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Revitalizing Local Wisdom to Enhance Community Resilience in Post-Terrorism Contexts: A Qualitative Structural Analysis

恐怖主义事件后情境下通过重振地方智慧提升社区韧性：一项定性结构分析

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Abstract:

This study aims to examine the role of local communities in building collective resilience in response to terrorist attacks on religious symbols. Drawing on structuration theory and social capital theory, it explores the complex relationship between community resilience and local wisdom in a post-terrorism context. The research was conducted in Solo, Indonesia, and involved 15 purposively selected participants, including religious leaders, interfaith community leaders, cultural practitioners, government officials, youth activists, and survivors. Data were

Keywords: religious tolerance; local wisdom; community resilience; religious moderation; post-terrorism; social structuration.

关键词：

宗教宽容；地方智慧；
社区韧性；宗教温和化；
后恐怖主义；社会结构化



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collected through in-depth interviews, participatory observation of cultural and interfaith activities, and analysis of policy documents and program archives. The data were then analyzed thematically using an interactive analysis model. The study identifies four main themes. First, local wisdom and cultural practices serve as the primary basis for restoring interfaith relations. Second, the structuration process occurs through collaboration between local agents, including the FRH, the Ministry of Religious Affairs, the city government, communities, young people, and universities, and institutional structures and religious moderation programs. Third, the revitalization of public space and cultural practices functions as a means of promoting peace, strengthening social trust, reducing the stigma of violence, and fostering a new habitus of tolerance, thereby enhancing social resilience. Fourth, challenges remain in sustaining community engagement in resilience-building efforts related to pluralism and interfaith dialogue. The study highlights the importance of a local wisdom-based social reconstruction approach in developing religious moderation policies and preventing extremism at the local level.

摘要:

本研究旨在探讨地方社区在应对针对宗教象征的恐怖袭击过程中构建集体韧性的作用。基于结构化理论和社会资本理论，本文分析了后恐怖主义情境下社区韧性与地方智慧之间的复杂关系。研究在印度尼西亚梭罗市进行，共有15名研究参与者通过目的性抽样方式选取，包括宗教领袖、跨信仰社区领袖、文化实践者、政府官员、青年活动家和幸存者。研究数据通过深度访谈、对文化和跨信仰活动的参与式观察，以及对政策文件和项目档案的分析获得。随后，研究采用互动分析模型对数据进行主题分析。研究识别出四个主要主题。第一，地方智慧和文化实践是恢复跨信仰关系的主要基础。第二，结构化过程通过地方行动者之间的协作得以实现，包括宗教和谐论坛、宗教事务部、市政府、社区、青年群体和高校，以及制度结构和宗教温和化项目之间的协同。第三，公共空间和文化实践的复兴成为促进和平、增强社会信任、减少暴力污名并培育新的宽容习性的手段，从而提升社会韧性。第四，在与多元主义和跨信仰对话相关的韧性建设过程中，持续促进社区参与仍然面临挑战。本研究强调，在地方层面制定宗教温和化政策和预防极端主义过程中，基于地方智慧的社会重建路径具有重要意义。

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1. Introduction

Over the past two decades, the escalation of terrorist incidents in various parts of the world has produced multidimensional consequences that extend beyond physical damage and loss of life [1]. These incidents have not only undermined global security stability but have also affected social structures, urban dynamics, and the capacity of communities to maintain social cohesion and long-term resilience. Deradicalization efforts have been widely implemented by governments; however, exclusive, political, and hegemonic approaches often fail to address the perspectives and

social realities of perpetrators. In some cases, such approaches may even create conditions in which radicalization re-emerges in different forms [2]. Amid increasingly unpredictable patterns of attack that are embedded in everyday life, many countries face new challenges in developing resilience systems that are not only reactive but also adaptive and grounded in existing socio-cultural strengths. Accordingly, the discourse on resilience has expanded rapidly, emphasizing the need for a more contextual understanding of how local communities respond to, adapt to, and recover from the impacts of terrorism.

Community responses to terrorism are largely shaped by spatial configuration, territorial relations, and local capacity to organize collective action. Cities, as spaces where social, economic, and political functions overlap, become arenas in which community resilience is tested and shaped through shared experiences of confronting threats. In addition, resilience involves the quality of social relationships, the availability of cultural capital, and local practices that foster solidarity and a sense of belonging within the community. This perspective shifts the focus from a state-centered security approach to one that recognizes society as a central actor in the recovery process. The concept of rebordering, as discussed in studies on urban security challenges, further emphasizes the need to move beyond counterterrorism strategies oriented mainly toward spatial control and to develop more inclusive forms of community resilience.

Terrorism is a global phenomenon that has affected many countries, including Indonesia. In Indonesia, as in other contexts, terrorism is closely related to ideology, theology, and transnational or local networks. Terrorist attacks in Indonesia often target religious symbols, partly because religious tolerance remains one of the most vulnerable dimensions of social resilience. One of the most significant terrorist incidents occurred at the Bethel Injil Sepenuh Church in Kepunton, Solo, on September 25, 2011. This event became a turning point in the social history of Surakarta, shaking not only the community's sense of security but also the structure of trust between religious communities. The incident generated collective trauma and intercommunal tension, leading to increased stereotypes and prejudices among religious groups [3]; [4]. Nevertheless, the people of Solo, known as a center of Javanese culture and spirituality, demonstrated strong social resilience by initiating various local wisdom-based efforts to restore social harmony. The Solo City Government, together with religious leaders, arts communities, and interfaith organizations, adopted cultural, ritual, and mutual assistance approaches to reduce tensions and rebuild mutual trust [5]; [6]. These efforts indicate that social recovery cannot be achieved solely through formal policies; rather, it also depends on social structures and local values that remain alive within the community.

The post-terrorism context in Solo reveals complex and fluctuating social dynamics. Although Solo's tolerance index rose to fourth place in 2022, its ranking declined again in 2023, indicating latent challenges in maintaining social harmony (BNPT, 2023). Solo is often described as "fire in the ashes," where surface-level social calm can easily be disrupted by religiously charged events if it is not supported by collective awareness and strong structural strategies [22]. In this context, the community is not only required to improve interfaith relations but also to reorganize social mechanisms, interfaith communication, and local value systems that form the foundation of social cohesion. As

stated by Beck [7], modern societies are exposed to identity crises and uncertainty due to global threats such as terrorism. Therefore, the response of local communities, such as those in Solo, represents an important example of culturally adaptive strategies in facing such threats.

National and global contexts also shape the interpretation of the Solo case. Following the Bali bombings in 2002 and the Surabaya attacks in 2018, Indonesia experienced a rise in Islamophobia and the implementation of stricter security regulations, which in turn generated public resistance to policies perceived as restricting religious freedom [8]; [9]. However, various interfaith organizations, such as the Gusdurian network and the Forum for Religious Harmony (FRH), have used this momentum to strengthen the narratives of *Islam Wasathiyah* and religious moderation [10]. In this context, Solo serves as an important social laboratory for examining how communities adapt and reconstruct interfaith relations by mobilizing local wisdom-based social capital, including mutual cooperation, mutual respect, deliberation, and the tradition of *ruwatan kampung*, which symbolizes purification and social solidarity.

This research is important because a gap remains in the literature regarding how local wisdom values function concretely in reconstructing religious tolerance after terrorist violence. Most previous studies have focused on deradicalization, security policies, or formal reconciliation through state institutions [11]. Existing studies on religious tolerance in Surakarta also tend to emphasize the geographical proximity of places of worship without sufficiently addressing post-violence social transformation or the role of cultural traditions as agents of recovery [12]. Therefore, this study seeks to fill this gap by examining how the social practices of the Solo community, including cultural rituals, joint celebrations, and interfaith dialogue, operate as structuration mechanisms that rebuild tolerance and social trust.

The urgency of this study also arises from the historical reality of Solo as a center of tolerance since the Ancient Mataram period. The harmonious coexistence of Hinduism and Buddhism during the Sanjaya and Syailendra dynasties, as well as the syncretic practices of Islam and Javanese culture in the Surakarta Palace tradition, indicate that the value of moderation has long been embedded in the collective consciousness of the community [13]; [14]. However, modernization, urbanization, and global radicalization have gradually eroded these values, creating a paradox between Solo's image as a "city of culture" and its stigma as a "hotbed of terrorism" [4]; [15]. Therefore, this study aims not only to understand the process of social recovery but also to trace the transformation of cultural and religious values in the context of modern society. Anthony Giddens' structuration approach is used to explain how social agents in Solo reproduce

practices of tolerance through their interactions with institutional structures, cultural symbols, and public spaces.

This study has strategic value in the national context because it may serve as a model for other regions facing similar conflicts. By combining the perspectives of local wisdom and structuration theory, this study offers a framework for understanding how post-terrorism social relations are restored not only administratively but also culturally and symbolically. Amid rising religious extremism in Indonesia, this study is expected to reinforce the view that social reconstruction cannot be separated from the cultural foundations of local communities. As shown by Idi and Priansyah [16], religious moderation and interfaith communication based on the values of dialogue and compassion have proven effective in building peaceful social spaces.

This study has three main objectives. First, it describes the forms of local wisdom used by the people of Solo in reconstructing religious tolerance after terrorist attacks. Second, it analyzes the social processes and structuration mechanisms carried out by local agents in reproducing practices of religious tolerance. Third, it identifies the value and strategic contribution of local wisdom to community social resilience in the aftermath of terrorism.

2. Literature Review

2.1. Integration of Social Theory and Practice in Post-Terrorism Studies

This study stems from the need to integrate social theory with local community practices in understanding the process of social reconstruction after terrorist incidents. Previous post-terrorism studies have emphasized the importance of a multidimensional approach that combines social, economic, and cultural aspects [17]; [18]; [19]. However, most studies still locate their analysis at the institutional level, focusing on state policies, security apparatuses, or legal systems, while paying less attention to community agency operating within local value structures.

This study addresses this epistemic gap by adapting Anthony Giddens' structuration theory and Robert Putnam's concept of social capital to explore how individual and collective actions in Solo City reconstruct the meaning of *rukun* (harmony), *tepo seliro* (mutual respect), and *guyub* (social cohesion) as the basis for post-terrorism social reconciliation. This approach emphasizes the dialectical relationship between structure, including rules, institutions, and traditions, and agency, including social actors, interfaith communities, and government officials, in creating social practices that strengthen community resilience. Thus, this study not only contributes to the development of social theory on post-conflict reconstruction but also enriches empirical understanding of how local wisdom functions as an instrument of social recovery at the micro level.

Axiologically, this study contributes to strengthening social resilience based on Javanese cultural values. Post-terrorism recovery is not merely a matter of security and politics but also a moral and cultural process aimed at restoring the collective dignity of society. Through a structuration framework, this study explains how interactions between agents, such as religious leaders, interfaith communities, youth, and city government, and institutional and cultural structures result in the reproduction of social practices that restore trust and tolerance. Therefore, the reconstruction of religious tolerance in Solo is not merely a response to extreme violence but also a manifestation of historical consciousness and Javanese cultural identity, which place balance, harmony, and togetherness at the core of the social order.

2.2. Terrorism Theory: Symbolic and Social Dimensions After the Attack

Terrorism can be understood as the use of violence or threats of violence driven by ideological motives to instill fear and achieve specific political, religious, or social goals (Mubarak, 2012). Terrorism does not only attack victims directly but also operates through symbolic logic by targeting representations of identity, places of worship, and religious public spaces in an attempt to create collective trauma. Thus, acts of terror not only produce physical damage but also undermine social trust and damage networks of relations among citizens.

Arce (2018) asserts that terrorist attacks in urban areas have multidimensional impacts, including changes in spatial configurations, patterns of citizen mobility, and perceptions of public safety. In line with this view, [17] and [18] underline that the post-terrorism response cannot rely solely on state security apparatuses but must also prioritize community resilience based on social solidarity and local cultural capacity. In the context of Solo City, the attack on the Bethel Injil Sepenuh Church in Kepunton in 2011 became a turning point that tested the resilience of social structures and opened space for the reconstruction of peace values based on local wisdom. Therefore, terrorism in this study is positioned not only as a global political phenomenon but also as a social event that tests moral cohesion and the values of community togetherness.

2.3. Giddens' Theory of Structuration and Putnam's Concept of Social Capital

The theory of structuration proposed by Anthony Giddens (1984) provides a dynamic analytical framework for understanding the reciprocal relationship between agents and structures. From this perspective, social structures are not deterministic entities; rather, they exist through practices that are repeatedly reproduced by agents in everyday life. Structures provide rules and resources for social action, while the actions of agents simultaneously reinforce or transform

these structures. This dialectical process is known as the duality of structure, a condition in which society is constantly shaped by the limitations and possibilities generated through social practices.

Local actors, including religious leaders, interfaith communities, government officials, and youth, use cultural and institutional resources to restore social trust. For example, practices such as interfaith dialogue, the revitalization of cultural traditions, and the establishment of peace forums can be understood as forms of reproduction of the previously disrupted structure of tolerance. This process shows that structures are not static entities but arenas of negotiation in which the values of harmony and mutual respect are revived through collective action.

Robert Putnam's (1993; 2000) concept of social capital complements this perspective by emphasizing the importance of social networks, norms of reciprocity, and mutual trust as foundations for collective action. Putnam distinguishes between two types of social capital: bonding social capital, which refers to internal bonds that strengthen the solidarity of homogeneous groups, and bridging social capital, which refers to social ties that connect different groups. In a pluralistic society such as Solo, both types play an important role in maintaining social cohesion after terrorism. Interfaith networks, traditions of mutual cooperation, and the role of local institutions are concrete manifestations of social capital that strengthen trust and social collaboration.

By combining Giddens' structuration theory and Putnam's concept of social capital, this study positions the reconstruction of tolerance as the result of dynamic interactions between social agents and cultural value structures. This framework provides a holistic explanation of how the people of Solo actualize Javanese cultural values in rebuilding trust and harmony after a social crisis.

2.4. Putnam's Social Capital and Local Wisdom as the Basis of Social Resilience

Social capital, in Putnam's framework, cannot be separated from the cultural roots and historical customs that shape norms of trust and social cooperation. In the Javanese context, values such as mutual respect, social cohesion, harmony, and *gotong royong* serve as social mechanisms that foster cross-group trust [13]; [14]. These values create a social space that allows communities to manage differences through deliberation and avoid open confrontation that could threaten social harmony.

Setianto [4] shows that cultural practices such as *slametan* and *ruwatan kampung* are not merely religious rituals but also means of psychosocial recovery that strengthen a sense of togetherness after conflict. These traditions function as a form of bridging social capital by connecting residents from different religious and ethnic backgrounds. In Solo City,

traditions such as *Sedekah Bumi*, *Pawai Budaya*, and the MGHW program, or the Movement for Glory Houses of Worship, have become arenas for social encounters that reproduce values of trust and interfaith tolerance [4].

Thus, local wisdom functions not only as cultural heritage but also as social infrastructure that supports the moral reconstruction of society. In the post-terrorism context, these cultural values serve as a social defense mechanism that channels collective trauma into constructive practices of togetherness. Putnam's concept of social capital provides a theoretical basis for explaining how networks of trust based on local wisdom strengthen community resilience, enabling the people of Solo to avoid being trapped in a cycle of violence and instead move toward reconciliation and more inclusive social cohesion.

2.5. Conceptual Affirmation

The integration of structuration theory and social capital in the context of local wisdom affirms that the reconstruction of post-terrorism tolerance in Solo is not solely the result of structural intervention but also an expression of community agency that revives cultural memory and social practices deeply rooted in Javanese values. This approach produces a conceptual model that places togetherness, trust, and cultural practices as the main determinants of post-terrorism social resilience. Thus, this study provides a theoretical contribution to the development of a local value-based paradigm of post-terrorism community reconstruction and broadens the socio-cultural research horizon in human security studies.

3. Research Method

This study employed a qualitative research design with a structuration approach to understand the meaning of social actions and the process of structural reproduction in the reconstruction of religious tolerance after terrorism in Solo City. Ontologically, the study is based on the assumption that the synergy between institutional structures, social agency, and local wisdom constitutes the main foundation of the city's social resilience. Solo was selected as the research site because it has a long history of religious conflict as well as intensive interfaith cultural practices.

The study involved 15 informants classified into six groups: six religious leaders who were members of the Forum for Religious Harmony (FRH) (TA1–TA6), one interfaith community leader (KL1), two cultural actors (PB1–PB2), two government officials from the Office of National Unity and Political Affairs and the Office of Religious Affairs (AP1–AP2), one youth activist (AM1), one academic (AK1), and two survivors of terrorist incidents (PS1–PS2). All informants were selected purposively based on their knowledge of the issue, involvement in social reconstruction and religious moderation programs in Solo, availability, and

willingness to provide information honestly and objectively.

Data were collected through semi-structured in-depth interviews, participatory observation of cultural and religious activities, and review of local policy documents. The observed activities included traditional ceremonies, cultural celebrations commemorating the birthday of the Prophet Muhammad, the MGHW program, and interfaith puppet performances. The policy documents reviewed included the Regional Action Plan for the Prevention of Extremism in Solo and archives of interfaith activities issued by the Ministry of Religious Affairs of the Republic of Indonesia (2024). Interviews were conducted one to two times with each informant, with each session lasting 60–90 minutes, resulting in approximately 30 hours of recordings.

The data were analyzed using Miles and Huberman's interactive analysis model, which includes data reduction, data display, and conclusion drawing. Research validity was maintained through source and method triangulation, member checking, and audit trails. The interview results were analyzed and synthesized into four themes: (a) local wisdom and cultural practices as the main basis for restoring interfaith relations; (b) the role of local agents; (c) the revitalization of public spaces and cultural practices; and (d) challenges and resilience related to pluralism and interfaith dialogue. The research procedure was carried out in stages, beginning with pre-fieldwork preparation, followed by data collection, thematic coding, and synthesis of findings on social structuration and local wisdom in the reconstruction of tolerance in Solo.

This study received ethical approval from the Social Sciences Ethics Committee of Darul Ulum University (No. 102/LPPM-UNDAR/ETIK/IX/2024), as ethical review for social science research was not yet available at the authors' institution, Universitas Brawijaya, at the time of the study. All informants received complete information about the research, provided written informed consent, and were guaranteed confidentiality, anonymity, and the right to withdraw at any time. The data were stored securely and used solely for academic purposes.

4. Result

4.1. Revitalization of Local Wisdom Values as the Basis for Social Reconstruction

The findings show that after the terrorist attack on the Bethel Injil Sepenuh Church in Kepunton in 2011, the people of Solo underwent a process of social reconstruction by reinforcing local cultural values such as harmony, *tepo seliro* (mutual respect), and *gotong royong* (mutual cooperation). Residents from various religious backgrounds were actively involved in cultural activities such as *Ruwatan Kampung*, *Sedekah Bumi*, and *Kenduri Lintas Iman*, which were perceived

as means of social healing. One cultural figure stated, "We deliberately held a joint *ruwatan* after the incident because *ruwatan* not only cleanses the village but also cleanses the heart" (Interview PB2, 2024).

The ritual became a symbol of reconciliation involving cross-community groups, including church youth, youth organizations, and traditional Islamic groups. Based on observations, the activity did not emphasize theological differences but instead highlighted togetherness in the public sphere. Photographic documentation and field notes show the involvement of village officials and the FRH in facilitating the event. This was confirmed by informant TA3, who stated, "The *ruwatan* activity is open to all religious adherents and is carried out together. All participants are committed Solo residents who want peace" (Interview TA3, 2024). Thus, the revitalization of local traditions has become an effective social medium for restoring trust and solidarity among residents.

4.2. The Role of Local Agents in Reproducing Tolerance

Data analysis shows that local agents, especially religious leaders and interfaith community leaders, play a central role in reviving the structure of tolerance in society. They act as cultural brokers who bridge formal institutional structures, such as the FRH and the city government, with grassroots communities. One FRH leader explained, "We do not talk about doctrine, but about meeting spaces. After the terror attacks, we organized interfaith meals at City Hall so that people could see the peaceful face of Solo" (Interview AP1, 2024).

This activity encouraged residents to interpret tolerance not merely as a normative concept but as a social practice carried out in everyday life. Observations of MGHW activities show a transformation in the perception of interfaith communities toward places of worship, which came to be seen as symbols of friendship rather than difference. Documentary data also show the participation of religious leaders from various denominations who visited one another's places of worship. This was confirmed by informant KL2, who stated, "We have learned that maintaining places of worship is not only the duty of the congregation but a shared duty to maintain peace in the city" (Interview KL2, 2024). This practice demonstrates how social agents are able to transform cultural values into collective actions that strengthen the social structure in the aftermath of terror.

The findings also indicate that young people act as drivers of innovation in expanding narratives of peace through digital media and creative activities. An interfaith youth community in Solo developed the LISaN program, or Literacy and Friends of Peace, which produces educational content for social media. One community member said, "We want to rewrite the

narrative of Solo as a peaceful city, not a city of terror. Through videos and podcasts, we convey our own version of tolerance” (Interview AM3, 2024).

Observations show that peace media workshops facilitated by the Ministry of Religious Affairs and the Office of National Unity and Political Affairs encouraged the creation of new networks among youth organizations. In several activities, cultural symbols such as *wayang* (puppetry) and batik were used as media for interfaith communication. This was confirmed by informant AM1, who said, “We use the Punokawan character to convey a message of peace because this character is familiar to everyone in Solo, regardless of religion” (Interview AM1, 2024). Documentary data show collaboration among church youth, mosque youth, and the arts community, which gave rise to the “Solo Our Shared Home” campaign. These activities indicate that the creativity of the younger generation is capable of reproducing the structure of tolerance in a format that is contextual and relevant to the digital age.

Field findings confirm that the Solo City Government plays an active role as a facilitator in creating public policies conducive to social reconstruction. Cross-institutional collaboration among the FRH, the Ministry of Religious Affairs, the Office of National Unity and Political Affairs, and community groups is implemented through various programs, such as the Interfaith Forum, the 1,000 Solo Residents Prayer Gathering, and the Tolerance Festival. An official from the Office of National Unity and Political Affairs explained, “We learned that peace is not enough with banners; it requires real spaces where citizens can meet” (Interview AP3, 2024).

Based on activity documentation, the government provided logistical support and public spaces for the implementation of interfaith events. This collaboration shows how institutional structures function as resources that enable agents to expand practices of tolerance. One religious leader stated, “If the government does not open up spaces, it is difficult for us to meet openly across religions” (Interview TA1, 2024). Observations also show that inter-institutional activities increase a sense of shared ownership of peace programs. This was confirmed by informant KL4, who stated that institutional collaboration “makes tolerance belong not only to churches or mosques but to the city” (Interview KL4, 2024).

4.3. Revitalization of Public Space and Cultural as Arenas for Dialogue

This study found that public spaces in Solo, such as City Hall, Balekambang Park, and Kampung Batik Laweyan, became important arenas for the reproduction of social interaction after the terror attacks. The government and cultural communities used these spaces to hold interfaith festivals, art exhibitions, and national dialogues. One event organizer explained, “We chose

the city park because everyone can come there without fear or suspicion” (Interview PB1, 2024).

Field observations show that the Nusantara Peace Festival brought together residents from different religious backgrounds in an inclusive social space. Local traditions such as *Kembul Bujono* (communal banquet) were used as symbols of brotherhood among citizens. Documentary data show the active participation of young people and women in these celebrations. This was confirmed by informant KL1, who stated, “Sharing a *tumpeng* meal is simple, but it has great meaning because it fosters a sense of equality” (Interview KL1, 2024). The revitalization of public space represents a process of social structuration in which cultural interaction becomes a medium for rebuilding social trust and a peaceful city identity.

4.4. Post-Terror Challenges and Social Resilience

Despite various initiatives, challenges in maintaining tolerance remain, particularly in relation to digital media polarization, limited community financial support, and post-terror trauma. Several informants highlighted that provocative information on social media sometimes triggers new suspicions. A young activist stated, “The difficult part is not only building trust in the real world but also in the virtual world” (Interview AM2, 2024).

Observation data show that several interfaith activities experienced a decline in participation when national political issues intensified. However, the social resilience of the Solo community remains strong due to the existence of social capital based on local culture. A religious leader said, “The people of Solo have the principle of *njawani*, which means that problems are solved through discussion, not anger” (Interview TA4, 2024). Documentation shows that interfaith community discussion forums are still held regularly, at least twice a year, in neighborhoods affected by terrorist acts. This was confirmed by informant AP2, who explained, “As long as communication remains open, the potential for conflict can be mitigated from the outset” (Interview AP2, 2024). Thus, the social resilience of the Solo community depends not only on formal policies but also on the community’s capacity to reproduce cultural values in response to social change.

Interview analysis shows that the slogan “Solo Our Shared Home” has become a key narrative in shaping collective identity after the terrorist attacks. This slogan was first introduced during the Interfaith Prayer at Balekambang in 2013 and was later adopted in various cultural and religious activities. One informant from the Interfaith Forum said, “We want to remove the label of Solo as a radical city. Through Solo Our Shared Home, we invite residents to write a new narrative that this city is a home for everyone” (Interview KL3, 2024).

Observations show that the slogan did not remain at the level of rhetoric but was actualized through visual symbols such as murals, billboards, and art

performances. Documentary data show the use of the “Solo Our Shared Home” logo in every activity involving cross-community groups. Informant AM4 emphasized, “We made the slogan not just words, but a way of thinking and acting, including on social media” (Interview AM4, 2024). These findings show that the narrative of Solo as a peaceful city is the result of symbolic negotiations among cultural agents, youth, and institutional structures. This was confirmed by informant TA5, who stated, “When the community accepts this slogan, it means they accept the responsibility to take care of their own home” (Interview TA5, 2024).

4.5. Resume of the Results

This study shows that the reconstruction of religious tolerance in Solo takes place through dynamic interactions between structure and agency in the context of local wisdom. Cultural traditions serve as arenas for social reconciliation; local agents become the driving force for the reproduction of values; and public spaces function as media for interfaith encounters. Government programs serve as supporting structures that provide material and symbolic resources for this process. The narrative of “Solo Rumah Bersama” (“Solo, Our Shared Home”) has become a marker of social transformation that represents citizens’ collective awareness of plurality as an asset of the city. Post-terrorism social resilience is built through daily practices rooted in social capital and Javanese cultural values (Table 1). Thus, the social structuration taking place in Solo shows that local wisdom is not merely a cultural artifact but an active force in building sustainable peace.

Table 1. Three-line representation (Source / The authors)

Aspect	Key Findings	Key Actor Field Evidence Data Source	Key Actor Field Evidence Data Source	Key Actor Field Evidence Data Source
Revitalization of Local Wisdom	Village Cleansing Ritual, Earth Offering	Cultural figures, residents	Interfaith participation in rituals	Observation, Documentation
Local Agents	Interfaith Dialogue, Regional Action Plan for the Prevention of Extremism	FRH, Ministry of Religious Affairs, City Government	Peace declarations and regular meetings	Interviews, Documents
Young Generation	Diversity Festival, LISaN	Students, communities	Production of peaceful digital content	Interviews, Observation

Institutional Collaboration	Interfaith Forum, Joint Prayer	Government, mass organizations	Interfaith joint activities	Documentation, Interviews
Public & Cultural Spaces	Car free day, MGHW, Cultural Parade	Residents, youth	Utilization of peaceful public spaces	Observation, Documentation
Public Perception	Informal dialogue, social survey	Local residents	Increased level of social openness	Interviews, Surveys
Obstacles & Challenges	Resistance, limited funds	Conservative groups	Rejection of certain activities	Interviews, Observation

5. Discussion

5.1. Ontological Reconstruction: Local Wisdom as Reconciliatory Social Capital

As shown in the field findings, the people of Solo regard the traditions of *ruwatan kampung* (Village Purification Rite) and interfaith *kenduri* (communal feast) as means of collective social healing (see Results subsection 1). These traditions are not merely cultural rituals but ontological mechanisms that re-establish social identity in the aftermath of terror. Within the framework of Giddens’ structuration theory, the collective actions of Solo residents demonstrate the reproduction of social practices that revive the values of harmony and mutual respect through repeated activities that restore a sense of security. These actualized cultural values become symbolic and moral resources for social agents in building solidarity. This process reflects what Putnam refers to as bridging social capital, in which interfaith networks serve to reconnect previously fragmented groups. From this perspective, local wisdom acts as an ontological foundation that regulates social relations through norms of reciprocity and mutual trust. Thus, the social actions carried out by the people of Solo demonstrate how cultural and spiritual dimensions are closely intertwined within a social structure that upholds community cohesion and resilience. This approach reinforces the view that local wisdom-based social capital is not only instrumental but also existential in maintaining social integrity in the aftermath of terror.

This ontological reconstruction shows that the people of Solo understand peace not as the result of external intervention but as the product of a shared system of meaning. Within Giddens’ framework, such practices can be seen as a form of routinization that indicates the continuity of collective identity in the midst of crisis. Local value structures act as rules and resources that agents use to maintain social unity. When cultural rituals are performed collectively by interfaith

communities, the symbolic structure of culture becomes a field in which solidarity is reproduced. Empirically, this practice shows that citizens reinterpret cultural space as an inclusive arena that removes sectarian barriers. This is consistent with the findings of Setianto [4], which show that Javanese traditions have a social therapeutic function because they restore fractured social relations through communal activities. Thus, ontological reconstruction in Solo shows that the roots of peace lie in the reproduction of cultural practices that contain values of balance and harmony, which unite rather than divide.

The ontology of tolerance in Solo is also reflected in the way residents negotiate public space as a shared space free from religious hierarchy. As described in the research results, interfaith activities held in city parks and town squares show how residents affirm public space as an expression of equal diversity (see Results subsection 5). From a structuration perspective, this action shows that social agents are capable of transforming the meaning of space from a symbol of exclusivity into an arena for the reproduction of social values. By using local wisdom as a universal social language, the people of Solo have succeeded in transforming public space into a medium for reshaping an inclusive collective identity. This is in line with the view of [1], which emphasizes that post-terrorism urban recovery must be rooted in social processes that enable citizens to renegotiate the meaning of space in a participatory manner. Thus, at the ontological level, the reconstruction of tolerance in Solo can be understood as a form of social praxis that reproduces the meaning of communal life through cultural rituals, symbolic solidarity, and vibrant public spaces.

5.2. Epistemological Reconstruction: Structuring Social Action and Knowledge

Epistemological reconstruction in this context concerns how the people of Solo produce and reproduce social knowledge about tolerance through interactions between agents and structures. As identified in the research results, religious leaders, community leaders, and young activists act as knowledge mediators who connect institutional discourse with the lived social experiences of citizens (see Results subsections 2 and 3). Within the framework of Giddens' structuration theory, their actions reflect reflexive monitoring of action, namely the ability of agents to assess, revise, and adapt their social practices based on knowledge generated from previous interactions. This process shows that knowledge about tolerance in Solo is not a static entity but rather the result of reflective dialogue between social actors within a dynamic structural context.

This social epistemology operates through collective learning mechanisms that occur in cultural meeting spaces and interfaith forums. Field data show that interfaith dialogue facilitated by the government and

local communities is not merely a ceremonial activity but an arena in which citizens practice reciprocal communication. The knowledge produced through this process reinforces what Putnam calls social learning, which expands networks of trust and improves coordination among citizens. Within the framework of local wisdom, this process can be understood as a form of social deliberation that provides an epistemological foundation for managing differences. Thus, tolerance in Solo is collectively produced through interfaith dialogue, cultural activities, and inter-institutional cooperation that bring together various perspectives without negating differences.

In addition, epistemological reconstruction is reflected in communication innovations developed by the younger generation. As shown in the research results, the LISaN community uses digital media as a means of reproducing social knowledge through narrative content and cultural campaigns (see Results subsection 3). This phenomenon indicates an expansion of the epistemic field from physical space to virtual space, strengthening the community's capacity to distribute narratives of peace. From Giddens' perspective, this action illustrates time-space distanciation, namely the ability of agents to expand the social reach of their actions through media that transcend spatial and temporal boundaries. Meanwhile, in Putnam's framework, cross-community digital activities can be seen as a new form of bridging capital that strengthens networks of trust between generations and religious groups. Thus, epistemological reconstruction in Solo takes place not only in face-to-face forums but also in digital spaces that expand the community's reflective capacity in relation to issues of diversity.

Furthermore, collaboration between government structures and local communities shows how institutional knowledge and local wisdom interact productively. Field data show that the Solo City Government, through the FRH and the Office of National Unity and Political Affairs, provides space and resources for the community to initiate interfaith activities (see Results subsection 4). From a structuration perspective, this government action demonstrates the function of structure as an enabling condition for social reproduction. Meanwhile, the active response of the community indicates that structure is not dominant in a deterministic sense but is part of a reflexive system that is continuously negotiated. This is in line with the views of [17] and [18], who emphasize that post-terrorism community resilience is determined by the ability of communities and institutions to produce contextual and sustainable collective knowledge. Therefore, the epistemology of tolerance in Solo is formed through a dynamic relationship between policy structures, social reflection, and grassroots local knowledge.

5.3. Axiological Reconstruction: Tolerance as Moral Practice and Public Policy

The axiological dimension of the reconstruction of religious tolerance in Solo is reflected in the way cultural and moral values are translated into social practices and public policies oriented toward peace. As shown in the research results, the “Solo Our Shared Home” slogan serves as an axiological symbol that integrates values, actions, and policies (see Results subsection 6). This slogan was first introduced in a series of interfaith prayers at Balekambang Park and was later popularized through various Interfaith Forum reports as a counter-narrative to the stigma of Solo as a “radical city” (Interfaith Forum Documentation, 2023). From a social axiological perspective, the slogan is not merely a linguistic representation but a moral construct that shapes citizens’ orientation toward communal life. By internalizing this slogan, the people of Solo affirm the values of harmony and mutual cooperation as normative principles in social interaction.

The process of internalizing these values shows how the local moral system is articulated through institutional structures and public spaces. The city government and religious institutions act as moral agents that institutionalize the value of tolerance through policy programs. Within Giddens’ structuration framework, this action demonstrates institutional reflexivity, namely how social systems reproduce moral values through policies that are responsive to social change. Empirically, the implementation of interfaith festivals, national forums, and digital campaigns shows that these axiological values have been translated into sustainable social practices. In the context of Putnam’s social capital, these programs strengthen horizontal networks of trust among citizens and institutions and build constructive vertical relationships between civil society and the government. Thus, the value of tolerance in Solo is not only practiced culturally but also institutionalized in public policy structures that support social cohesion.

The axiology of reconstruction also includes the ethical dimension of interfaith interaction, which is rooted in the Javanese philosophy of balance and harmony. The research findings show that Solo residents regard practices such as the Village Purification Rite and communal feasts as means of internalizing the values of equality and respect for differences (see Results subsection 5). These practices demonstrate how ethical values are reproduced through repeated and socially agreed symbolic actions. According to Putnam, the trust and norms of reciprocity that result from such actions play an important role in preventing social erosion and strengthening the moral legitimacy of the community. Thus, in the context of Solo, the axiological dimension is not limited to formal religious teachings but extends to social morality as manifested in everyday actions. This approach is in line with the views of [13] and [14], which suggest that

Javanese local wisdom is a relevant moral source for maintaining social harmony amid religious plurality.

Furthermore, the research results show that social resilience in Solo stems from the community’s capacity to transform trauma into collective moral energy (see Results subsection 7). From an axiological perspective, this process demonstrates the transformation of values from suffering into solidarity. The concept of resilience discussed by Kaynak [17] is relevant here, as communities do not merely survive crises but also build new values that strengthen social cohesion. The city government and interfaith communities interpret the experience of terror as an opportunity to reaffirm their ethical commitment to humanity and togetherness. In this context, local wisdom serves as a moral source that inspires both social policy and social behavior. Thus, the axiology of tolerance in Solo demonstrates the synergy between ethical, cultural, and institutional dimensions in shaping a value system that supports long-term social resilience.

5.4. Synthesis Conceptual

Conceptually, the integration of Giddens’ structuration theory and Putnam’s concept of social capital allows for a more comprehensive understanding of the dynamics of tolerance reconstruction in Solo. At the ontological level, communities affirm their existence through the reproduction of cultural practices that foster a sense of togetherness. At the epistemological level, social knowledge about tolerance is generated through a reflective process between agents and structures. At the axiological level, moral values are reproduced through public policies and collective actions that strengthen social trust. This entire process forms a dynamic structuration cycle in which social structures and human agency presuppose and reinforce each other.

These findings enrich the literature on post-terrorism social reconstruction by emphasizing the importance of a locally based approach. Previous studies, such as [19] and [18], emphasize the institutional dimension of social resilience, while this study adds the cultural dimension as a key element.

Public participation plays an important role in the success of community resilience programs in Indonesia. Such participation involves all elements of society in restoring public trust. Previous research has shown that strengthening public participation requires the development of three models: information, consultation, and active participation [20]. These models help describe different social actors, their levels of participation, and their positions within the policy cycle. Furthermore, the study positions non-governmental organizations (NGOs) as important actors in achieving deradicalization goals through the reduction of power asymmetry, knowledge gaps, and specific intelligence barriers [20]. Other research has also highlighted collaborative efforts involving the

government, families, communities, businesses, and former terrorists, suggesting the effectiveness of deradicalization programs [21].

Thus, the tolerance reconstruction model in Solo can be viewed as a hybrid model that combines structural, agency-based, and cultural logics. This model shows that the success of social recovery is not determined solely by the capacity of the state but also by the ability of the community to mobilize social capital and local wisdom as resources for social transformation.

Ultimately, the reconstruction of religious tolerance in Solo has broad theoretical and practical implications. Theoretically, the results of this study expand the horizon of structuration theory by positioning cultural values as active elements in social reproduction. Practically, this research provides an alternative model for community-based peace policies that emphasize collaboration, participation, and social reflexivity. Thus, Solo's experience shows that post-terrorism reconciliation is not only a matter of security but also a social process rooted in the ethics of togetherness and local wisdom that remain alive within the community.

6. Conclusion

The conclusion of this study confirms that the reconstruction of religious tolerance after terrorism in Solo City takes place through the close integration of local wisdom, social agency, and institutional structures. Ontologically, this study finds that forms of local wisdom, such as mutual respect, humility, social cohesion, and harmony, as well as cultural practices such as the Village Purification Rite, communal feasts, and interfaith celebrations, serve as the main foundation for restoring interfaith relations. These traditions and values are not only preserved as cultural heritage but are also reactivated as media for bridging the social divisions caused by violent events. Public and digital spaces, through activities such as car-free days, diversity festivals, MGHW, and the LISaN program, also serve as new arenas for reconstructing tolerance in ways that are more creative and relevant to the younger generation.

Epistemologically, this study shows that the structuration process occurs through synergy between local actors, including religious leaders, city government, communities, and youth, and formal policies such as the Regional Action Plan for the Prevention of Extremism and religious moderation programs. Axiologically, the findings confirm that the application of local wisdom contributes strategically to community social resilience by shifting Solo's image from a "vulnerable city" to a "city of dialogue and peace." Thus, this study demonstrates that local wisdom is not merely a cultural ornament but an effective social resource for rebuilding trust and togetherness in the aftermath of terror.

This study suggests that local wisdom and cultural practices are the primary foundation for restoring

interfaith relations. These practices need to be preserved and strengthened through the revitalization of public spaces and cultural activities as means of promoting peace, strengthening social trust, reducing the stigma of violence, and fostering a new habitus of tolerance. Efforts to build community engagement in strengthening resilience related to pluralism and interfaith dialogue should be supported by collaboration among stakeholders, clearer role distribution, and institutional structures and programs for religious moderation.

The contribution of this research to scientific development lies primarily in enriching studies of religious tolerance, the sociology of religion, and public policy from a local perspective. First, this research fills a gap in the literature, which has tended to focus on deradicalization and security approaches, by showing how post-terrorism reconstruction can be understood through the lens of local wisdom and structuration theory. Second, this research provides empirical evidence that sustainable religious moderation requires a living cultural foundation in society, not merely formal policy instruments. Third, the integration of the micro level, including individual and family awareness, the meso level, including communities and interfaith networks, and the macro level, including institutional structures and policies, presents an analytical model that can be used to explain the dynamics of reconciliation in other contexts. Fourth, this study reinforces the important role of youth and creative communities in formulating counter-narratives to intolerance, especially through social media and everyday public spaces. Fifth, methodologically, this study demonstrates that a combination of in-depth interviews, participatory observation, and policy document analysis can capture the complexity of social reconstruction processes in a post-conflict city. In this way, the study contributes to the development of a structural qualitative research approach in local wisdom-based post-terrorism and peacebuilding studies.

Future research may address several important issues that have not been fully explored in this study. First, comparative research involving other cities that have experienced similar events is needed to determine whether the pattern of local wisdom-based reconstruction in Solo is unique or reflects a broader pattern that can serve as a national reference. Second, longitudinal research tracing changes in attitudes and tolerance practices across generations, especially among young people and child survivors, would provide a more complete picture of the sustainability of the social reconstruction process. Third, further studies could focus more on underrepresented groups, such as economically disadvantaged communities, grassroots women, and certain religious minorities, to examine whether they experience the same benefits and obstacles in the reconstruction of tolerance. Fourth, future research could develop digital ethnographic

approaches that specifically examine the production and circulation of tolerance and intolerance narratives on social media used by the people of Solo. Fifth, evaluative research on the effectiveness of specific programs such as LISaN, MGHW, and the implementation of the Regional Action Plan for the Prevention of Extremism is also important for assessing the extent to which institutional interventions actually strengthen existing social capital and local wisdom. Through these future directions, studies on the reconstruction of religious tolerance based on local wisdom can become richer, more precise, and more relevant to both scientific development and policy formulation.

7. Limitations and Further Study

This study was conducted only in the city of Solo, which represents Javanese culture. Cultural practices may differ from other cities, but the philosophy is likely the same.

Author Contributions

The conception and design (M), analysis and interpretation of the data (MR); the drafting of the paper (M), revising it critically for intellectual content (AR); and the final approval of the version to be published (MA). All authors agree to be accountable for all aspects of the work.

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Informed Consent Statement

Written informed consent has been obtained from the informants to publish this paper.

Data Availability Statement

The authors confirm that the data supporting the findings of this study are available within the article [and/or] its supplementary materials.

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Conflicts of Interest

The authors declare that there is no conflict of interest with other parties.

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