantially expanded understanding of the institutional and societal mechanisms through which religious moderation and interfaith coexistence can be sustained. Studies of grassroots engagement show that youth participation and interfaith dialogue can extend moderation beyond hierarchical government programs and create wider channels of civic participation (Jati et al., 2024), while community-based education demonstrates the importance of non-formal learning, community leadership, interfaith service, and cultural exchange in embedding tolerance in everyday social practice (Putra et al., 2025).

Research on local wisdom similarly shows that cultural resources and community leadership can strengthen interfaith communication and peaceful coexistence (Agung et al., 2024; Hamzah et al., 2023). At the institutional level, evidence from Makassar highlights actor diversity, multilevel engagement, local wisdom, and resource mobilization in religious-conflict prevention (Ansyar et al., 2025), while research on FKUB points to the continuing importance of institutional capacity, mediation, interfaith dialogue, and adaptation to digital environments (Kaharuddin & Dirkareshza, 2025; Purnamasari et al., 2025).

Education has also emerged as an important institutional arena, with studies examining how religious moderation is incorporated into university policy and identity formation and how participatory approaches can strengthen its social grounding (Jati & Bachtiar, 2024; Muhsin et al., 2024). Meanwhile, the expansion of digital communication has introduced another governance arena in which moderation narratives, interfaith communication, digital literacy, and stakeholder collaboration must operate alongside the risks associated with polarized online discourse (Puspita et al., 2023; Sulvinajayanti et al., 2024; Tabroni et al., 2024). Taken together, this state of the art demonstrates considerable progress in explaining specific components of religious moderation, interfaith relations, local participation, education, institutional coordination, and digital communication in Indonesia.

However, these strands of scholarship remain insufficiently connected within an integrated account of how religious policy can develop resilient governance capacities across institutional and societal levels. Existing studies tend to concentrate on particular dimensions such as the dissemination and institutionalization of religious moderation (Qoumas et al., 2024), freedom of religion and the limits of state-centered moderation (Cholil, 2023), grassroots and youth participation (Jati et al., 2024), local wisdom and interfaith communication (Agung et al., 2024), community-based education (Putra et al., 2025), conflict-prevention networks (Ansyar et al., 2025), or digital communication and collaboration (Sulvinajayanti et al., 2024) rather than examining how these dimensions interact as components of a resilient governance system.

Public-service governance and bureaucratic neutrality have also received comparatively limited attention within religious-moderation scholarship, despite their relevance to fair and inclusive governance in a religiously diverse society (Hafith et al., 2025). Consequently, an unresolved issue concerns how rights-sensitive policy, administrative neutrality, multilevel institutional coordination, meaningful community participation, locally grounded practices, conflict prevention, and digital resilience can be analytically connected without reducing religious governance to either top-down policy dissemination or isolated grassroots initiatives. Zakiah (2025) organizes the challenges of one programme into structural, participatory, and strategic dimensions, and Yasmini et al. (2025) review moderation policy; neither examines rights protection through the instruments governing minorities or asks whether governance has actually adapted to disturbances, which this study does while also identifying tensions among the domains.

Addressing this gap requires a future-oriented perspective that treats resilience not merely as the maintenance of harmony, but as the capacity of governance arrangements

to anticipate tensions, coordinate diverse actors, adapt to changing social and technological conditions, and sustain inclusive relations over time. In this article, "future-oriented" refers to a forward-looking analytical orientation. The analysis itself is retrospective, drawing on existing studies and one ministerial regulation; its forward-looking element consists of implications derived from the gaps and tensions identified in that evidence for how governance arrangements can anticipate and adapt, and it is not a forecast of future conditions. Accordingly, this study examines future-oriented religious policy in Indonesia through the lens of resilient governance, with particular attention to the institutional and societal conditions through which religious diversity can be governed in a multifaith society. To make this orientation concrete, the Discussion identifies emerging risks and derives specific policy options with responsible institutions (Table 2).

Problem Identification

Despite the growing institutionalization of religious moderation in Indonesia, the central policy problem lies in the fragmentation of governance mechanisms needed to manage religious diversity inclusively and resiliently. Existing approaches address important dimensions such as rights protection, interfaith participation, institutional coordination, local practices, conflict prevention, and digital engagement, yet these dimensions are often treated separately rather than as interconnected components of religious governance.

This fragmentation limits understanding of how policy institutions and societal actors can work across governance levels while maintaining administrative neutrality, meaningful participation, and adaptive capacity in changing social and digital environments. The problem therefore requires examining how these institutional and societal dimensions can be connected within a coherent framework for resilient religious governance in Indonesia's multifaith society. The substantive policy problem is that minority communities remain unevenly protected, as house-of-worship permits depend on local support and FKUB recommendations (Menteri Agama Republik Indonesia & Menteri Dalam Negeri Republik Indonesia, 2006, Article 14) and Ahmadiyya and Shia communities have faced exclusion (Amnesty International, 2013; Burhani, 2014), while programmes overlap and coordination between FKUB, local governments, and the Ministry remains weak (Purnamasari et al., 2025; Zakiah, 2025).

Research Questions

1. How are rights protection, administrative neutrality, and inclusive public governance addressed in Indonesian religious-policy instruments and in the scholarship on their implementation?
2. How do institutional coordination, community participation, and locally grounded practices interact in supporting resilient religious governance in Indonesia's multifaith society?
3. What relationships and tensions emerge among the institutional and societal dimensions, and what do they imply for future-oriented and resilient religious governance in Indonesia?

Research Objectives and Significance

This study aims to examine future-oriented religious policy in Indonesia through the perspective of resilient governance by analyzing how rights protection, administrative neutrality, and inclusive public governance are addressed; how institutional coordination, community participation, and locally grounded practices interact; and how these institutional and societal dimensions can be integrated into a coherent framework for resilient religious governance.

Conceptually, the study provides an integrated perspective for understanding the relationships among policy, institutional, and societal dimensions of religious governance in a multifaith society. Practically, it offers an analytical basis for policymakers, public institutions, and relevant religious and community organizations to reflect on rights-sensitive policy, administrative neutrality, institutional coordination, and meaningful participation in governing religious diversity.

LITERATURE REVIEW

Religious policy in a multifaith society extends beyond the formal recognition of diversity to the institutional arrangements through which rights protection, administrative neutrality, participation, and interfaith relations are governed. In Indonesia, the institutionalization of religious moderation has strengthened its position within public policy, yet scholarship continues to identify tensions between state-led moderation, freedom of religion or belief, and the capacity of public institutions to respond impartially to religious difference (Cholil, 2023; Hafith et al., 2025; Qoumas et al., 2024).

Literature on freedom of religion or belief identifies the limits of this governance. The 2006 Joint Regulation makes FKUB membership proportional to the local religious composition and gives FKUB a recommending role in house-of-worship permits (Menteri Agama Republik Indonesia & Menteri Dalam Negeri Republik Indonesia, 2006, Articles 10 and 14), an arrangement that can favour local majorities. Ahmadiyya and Shia communities have experienced stigmatization and displacement (Amnesty International, 2013; Burhani, 2014), and the Constitutional Court allowed adherents of indigenous

beliefs (penghayat kepercayaan) to record their belief in civil registration (Mahkamah Konstitusi Republik Indonesia, 2017). Critical studies further question state-defined harmony and moderation as categories of acceptable religiosity (Cholil, 2023; Danisworo, 2023; Danisworo et al., 2024). Internationally, freedom of religion or belief is increasingly linked to religious equality in governance (Tadros, 2022), and public-administration research treats resilience as a property of governance systems facing disturbance (Duit, 2016).

Resilient religious governance also requires the capacity to respond to changing social and communication environments while sustaining inclusive institutional and community relations. Resilience is understood here as the capacity of governance arrangements to absorb disturbances, adapt, and learn while maintaining core functions (Capano & Woo, 2017; Duit, 2016); its use in this study is specified in the Theoretical Framework. Digitalization has expanded the arenas in which religious identities, moderation narratives, and interfaith relations are negotiated, creating new demands for institutional adaptation, digital literacy, and collaboration among governmental, religious, and community actors (Kaharuddin & Dirkareshza, 2025; Sulvinajayanti et al., 2024). At the same time, research on religious-moderation education emphasizes that adaptive governance cannot depend solely on digital communication; sustained dialogue, critical engagement, and meaningful participation remain necessary for connecting policy with changing social realities (Jati & Bachtiar, 2024).

Across these strands, rights-sensitive policy, administrative neutrality, institutional coordination, community participation, local practices, and adaptive capacity emerge as closely related but often separately examined dimensions of religious governance. Their analytical connection is therefore important for understanding resilience not simply as the maintenance of religious harmony, but as a governance capacity to coordinate diverse actors, accommodate local contexts, and adapt to changing social conditions. This synthesis provides the conceptual basis for examining how institutional and societal dimensions can be integrated within future-oriented religious policy and resilient governance in Indonesia.

THEORETICAL AND CONCEPTUAL FRAMEWORK

Policy implementation provides the institutional foundation for examining how religious-policy commitments are translated into governance arrangements. Implementation is shaped not only by formal policy objectives but also by institutional capacity, implementation structures, and contextual conditions (Hill & Hupe, 2022; Mazmanian & Sabatier, 1983; Sabatier & Mazmanian, 1980).

Contemporary implementation scholarship further recognizes that policy execution often involves coordination across organizational and actor boundaries (Ansell et al., 2017; Hadorn, 2024). This perspective is relevant to religious governance because commitments to moderation and inclusion must be reflected in rights protection, administrative neutrality, and inclusive public governance rather than assumed from formal policy adoption alone (Hafith et al., 2025; Qoumas et al., 2024). Policy

implementation is therefore used selectively to examine the institutional translation of religious policy without making assumptions about policy effectiveness. The top-down model is used only for its constructs of statutory mandate, implementing structures, and capacity, which suit the analysis of formal instruments. Because participation and local practice are central to the findings, it is complemented by bottom-up insight into frontline discretion (Lipsky, 2010) and by collaborative governance, from which the constructs of engagement, trust, and capacity for joint action are taken.

Collaborative governance complements this institutional perspective by explaining how public institutions interact with religious organizations, communities, and other societal actors. Collaborative governance emphasizes stakeholder engagement, institutional design, dialogue, trust, shared understanding, and capacity for joint action (Ansell & Gash, 2008; Emerson et al., 2012).

These principles are relevant to Indonesian religious governance, where institutional coordination, actor diversity, community participation, and locally grounded practices shape interfaith cooperation and conflict management (Agung et al., 2024; Ansyar et al., 2025; Danisworo et al., 2024). The two perspectives therefore perform complementary functions: policy implementation explains the translation of policy commitments into institutional arrangements, while collaborative governance explains how those arrangements operate through relationships between institutional and societal actors.

A rights-based perspective on freedom of religion or belief supplies the normative constructs of the first domain: equal treatment, non-discrimination, and state neutrality toward religions and beliefs (Cholil, 2023; Tadros, 2022). Neither implementation theory nor collaborative governance provides these constructs, so the rights perspective defines the normative boundaries within which implementation and collaboration are assessed.

A third body of work supplies the resilience perspective, chosen because the policy problem concerns whether religious governance keeps functioning under disturbances such as electoral polarization, pandemic restrictions, and online hate campaigns. In policy studies, resilience and robustness refer to the capacity of policy arrangements to keep functioning under change; Capano and Woo (2017) review these concepts, note their ambiguity, and argue that robustness is the more promising concept for analysis and design, while Ansell et al. (2021) argue for robust governance responses to turbulent problems. The anticipatory-governance literature, developed mainly for emerging technologies, treats foresight, public engagement, and integration as components of a capacity to shape developments while they can still be influenced (Guston, 2014). This study borrows from these literatures only the general idea that governance arrangements can be assessed by their capacity to respond to change and to learn, and it does not apply foresight or modeling methods. The "Contextual and Learning Perspective" shown for adaptive resilience in Figure 1 refers to this idea, combined with the attention to contextual conditions in implementation research: adaptive resilience is the capacity of institutional–societal arrangements to respond to contextual variation and to learn from implementation, rather than to return to a prior state. It is in this sense that the study is future-oriented, as defined in the Introduction. Resilience rather than robustness is retained because the study is concerned with learning and adjustment in relations

between state and societal actors, whereas robustness emphasizes maintaining policy functions through stable design (Capano & Woo, 2017); anticipatory governance is used only to structure the forward-looking implications in Table 2, not as an analytical method.

Based on these theoretical foundations and the literature synthesis, this study organizes resilient religious governance into three interconnected analytical domains: institutional foundations, collaborative and participatory processes, and adaptive resilience. Institutional foundations encompass rights protection, administrative neutrality, and inclusive public governance; collaborative and participatory processes encompass institutional coordination, community participation, and locally grounded practices; and adaptive resilience concerns responsiveness to changing social and communication environments (Jati et al., 2024; Kaharuddin & Dirkareshza, 2025; Sulvinajayanti et al., 2024). Institutional foundations derive from implementation theory (mandates, capacity) and the rights perspective (rights protection, neutrality); collaborative and participatory processes derive from collaborative governance (institutional coordination among actors, participation) and research on local practice; and adaptive resilience derives from resilience research. Figure 1 shows this initial framework, which the analysis later revises (Figure 2).

These domains are used as interconnected analytical categories rather than independent variables or a causal sequence. Their integration constitutes the conceptual synthesis of this study for examining future-oriented religious policy and resilient governance in Indonesia, rather than a framework attributed to any single preceding theory.

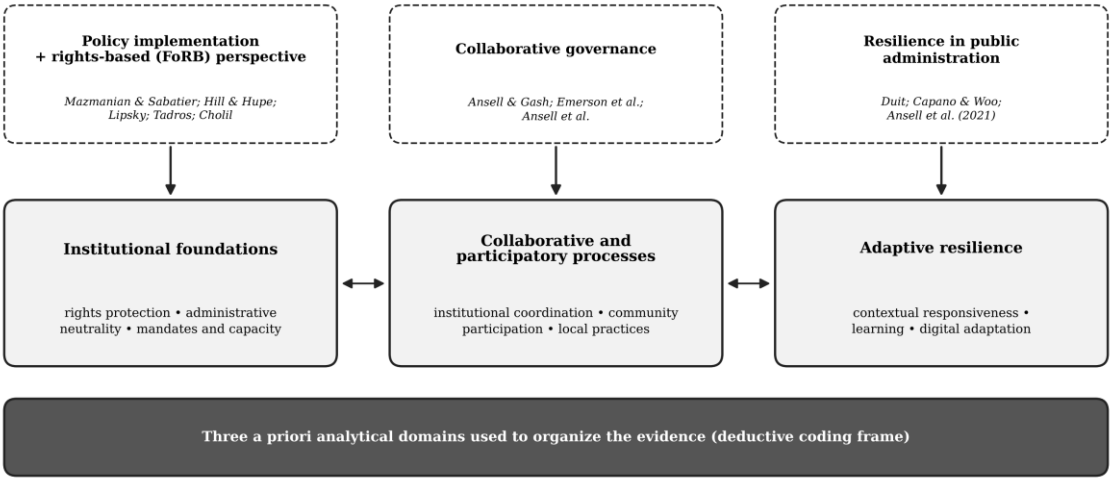

Figure 1. Initial Analytical Framework Defined Before the Analysis
Note. Initial framework defined before the analysis. Source: Authors' elaboration.

METHODOLOGY

This study employed a qualitative integrative review of Indonesian scholarship combined with policy document analysis to examine future-oriented religious policy and resilient governance in Indonesia. This design was appropriate because the study focused on the interpretation of policy orientations, institutional arrangements, governance relationships, and reported practices rather than on measuring causal effects or

estimating population-level relationships. Document analysis enables systematic examination and interpretation of documentary materials as qualitative evidence (Bowen, 2009). Because most sources are scholarly studies, the design is in substance an integrative review (Snyder, 2019), complemented by analysis of five policy instruments.

The documentary sources identified in the study comprised scholarly publications, including empirical studies addressing religious moderation, interfaith relations, education, conflict prevention, and community resilience, and five policy instruments: the 2006 Joint Regulation on religious harmony, FKUB, and houses of worship (Menteri Agama Republik Indonesia & Menteri Dalam Negeri Republik Indonesia, 2006), Constitutional Court Decision No. 97/PUU-XIV/2016 (Mahkamah Konstitusi Republik Indonesia, 2017), the National Medium-Term Development Plan 2020–2024 (Presiden Republik Indonesia, 2020), Presidential Regulation No. 58 of 2023 (Presiden Republik Indonesia, 2023), and Peraturan Menteri Agama Nomor 3 Tahun 2024 on the coordination, monitoring, evaluation, and reporting of religious-moderation strengthening (Menteri Agama Republik Indonesia, 2024). Qualitative evidence reported in previous studies, including findings derived from interviews, observations, focus-group discussions, and community activities, was treated as secondary evidence rather than primary data collected by the present study. This distinction was maintained to avoid attributing the participants or field procedures of previous studies to the present research. Sources on minority communities were added through targeted searching. Quality was not scored; sources were classified by evidence type (Table 1 and Appendix Table A1), and empirical cases were weighted above conceptual sources.

The analysis combined document examination with thematic organization and cross-source comparison. Relevant material was examined for policy objectives, institutional mandates, implementation arrangements, participation, coordination, and reported governance practices. The analytical process followed the iterative logic of data condensation, data display, and conclusion drawing described by Miles et al. (2014).

Evidence was organized in relation to the study's three analytical domains: institutional foundations, including rights protection, administrative neutrality, and inclusive public governance; collaborative and participatory processes, including institutional coordination, community participation, and locally grounded practices; and adaptive resilience, concerning responsiveness to changing social and communication environments. The analysis compared formal policy orientations with institutional and community-level evidence reported across the documentary sources, with attention to convergences, differences, implementation constraints, and relationships among the analytical domains. The three domains were defined in advance, deductively, from the theoretical framework and the literature synthesis, and were not derived inductively from the material. The analysis therefore used them as organizing categories, and the finding that the evidence can be organized within them is partly a consequence of this design and not independent confirmation of the framework. After deductive coding, an inductive pass of open coding was made to identify themes outside the three domains; two themes emerged, namely contestation over the meaning of moderation and the role of local majorities in permits, and evidence that did not fit the domains is reported in the

Results. This procedure was interpretive rather than statistical and did not treat the regional cases reported in the literature as a representative sample of Indonesia.

Analytical credibility was supported through cross-source comparison rather than through claims of primary-data triangulation. The ministerial regulation was read alongside the findings reported in the scholarly studies, allowing interpretations to be checked against different forms and contexts of documentary evidence. Such comparison is consistent with the use of documents as multiple sources of qualitative evidence while requiring attention to their provenance, purpose, and limitations (Bowen, 2009).

Interpretations were developed iteratively during data condensation, display, and conclusion drawing, with conclusions retained only when they could be traced to the documentary evidence and interpreted consistently with the analytical framework (Miles et al., 2014). Because the study relied on documentary and previously published evidence, it did not claim direct access to the experiences of participants reported in the source studies. Accordingly, the findings are interpreted as a qualitative policy and conceptual analysis of available evidence rather than as primary field evidence or statistically generalizable findings. Credibility was supported by an audit trail linking each source to its domain (Appendix Table A1) and peer debriefing among the authors. Because most corpus studies are written from Muslim and religious-moderation-programme perspectives, minority perspectives were sought in the added legal and monitoring sources.

RESULTS AND DISCUSSION

Institutional Foundations of Religious Governance

The analysis treats institutional foundations as the first domain of resilient religious governance. Across the documentary evidence, the translation of religious-policy commitments into practice is associated with clear institutional mandates, administrative arrangements linking governance levels, and sufficient operational capacity. Evidence concerning the Religious Harmony Forum (FKUB) illustrates this institutional role. In Makassar, religious-conflict prevention involves multiple governmental, religious, law-enforcement, and community actors, indicating that governance capacity is distributed across institutions rather than concentrated in a single administrative body (Ansyar et al., 2025).

Evidence from Rejang Lebong similarly identifies FKUB as an institutional mechanism for maintaining interreligious relations, while also documenting challenges to its institutional capacity (Purnamasari et al., 2025). At the national level, religious moderation has been incorporated into government policy, while current ministerial regulation explicitly provides mechanisms for coordination, monitoring, evaluation, and reporting (Menteri Agama Republik Indonesia, 2024, Articles 5–9; Qoumas et al., 2024). Taken together, these sources indicate that institutionalization involves more than formal recognition: policy commitments require administrative arrangements capable of connecting national direction with implementation across governance levels. Substantively, the regulation

assigns coordination to a Joint Secretariat whose executing members, chaired by the Minister of Religious Affairs, include the ministers of home affairs, education, communication, law and human rights, and national development planning (Menteri Agama Republik Indonesia, 2024, Articles 3–4). It requires coordination meetings at least four times a year, monitoring at least twice a year, an annual evaluation of "achievement and impact", and six-monthly and annual reports (Articles 5–9). Its definition refers to religions and beliefs (Presiden Republik Indonesia, 2023, Article 1), but no provision refers to rights protection, freedom of religion or belief, or the inclusion of minorities or adherents of indigenous beliefs; no evaluation metrics are defined, and results reach policy only through reports, without a revision mechanism.

The evidence also reveals that institutionalization remains vulnerable to fragmentation. In North Maluku, implementation of the Kampung Moderasi Beragama program was constrained by weak stakeholder coordination, limited participation, insufficient budgetary support, and overlapping arrangements with the Desa Sadar Kerukunan program (Zakiah, 2025). Both programmes are run by units of the Ministry of Religious Affairs, so the overlap suggests weak horizontal coordination even within one ministry, the problem the Joint Secretariat under Presidential Regulation No. 58 of 2023 is intended to address (Presiden Republik Indonesia, 2023, Articles 9–10). Similar overlaps are not documented in the other studies reviewed, which may reflect the absence of evidence rather than their absence.

These findings are important because they illustrate how institutional complexity can weaken otherwise similar policy objectives. From a policy-implementation perspective, this pattern supports the proposition that policy objectives do not translate automatically into practice but are mediated by institutional structures, implementation capacity, and contextual conditions (Ansell et al., 2017; Hadorn, 2024; Sabatier & Mazmanian, 1980).

With respect to the first research question, the evidence on rights protection, administrative neutrality, and inclusive public governance is thinner than the evidence on coordination and participation, and it comes mainly from conceptual and policy-analytic studies rather than from implementation cases. On rights protection, Cholil (2023) points to a tension between state-defined moderation and freedom of religion or belief, which indicates that rights protection cannot be assumed to follow from moderation policy. On administrative neutrality, Hafith et al. (2025) examine religious moderation in public-service policy and propose linking the values of balance, tolerance, justice, and equality to bureaucratic neutrality and ethical, inclusive service delivery; this proposal is framed conceptually and is not tested against service-delivery outcomes. On inclusive governance, the participation evidence discussed below shows that inclusion depends on whether participation extends beyond hierarchical programs (Jati et al., 2024; Zakiah, 2025). Read together, these sources indicate that rights protection and administrative neutrality are addressed in current scholarship chiefly as normative conditions and critiques, with little evidence of how they are operationalized in implementation. This is a limit of the evidence base, and it is a reason for the field-based research proposed in the Limitations.

The added instruments strengthen this evidence but point in the same direction. The 2006 Joint Regulation gives local majorities influence over minority worship through proportional FKUB composition and permit requirements (Menteri Agama Republik Indonesia & Menteri Dalam Negeri Republik Indonesia, 2006, Articles 10 and 14); recognition of adherents of indigenous beliefs came through the Constitutional Court rather than moderation policy (Mahkamah Konstitusi Republik Indonesia, 2017); and violations of freedom of religion or belief increased between 2023 and 2024 (SETARA Institute, 2025; see also Danisworo, 2023). The answer to the first research question is therefore that rights protection and neutrality are addressed chiefly as normative commitments and critiques, while the instruments governing minority worship contain majoritarian elements and the moderation regulations contain no rights indicators.

The substantive implication is therefore not that stronger formalization alone produces religious harmony, but that resilient religious governance requires greater alignment between policy commitments, institutional responsibilities, administrative coordination, and operational capacity. Rights protection, administrative neutrality, and inclusive public governance provide the normative boundaries within which these implementation arrangements should operate. Table 1 summarizes the cross-source evidence patterns for the three domains and the sources on which each rests.

Table 1. Cross-Source Evidence and Analytical Patterns of Resilient Religious Governance

Analytical domain	Cross-source evidence pattern	Interpretation	Substantive governance significance
Institutional foundations	Formal policy commitments coexist with differences in institutional mandates, administrative linkages, resources, and implementation capacity (Ansyar et al., 2025; Menteri Agama Republik Indonesia, 2024; Purnamasari et al., 2025; Qoumas et al., 2024; Zakiah, 2025) [2 empirical cases: Makassar, Rejang Lebong; 1 case: North Maluku; 1 policy analysis; 1 regulation]	Policy adoption requires institutional translation across governance levels; monitoring under PMA 3/2024 contains no rights indicators	Connects rights-sensitive policy and inclusive administration with implementable institutional arrangements; the Joint Secretariat and local governments need rights indicators and clear divisions of tasks
Collaborative and participatory processes	Governance involves public institutions, FKUB, religious actors, communities, youth, educational institutions, and locally grounded practices (Agung et al., 2024; Ansyar et al., 2025; Jati et al., 2024; Putra et al., 2025; Zakiah, 2025) [4 empirical cases: Malang, Makassar, Semarang–Yogyakarta, Bogor; 1 case: North Maluku]	Religious governance operates through institutional–societal relationships rather than state action alone; participation is often administrative rather than interactive	Broadens governance capacity through coordination, participation, local knowledge, and social networks; FKUB and local governments need mechanisms that include minorities, not only majority-based representation
Adaptive resilience	Education, digital communication, contextual variation, monitoring, and	Resilience requires adjustment and learning rather than	Enables governance arrangements to respond to changing social, local, and

	learning shape responses to changing conditions (Kaharuddin & Dirkareshza, 2025; Menteri Agama Republik Indonesia, 2024; Muhsin et al., 2024; Putra et al., 2025; Sulvinajayanti et al., 2024; Yasmini et al., 2025) [3 empirical cases: Ponorogo, South Sulawesi, Bogor; 1 qualitative FKUB study; 1 review; 1 regulation]	institutional stability alone; evidence concerns dissemination more than adaptation	communication environments; the Ministry needs a feedback mechanism from evaluation to programme revision

Collaborative and Participatory Governance Processes

The second domain concerns how institutional arrangements connect with societal actors and locally grounded practices. The documentary evidence indicates that religious governance extends beyond governmental administration. In Makassar, actor diversity and multilevel engagement are central features of interactive governance for religious conflict prevention, with governmental institutions operating alongside religious organizations, law-enforcement agencies, and community actors (Ansyar et al., 2025).

This pattern is reinforced by grassroots evidence from Semarang and Yogyakarta, where predominantly top-down approaches to religious moderation have been found to limit meaningful engagement, while Muslim youth participation can extend interfaith initiatives beyond hierarchical policy structures (Jati et al., 2024). These findings indicate that participation performs a substantive governance function by connecting institutional authority with actors possessing different forms of social knowledge, legitimacy, and community access.

Locally grounded practices further strengthen this collaborative process. In Temanggungan, Bogor, interfaith tolerance is supported through non-formal learning, community leadership, interfaith service activities, cultural exchange, and youth participation (Putra et al., 2025).

Research in Malang similarly identifies local wisdom and relationships among religious communities as cultural resources that support interfaith communication and peaceful coexistence (Agung et al., 2024). These findings suggest that locally grounded practices should not be treated merely as cultural supplements to formal policy. Rather, they provide social settings in which abstract principles of tolerance and moderation are interpreted and practiced through everyday relationships. Further studies link local custom and local wisdom with religious moderation in North Sumatra and South Sulawesi (Hamzah et al., 2023; Harahap et al., 2023; Pajarianto et al., 2022).

These patterns correspond with collaborative-governance scholarship, which emphasizes stakeholder engagement, dialogue, shared understanding, and capacity for joint action across organizational boundaries (Ansell & Gash, 2008; Emerson et al., 2012).

However, the documentary evidence also cautions against equating the presence of multiple actors with meaningful collaboration. Limited community participation and

coordination problems have been identified in the implementation of religious-moderation initiatives (Zakiah, 2025), while hierarchical approaches may restrict grassroots engagement (Jati et al., 2024).

The evidence on collaboration must also be read critically. Because FKUB is composed proportionally and recommends on permits, collaborative bodies can reproduce majority influence over minority worship; local wisdom can likewise reproduce exclusion when defined by dominant groups, and agonistic readings of moderation stress that conflicts over meaning are not resolved by consensus alone (Danisworo et al., 2024).

The relevant distinction is therefore between participation as administrative inclusion and participation as an interactive governance process. Substantively, collaborative and participatory processes connect formal institutions with community experience, local knowledge, and social networks. Their significance lies not in replacing the role of the state, but in expanding the relational capacity through which religious diversity is governed. Two criteria distinguish the forms: who sets the agenda and whose concerns shape decisions. In administrative inclusion, the state sets the agenda and communities attend programmes, as in the Kampung Moderasi Beragama programme in North Maluku (Zakiah, 2025) and the top-down moderation approaches reported in Semarang and Yogyakarta (Jati et al., 2024). In interactive governance, non-state actors help set the agenda and influence decisions, as in conflict prevention in Makassar (Ansyar et al., 2025), community-based education in Temanggungan (Putra et al., 2025), and youth-led interfaith initiatives (Jati et al., 2024). This classification is interpretive and based on what the studies report.

Adaptive Resilience in Changing Social and Communication Environments

The third domain, adaptive resilience, is examined through evidence that religious governance must respond to changing social, educational, and communication conditions. Educational institutions constitute one arena in which this capacity becomes visible. At IAIN Ponorogo, religious-moderation principles have been incorporated into curriculum, research, community service, and the activities of the Religious Moderation House, although differences in understanding, participation, and institutional commitment remain evident (Muhsin et al., 2024).

Community-based evidence similarly shows that interfaith tolerance can be developed through practical and participatory encounters rather than exclusively through formal instruction (Putra et al., 2025). Taken together, these findings indicate that education contributes to resilience when it creates continuing opportunities for interaction, reflection, and learning rather than functioning solely as the dissemination of prescribed values.

Digital environments constitute another important arena of adaptation. Evidence from South Sulawesi indicates that digital media have become relevant spaces for communicating religious moderation and facilitating interaction among religious communities, while their effective use depends on digital communication capacity and stakeholder collaboration (Sulvinajayanti et al., 2024). Research concerning FKUB similarly

situates religious harmony within an increasingly digital environment and identifies digital literacy as relevant to contemporary interfaith governance (Kaharuddin & Dirkareshza, 2025). Analyses of online moderation promotion and discourse (Puspita et al., 2023; Tabroni et al., 2024) likewise concern dissemination.

Digital adaptation should therefore not be understood simply as transferring existing moderation campaigns to social media. Changing communication environments affect how institutions and communities encounter, communicate, and respond to religious difference. Adaptive resilience consequently involves the capacity to connect institutional coordination, communication practices, and community engagement across offline and digital settings.

A further dimension of adaptation concerns monitoring and institutional learning. Existing assessments of religious-moderation policy identify persistent implementation challenges, including weaknesses in impact-oriented evaluation and gaps between formal policy aspirations and societal implementation (Yasmini et al., 2025). The regulatory framework for strengthening religious moderation also incorporates coordination, monitoring, evaluation, and reporting (Menteri Agama Republik Indonesia, 2024, Articles 5–9), but this is a formal provision: no evidence was found that monitoring results have led to policy adjustment, so its effect on institutional learning is unknown.

Evidence of governance actually adapting to disturbances is scarce. During the COVID-19 pandemic, the Ministry adapted rules for worship by allowing congregational worship only where local transmission conditions were judged safe and by involving regional task forces and religious bodies (Menteri Agama Republik Indonesia, 2020). During the 2016–2017 Islamist mobilization, by contrast, state responses took the form of accommodation of mobilized groups rather than institutional learning (Mietzner & Muhtadi, 2018), and FKUB adaptation to online hate is described as a need for digital literacy rather than as an established practice (Kaharuddin & Dirkareshza, 2025). Most evidence in this domain concerns the dissemination of moderation values, so the domain is better described as an adaptive capacity in principle, with limited evidence of governance adapting in practice.

These findings position resilience as responsiveness rather than simple institutional continuity. Governance arrangements may remain formally stable while becoming less responsive to changing local conditions, participation patterns, or communication environments. Adaptive resilience therefore concerns the capacity to learn from implementation, recognize contextual differences, and adjust governance practices while maintaining inclusive institutional principles. Figure 2 presents the revised synthesis, including the actors, the tensions identified, and the future-oriented implications.

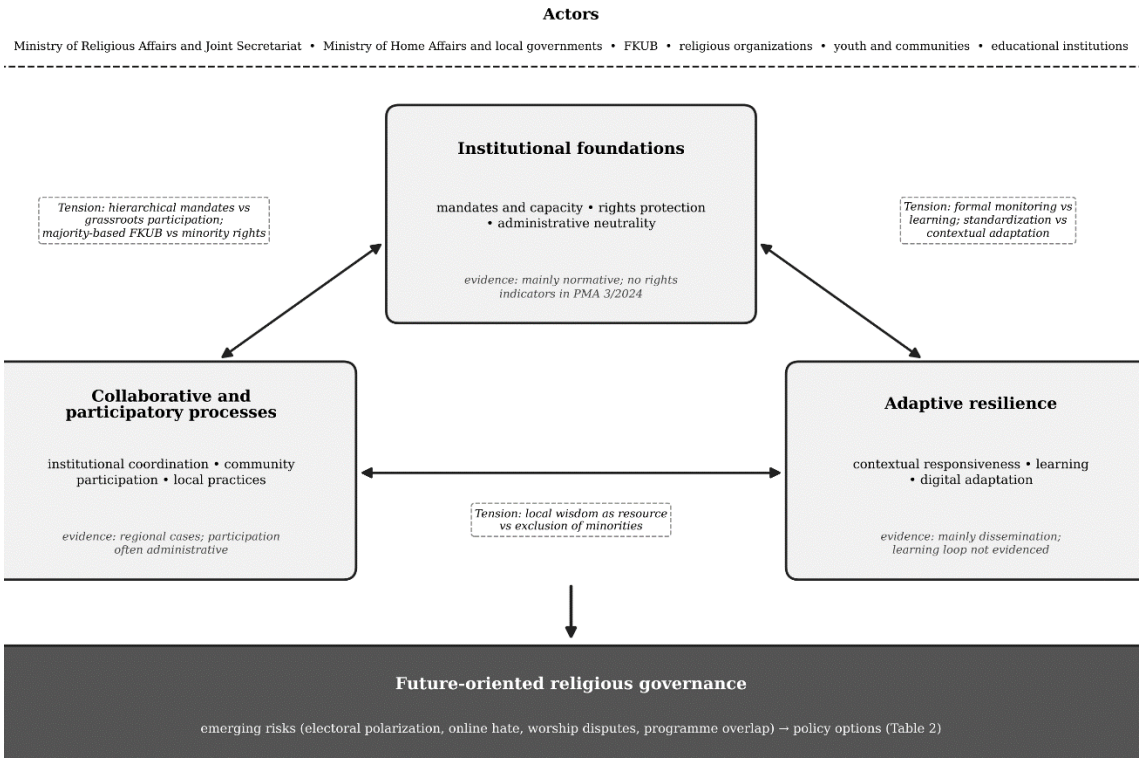

Figure 2**.** Revised Conceptual Synthesis of Resilient Religious Governance in Indonesia

Note. Figure 2 is a conceptual synthesis and does not represent a tested causal model. The double-headed arrows indicate interconnection between the domains, and the downward arrow to "Resilient Religious Governance in Indonesia" indicates the integrated configuration that the three domains jointly describe, not a sequence or a causal pathway. Compared with Figure 1, it adds the actors, the tensions between domains, the evidence strength of each domain, and the forward-looking element. Source: Authors' elaboration.

The cross-theme synthesis indicates that the three domains are interconnected but analytically distinct. Institutional foundations establish the policy, administrative, and organizational conditions within which religious governance operates; collaborative and participatory processes connect these arrangements with religious organizations, communities, and locally grounded practices; and adaptive resilience concerns the capacity of these institutional–societal relationships to learn and respond under changing conditions.

Resilient religious governance therefore cannot be reduced to a single institution, program, or policy instrument. Instead, the evidence points to a governance configuration in which institutional capacity supports participation, societal engagement contributes contextual knowledge and relational resources, and adaptive processes enable institutions and communities to respond to emerging social and communication challenges. The relationships among these domains are iterative and interconnected rather than a predetermined causal sequence, providing an integrated basis for understanding future-oriented religious policy in Indonesia's multifaith context. The

synthesis also reveals where the domains conflict. Hierarchical institutionalization conflicts with grassroots participation, standardization of programmes conflicts with local wisdom and contextual adaptation, and majority-based consultation in FKUB conflicts with minority rights. Policy can manage these trade-offs by fixing national minimum standards for rights protection while leaving programme design to local actors, by separating FKUB's dialogue function from its role in permits, and by linking monitoring to programme revision.

Future-Oriented Implications

Following the forward-looking orientation defined in the Introduction, Table 2 derives emerging risks from the evidence and links each to a policy option and a responsible institution. The options are informed propositions, not predictions.

Table 2. Emerging Risks, Policy Options, and Responsible Institutions

Emerging risk	Evidence basis	Policy option	Responsible institutions
Religious identity mobilized in future elections	Mietzner & Muhtadi (2018)	Early-warning and dialogue protocols for election periods; neutrality guidance for officials	Ministry of Religious Affairs, Ministry of Home Affairs, FKUB
Online hate and polarized religious discourse	Kaharuddin & Dirkareshza (2025); Sulvinajayanti et al. (2024); Tabroni et al. (2024)	Digital-literacy capacity in FKUB; joint response procedures for online hate	FKUB, Ministry of Religious Affairs, Ministry of Communication and Digital Affairs
Recurring house-of-worship disputes	Menteri Agama Republik Indonesia & Menteri Dalam Negeri Republik Indonesia (2006); SETARA Institute (2025)	Review FKUB composition and separate its dialogue function from permit recommendations	Ministry of Religious Affairs, Ministry of Home Affairs
Overlapping programmes	Zakiah (2025)	Harmonize Kampung Moderasi Beragama and Desa Sadar Kerukunan	Joint Secretariat, Ministry of Religious Affairs
Monitoring without rights indicators	Menteri Agama Republik Indonesia (2024)	Add freedom-of-religion and minority-inclusion indicators and a revision mechanism	Joint Secretariat, with Komnas HAM input
Exclusion of minorities and adherents of indigenous beliefs	Mahkamah Konstitusi Republik Indonesia (2017); Burhani (2014)	Include minority and indigenous-belief groups in programmes and FKUB	Ministry of Religious Affairs, local governments

Source: Authors' elaboration from the reviewed evidence.

Novelty and Contribution

Existing studies on religious governance in Indonesia have generated substantial insights into policy institutionalization, grassroots participation, interfaith collaboration, local wisdom, and digital engagement, but these dimensions have largely been examined as separate aspects of religious moderation and interfaith governance (Agung et al., 2024; Ansyar et al., 2025; Jati et al., 2024; Qoumas et al., 2024; Sulvinajayanti et al., 2024). This study advances that literature by integrating these fragmented dimensions into a coherent account of resilient religious governance comprising three interconnected domains: institutional foundations, collaborative and participatory processes, and

adaptive resilience. What distinguishes this study from work on how religious moderation is institutionalized as public policy is its object of analysis: rather than the dissemination and institutionalization of moderation itself, it examines resilience as a governance capacity that links institutional foundations with FKUB-based coordination, local wisdom, and digital adaptation, and it treats adaptive learning as part of that capacity. Relative to Zakiah (2025), whose dimensions parallel the present domains, the distinction rests on the rights analysis of legal instruments, the finding that adaptation evidence concerns dissemination rather than learning, and the tensions and options in Table 2.

Theoretically, it connects policy implementation and collaborative governance to explain the institutional and relational dimensions of religious governance within a single analytical structure. Conceptually, it extends this integration by positioning adaptive resilience as the capacity through which institutional and societal arrangements remain responsive to changing local, educational, and communication environments.

Analytically, the cross-source synthesis shows how evidence from different Indonesian contexts can be organized within these domains, which partly reflects the deductive design, without treating any single regional case or institution as representative of the country as a whole. Practically, the framework provides policymakers and religious-governance institutions with an analytical basis for considering institutional capacity, meaningful societal participation, and adaptive learning together when developing future-oriented religious policy.

Limitations and Suggestions for Further Research

This study is bounded by its qualitative, document-based design and by the scope of the policy materials and previously published empirical evidence available for analysis. The study did not collect primary data directly from policymakers, FKUB members, religious communities, or other stakeholders. Moreover, the regional studies included represent different local contexts and cannot be treated as a representative sample of Indonesia. Further limitations are the restriction of the policy corpus to five instruments, without Ministry strategic plans or evaluation reports; the predominance of studies written from Muslim and religious-moderation-programme perspectives, with little evidence from minority communities; the heterogeneous quality of the corpus; and the a priori definition of the domains, which shaped what the analysis could reveal.

The analysis consequently supports conceptual and interpretive transferability rather than statistical generalization and does not establish causal relationships among institutional foundations, collaborative processes, and adaptive resilience. Because the analysis is retrospective, its forward-looking implications are derived from the gaps and tensions identified in existing evidence and should be read as informed propositions, not as predictions. Future research should therefore examine the proposed framework through comparative field-based studies across Indonesian regions with different religious, institutional, and sociocultural configurations, using direct stakeholder evidence to assess how the three domains interact in practice and longitudinal designs where feasible to investigate how governance arrangements adapt over time.

CONCLUSIONS

This study suggests that future-oriented religious policy in Indonesia is best understood through the interaction of institutional foundations, collaborative and participatory processes, and adaptive resilience. Religious-policy commitments acquire practical meaning when rights protection, administrative neutrality, and inclusive governance are supported by coherent institutional arrangements and connected to meaningful participation, interfaith cooperation, and locally grounded practices.

Their resilience further depends on the capacity of institutions and societal actors to learn and adjust to changing local, educational, and digital environments. These domains are interconnected rather than sequential or causal, and their operation remains conditioned by differences in institutional capacity, coordination, participation, and local context. By integrating policy implementation and collaborative governance with adaptive resilience, the study conceptualizes resilient religious governance as an institutional–societal configuration rather than the product of a single policy instrument, organization, or program.

For the first research question, rights protection and administrative neutrality are addressed mainly as normative commitments and critiques with little implementation evidence; the moderation regulations contain no rights indicators, and the instruments on houses of worship contain majoritarian elements. For the second, coordination, participation, and local practice interact through FKUB and local programmes, but coordination is fragmented (for example, the overlap between Kampung Moderasi Beragama and Desa Sadar Kerukunan) and participation is often administrative. For the third, the domains are connected through tensions rather than harmony, and adaptive capacity is evidenced mainly as dissemination, not as governance learning.

On the basis of the evidence reviewed, future-oriented religious policy appears to require not simply stronger regulation, but governance arrangements that remain rights-sensitive, collaborative, locally responsive, and capable of adaptation as the conditions of Indonesia's multifaith society evolve.

Concrete implications follow. The Joint Secretariat should add freedom-of-religion and minority-inclusion indicators and a revision mechanism to the monitoring under Minister of Religious Affairs Regulation No. 3 of 2024; the Ministry of Religious Affairs should harmonize Kampung Moderasi Beragama and Desa Sadar Kerukunan; the Ministry of Religious Affairs and the Ministry of Home Affairs should review FKUB composition and its role in house-of-worship permits; and FKUB should build digital-literacy capacity with the support of the Ministry of Communication and Digital Affairs.

AUTHOR CONTRIBUTIONS STATEMENT

Hery Purwosusanto contributed to the conceptualization, methodology development, and drafting of the manuscript; **Ryando Viqy Bakhtiar** contributed to data synthesis, analysis, and critical revision; and **Ibrahem Sabrante** contributed to the construction of

the policy framework, interpretation of the findings, and final review and approval of the manuscript.

CONFLICT OF INTEREST

The authors declare that no competing interests were present that could have shaped the conceptual framing, interpretation of documentary evidence, or conclusions of this study.

DECLARATION OF GENERATIVE AI USE

During manuscript preparation, generative artificial intelligence tools were used in a limited supporting capacity to assist with language editing, organization of arguments, and preparation of visual presentation. The tools were not treated as sources of evidence, and they did not replace the authors' responsibility for the research design, interpretation of the literature, verification of references, or final conclusions. All AI-assisted content was reviewed and edited by the authors, who take full responsibility for the accuracy, originality, and integrity of the manuscript.

REFERENCES

Agung, D. A. G., Nasih, A. M., Sumarmi, Idris, & Kurniawan, B. (2024). Local wisdom as a model of interfaith communication in creating religious harmony in Indonesia. *Social Sciences & Humanities Open, 9*, 100827. https://doi.org/10.1016/j.ssaho.2024.100827

Amnesty International. (2013, June 21). *Indonesia: Shi'a community evicted from shelter* (Index No. ASA 21/022/2013). https://www.amnesty.org/ar/wp-content/uploads/2021/06/asa210222013en.pdf

Ansell, C., & Gash, A. (2008). Collaborative governance in theory and practice. *Journal of Public Administration Research and Theory, 18*(4), 543–571. https://doi.org/10.1093/jopart/mum032

Ansell, C., Sørensen, E., & Torfing, J. (2017). Improving policy implementation through collaborative policymaking. *Policy & Politics, 45*(3), 467–486. https://doi.org/10.1332/030557317X14972799760260

Ansell, C., Sørensen, E., & Torfing, J. (2021). The COVID-19 pandemic as a game changer for public administration and leadership? The need for robust governance responses to turbulent problems. *Public Management Review, 23*(7), 949–960. https://doi.org/10.1080/14719037.2020.1820272

Ansyar, Sukri, Abdullah, S., & Ibrahim, M. A. (2025). Interactive governance and actor diversity in religious conflict prevention: A case study of Makassar City, Indonesia. *KnE Social Sciences, 10*(18), 1583–1600. https://doi.org/10.18502/kss.v10i18.19585

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal, 9*(2), 27–40. https://doi.org/10.3316/QRJ0902027

Burhani, A. N. (2014). Hating the Ahmadiyya: The place of "heretics" in contemporary Indonesian Muslim society. *Contemporary Islam, 8*(2), 133–152. https://doi.org/10.1007/s11562-013-0278-3

Capano, G., & Woo, J. J. (2017). Resilience and robustness in policy design: A critical appraisal. *Policy Sciences, 50*(3), 399–426. https://doi.org/10.1007/s11077-016-9273-x

Cholil, S. (2023). Freedom of religion amid polarization and religious moderation policy. *Interreligious Studies and Intercultural Theology, 6*(2), 196–204. https://doi.org/10.1558/isit.24603

Danisworo, T. G. (2023). Governing religion: Critics of Indonesia's government social cohesion and religious harmony policy. *Aliansi: Jurnal Politik, Keamanan dan Hubungan Internasional, 2*(2), 76–85. https://doi.org/10.24198/aliansi.v2i2.43996

Danisworo, T. G., Rahmatunissa, M., & Paskarina, C. (2024). Religious moderation in Indonesia: Navigating conflict and pluralism through agonistic democracy. *Muharrik: Jurnal Dakwah dan Sosial, 7*(2), 183–203. https://doi.org/10.37680/muharrik.v7i2.5625

Duit, A. (2016). Resilience thinking: Lessons for public administration. *Public Administration, 94*(2), 364–380. https://doi.org/10.1111/padm.12182

Emerson, K., Nabatchi, T., & Balogh, S. (2012). An integrative framework for collaborative governance. *Journal of Public Administration Research and Theory, 22*(1), 1–29. https://doi.org/10.1093/jopart/mur011

Guston, D. H. (2014). Understanding "anticipatory governance." *Social Studies of Science, 44*(2), 218–242. https://doi.org/10.1177/0306312713508669

Hadorn, S. (2024). Collaborative policy implementation. In S. Sager, C. Mavrot, & P. P. L. Hupe (Eds.), *Handbook of public policy implementation* (pp. 437–447). Edward Elgar Publishing. https://doi.org/10.4337/9781800885905.00048

Hafith, A., Malik, A., & Winengan. (2025). Religious moderation in public service policy: Bridging bureaucratic neutrality and social harmony in Indonesia. *Multidisciplinary Indonesian Center Journal, 2*(4), 5366–5375. https://doi.org/10.62567/micjo.v2i4.1524

Hamzah, Zubair, A., & Satriadi. (2023). The relevance of the Buginese local wisdom values to religious moderation. *Al-Qalam, 29*(1), 185–197. https://doi.org/10.31969/alq.v29i1.1173

Harahap, S. M., Siregar, F. A., & Harahap, D. (2023). Tracing the dynamic spectrum of religious moderation in the local custom of North Sumatera. *QIJIS (Qudus International Journal of Islamic Studies), 11*(1), 65–102. https://doi.org/10.21043/qijis.v11i1.16187

Hill, M., & Hupe, P. (2022). *Implementing public policy: An introduction to the study of operational governance* (4th ed.). SAGE.

Jati, W. R., & Bachtiar, H. (2024). Redefining religious moderation education for urban Muslim youth. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan, 22*(1), 153–166. https://doi.org/10.32729/edukasi.v22i1.1832

Jati, W. R., Syamsurijal, Halimatusa'diah, Aji, G. B., & Yilmaz, I. (2024). Reevaluating approaches to religious moderation at the grassroots level: The role of Muslim youth in advancing interfaith dialogue. *Al-Jami'ah: Journal of Islamic Studies, 62*(1), 185–213. https://doi.org/10.14421/ajis.2024.621.185-213

Kaharuddin, K., & Dirkareshza, R. (2025). Navigating diversity: FKUB's contribution to religious harmony in the digital age. *Ulumuna, 29*(2), 929–958. https://doi.org/10.20414/ujis.v29i2.863

Lipsky, M. (2010). *Street-level bureaucracy: Dilemmas of the individual in public services* (30th anniversary expanded ed.). Russell Sage Foundation.

Mahkamah Konstitusi Republik Indonesia. (2017). *Putusan Nomor 97/PUU-XIV/2016* [Constitutional Court Decision No. 97/PUU-XIV/2016 on the judicial review of the Population Administration Law].

Mazmanian, D. A., & Sabatier, P. A. (1983). *Implementation and public policy*. Scott, Foresman.

Menteri Agama Republik Indonesia. (2020). *Surat Edaran Menteri Agama Nomor 15 Tahun 2020 tentang Panduan Penyelenggaraan Kegiatan Keagamaan di Rumah Ibadah dalam Mewujudkan Masyarakat Produktif dan Aman Covid-19 di Masa Pandemi* [Minister of Religious Affairs Circular No. 15 of 2020 on guidelines for religious activities in houses of worship during the pandemic]. https://setkab.go.id/terbitkan-se-15-2020-menag-rumah-ibadah-harus-jadi-contoh-pencegahan-persebaran-covid-19/

Menteri Agama Republik Indonesia. (2024). *Peraturan Menteri Agama Nomor 3 Tahun 2024 tentang Tata Cara Koordinasi, Pemantauan, Evaluasi, dan Pelaporan Penyelenggaraan Penguatan Moderasi Beragama* [Minister of Religious Affairs Regulation No. 3 of 2024 on procedures for coordination, monitoring, evaluation, and reporting of the implementation of religious moderation strengthening]. Berita Negara Republik Indonesia Tahun 2024 Nomor 106. https://peraturan.go.id/files/permenag-no-3-tahun-2024.pdf

Menteri Agama Republik Indonesia, & Menteri Dalam Negeri Republik Indonesia. (2006). *Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri Nomor 9 Tahun 2006 dan Nomor 8 Tahun 2006 tentang Pedoman Pelaksanaan Tugas Kepala Daerah/Wakil Kepala Daerah dalam Pemeliharaan Kerukunan Umat Beragama, Pemberdayaan Forum Kerukunan Umat Beragama, dan Pendirian Rumah Ibadat* [Joint Regulation on maintaining religious harmony, empowering FKUB, and establishing houses of worship].

Mietzner, M., & Muhtadi, B. (2018). Explaining the 2016 Islamist mobilisation in Indonesia: Religious intolerance, militant groups and the politics of accommodation. *Asian Studies Review, 42*(3), 479–497. https://doi.org/10.1080/10357823.2018.1473335

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE.

Muhsin, M., Kususiyanah, A., & Maksum, M. (2024). Religious moderation in Indonesian Islamic universities: Policy implementation and identity formation at IAIN Ponorogo. *Ascarya: Journal of Islamic Science, Culture, and Social Studies, 4*(2), 54–66. https://doi.org/10.53754/iscs.v4i2.713

Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies/Theological Studies, 78*(4), a7043. https://doi.org/10.4102/hts.v78i4.7043

Presiden Republik Indonesia. (2020). *Peraturan Presiden Nomor 18 Tahun 2020 tentang Rencana Pembangunan Jangka Menengah Nasional 2020–2024* [Presidential Regulation No. 18 of 2020 on the National Medium-Term Development Plan 2020–2024].

Presiden Republik Indonesia. (2023). *Peraturan Presiden Nomor 58 Tahun 2023 tentang Penguatan Moderasi Beragama* [Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation]. https://jdih.setkab.go.id/PUUdoc/177049/Perpres_Nomor_58_Tahun_2023.pdf

Purnamasari, E., Zikri, M., & Saputra, J. H. (2025). Pemetaan dinamika dan tantangan peran FKUB Rejang Lebong dalam kerukunan beragama [Mapping the dynamics and challenges of the role of FKUB Rejang Lebong in religious harmony]. *Al-DYAS, 5*(1), 259–273. https://doi.org/10.58578/aldyas.v5i1.8600

Puspita, R. E., Jayanthi, R., & Satria, O. (2023). On netnography: Digital promotion to build religion moderation in Indonesia. *Harmoni, 22*(2), 267–286. https://doi.org/10.32488/harmoni.v22i2.708

Putra, A. P., Sapiudin, S., Efendi, R., Handayani, F., Septiarini, A., Amiros, K., & Burhan, B. (2025). Community-based education: Fostering participatory and practical interfaith tolerance through the Temanggungan Bogor case study, Indonesia. *Jurnal Indo-Islamika, 15*(1), 186–199. https://doi.org/10.15408/jii.v15i1.47046

Qoumas, Y. C., Hussain, R. B. B. M., & Abdul Rahim, R. A. B. (2024). The dissemination of religious moderation through the policy of the Indonesian Ministry of Religious Affairs. *QIJIS (Qudus International Journal of Islamic Studies), 12*(1), 147–174. https://doi.org/10.21043/qijis.v12i1.27552

Sabatier, P. A., & Mazmanian, D. A. (1980). The implementation of public policy: A framework of analysis. *Policy Studies Journal, 8*(4), 538–560. https://doi.org/10.1111/j.1541-0072.1980.tb01266.x

SETARA Institute. (2025). *Siaran pers kondisi kebebasan beragama/berkeyakinan 2024* [Press release on the condition of freedom of religion or belief in 2024].

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research, 104*, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Sulvinajayanti, Nisa, A. K., Bahfiarti, T., Sultan, M. I., Fitriana, A. D., & Hilmiyah, M. (2024). Interfaith harmony: Optimizing digital media and stakeholder collaboration in communicating the message of moderation. *International Journal of Religion, 5*(10), 4757–4765. https://doi.org/10.61707/frs7yn36

Tabroni, R., Shaker, A. R., & Yunani, A. (2024). Text mining techniques for analyzing religious moderation discourse: Insights from Indonesian digital space. *Jurnal Lektur Keagamaan, 22*(2), 347–382. https://doi.org/10.31291/jlka.v22i2.1281

Tadros, M. (2022). Religious equality and freedom of religion or belief: International development's blindspot. *The Review of Faith & International Affairs, 20*(2), 96–108. https://doi.org/10.1080/15570274.2022.2065810

Yasmini, Y., Sobari, M., Yuniar, Y., & Junaidah, J. (2025). Religious moderation policy: Concept, implementation, and challenges in Indonesia. *International Journal of Education and Literature, 4*(1), 257–266. https://doi.org/10.55606/ijel.v4i1.211

Zakiah. (2025). Reinforcing the governance of religious moderation policy: Addressing structural, participatory, and strategic implementation challenges. *Jurnal Ilmiah Gema Perencana, 4*(1), 519–540. https://doi.org/10.61860/jigp.v4i1.239

APPENDIX

Table A1. Scholarly studies in the corpus (n = 21). D1 = institutional foundations; D2 = collaborative and participatory processes; D3 = adaptive resilience.

No.	Study	Region	Design/Evidence Type	Domain(s)	Role
1	Agung et al. (2024)	Malang, East Java	Qualitative case	D2	Results
2	Ansyar et al. (2025)	Makassar, South Sulawesi	Qualitative case	D1, D2	Results
3	Cholil (2023)	National	Conceptual	D1	Results
4	Danisworo (2023)	National	Critical policy analysis	D1	Results
5	Danisworo et al. (2024)	National	Conceptual	D2	Results
6	Hafith et al. (2025)	National	Conceptual policy analysis	D1	Results
7	Hamzah et al. (2023)	South Sulawesi	Qualitative	D2	Results
8	Harahap et al. (2023)	North Sumatra	Qualitative	D2	Results
9	Jati & Bachtiar (2024)	Urban youth	Qualitative	D3	Background
10	Jati et al. (2024)	Semarang, Yogyakarta	Qualitative case	D1, D2	Results
11	Kaharuddin & Dirkareshza (2025)	National (FKUB)	Qualitative	D2, D3	Results
12	Muhsin et al. (2024)	Ponorogo, East Java	Qualitative case	D3	Results
13	Pajarianto et al. (2022)	Indonesia	Empirical study	D2	Results
14	Purnamasari et al. (2025)	Rejang Lebong, Bengkulu	Qualitative case	D1	Results
15	Puspita et al. (2023)	Online	Netnography	D3	Results
16	Putra et al. (2025)	Bogor, West Java	Qualitative case	D2, D3	Results
17	Qoumas et al. (2024)	National	Policy analysis	D1	Results
18	Sulvinajayanti et al. (2024)	South Sulawesi	Qualitative	D3	Results
19	Tabroni et al. (2024)	Online	Text mining	D3	Results
20	Yasmini et al. (2025)	National	Review	D3	Results
21	Zakiah (2025)	North Maluku	Case and policy analysis	D1, D2	Results