



Fanaticism and Religious Moderation in the Short Story Robohnya Surau Kami

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Abstract : *This research aims to examine the representative of religious fanaticism and its impacts in the short story "Robohnya Surau Kami" by A.A. Navis while offering religious moderation as a solution to fanatical attitudes in religious practice. Through qualitative research in text analysis, this study explores the character of Grandfather Garin, who lives his life with a rigid and exclusive religious pattern, ignoring the social dimension of religious teachings. The results show that religious fanaticism portrayed in this short story has negative impacts on the character of Grandfather Garin, such as social isolation and lack of benefit to the social environment. This research's contribution offers the view that religious moderation, which balances worship and social responsibility, can prevent someone from harmful fanatical attitudes and encourage more inclusive and relevant religiosity in the context of a pluralistic society.*

Keywords: *Fanaticism, Religious Moderation, Short Story.*

INTRODUCTION

In Indonesian literary studies, the short story "Robohnya Surau Kami" by A.A. Navis remains one of the monumental works that continues to be discussed. First published in 1955, this short story not only offers sharp social criticism but also invites readers to reflect on religious values, particularly in Minangkabau society, which is rich in Islamic traditions and spirituality. This short story remains relevant as it raises universal themes about the interpretation of religion and religious rituals that often get trapped in formal routines without the human values that should accompany them.

This short story tells about a prayer housekeeper named Grandfather Garin, who completely dedicates his life to worship. However, his religious routine becomes a subject of introspection when a young man named Ajo Sidi tells the story of Haji Saleh, a character who was also very devout in worship but still ended up in hell. Ajo Sidi's story shakes Grandfather Garin and creates a crisis within him, questioning the meaning of worship he has practiced throughout his life. This incident not only illustrates a religious dilemma but also highlights the issue of

fanaticism and the tendency to interpret religion in too narrow a form, ignoring social aspects that are important to consider in religious practice.

Ali Akbar Navis, better known as A.A. Navis, is an Indonesian writer born in Padang Panjang, West Sumatra, in 1924 (Navis & Yusra, 1994). Navis grew up in an environment that upheld customs and religion, which greatly influenced his works' themes. Navis is a brave social critic who quickly raises sensitive issues about customs and religious practices that are often accepted without deep understandingⁱ. Through the short story "Robohnya Surau Kami," Navis presents sharp criticism of religious interpretation that emphasizes ritual worship rather than the application of human values and empathy towards others. This work successfully drew attention because it touches the realm of religious sensitivity yet is delivered with a straightforward and meaningful narrative style (Sulistyaningrum & Nugraha, 2024).

In writing this article, Friedrich August Wolf's hermeneutic approach was chosen to examine how Navis builds story structure, characterization, and symbolism that support the central message of "Robohnya Surau Kami." Wolf's hermeneutics, which focuses on understanding the author's intention through interpretative dialogue, provides an appropriate approach to exploring the implicit meaning of "Robohnya Surau Kami" (Navis, 2010). Wolf considers that understanding a work must consider the social, cultural, and linguistic contexts surrounding it. In "Robohnya Surau Kami," the Minangkabau social background and the language Navis uses are essential in conveying criticism of rigid religious mindsets that close themselves to social development.

This article aims to elaborate on the social criticism contained in "Robohnya Surau Kami" and uncover the moral messages raised by Navis. The hermeneutic analysis examines how criticism of blind fanaticism in religion is represented by the character of Grandfather Garin, who, despite living in high faith, fails to understand the essence of worship, which should include care for others. Additionally, the analysis will discuss how Navis uses framed story techniques to strengthen the moral messages in "Robohnya Surau Kami" and how symbols such as the prayer house and the character of Ajo Sidi are used to illustrate the main message about the balance between ritual and social responsibility in religious life.

In examining "Robohnya Surau Kami," Navis is not merely criticizing religious practices that focus too much on ritual but also inviting readers to rethink the meaning of religiosity in the context of humanity. Thus, "Robohnya Surau Kami" becomes a thought-provoking literary work and a philosophical reflection on the relationship between religion, social action, and human values in human life.

RESEARCH METHODS

This research uses qualitative methods in text analysis with Friedrich August Wolf's hermeneutic approach to interpreting fanaticism and religious moderation in the short story "Robohnya Surau Kami." Data was obtained from direct analysis

of the short story text and examined based on the social and cultural context of Navis's time. The interpretation process was carried out by considering the story structure, characterization, and symbols used in this short story.

Friedrich August Wolf (1759-1824) was a philologist. Wolf defined hermeneutics as the science of rules used to recognize the meaning of signsⁱⁱ. The rules are adapted to their objects so that there is a hermeneutics for poetry, a hermeneutics for history, and a hermeneutics for law. Wolf stated that each rule is obtained through practice. Thus, fundamentally, hermeneutics is practical, not theoretical (Bulhof & Diltthey, 2012). Hermeneutics is a collection of rules. The purpose of hermeneutics, according to Wolf, is to capture the thoughts written or said by a writer according to how the writer wants those thoughts to be captured; interpretation is a dialogue, namely dialogue with the writer. The goal of hermeneutics is perfect communication, which is capturing the subject or idea of the writer as the writer wants that subject to be captured by the reader.

Wolf's hermeneutic method can be applied to analyze the short story "Robohnya Surau Kami" by A.A. Navis. Wolf's approach emphasizes the importance of understanding a text's historical, cultural, and linguistic context. In examining "Robohnya Surau Kami," it is necessary to consider the socio-cultural background of Minangkabau and Indonesia at that time and explore Navis's use of language and symbols. The analysis can focus on how Navis uses narrative to criticize rigid and non-contextual religious understanding. Text interpretation must also pay attention to the story structure, characterization of its characters, and moral messages to be conveyed. Using Wolf's method, we can reveal layers of meaning in "Robohnya Surau Kami," from social criticism to philosophical reflection on the relationship between belief and action in Indonesian society.

RESEARCH RESULTS and DISCUSSION

Religious Fanaticism and Religious Moderation

Religious fanaticism is a complex phenomenon that has become a serious concern in studying the sociology of religion and social psychology. This phenomenon is characterized by an excessive attitude in interpreting and practising religious teachings, often accompanied by a rejection of different perspectives or beliefs. Religious fanaticism arises when religious adherents claim absolute truth without opening up space for dialogue and understanding the plurality of thought (Wahyudi, 2019).

The roots of religious fanaticism can be traced from various interrelated factors. Yusuf Qordhowi (1996) fanaticism often begins with a shallow and textual understanding of religion without considering the historical and social context of the religious teachings (Sassi, 2021). In addition, socio-economic conditions, education levels, and personal experiences also contribute to forming fanatical attitudes. Research conducted by Hood et al. (2005) revealed that individuals who live in economic and social uncertainty tend to be more susceptible to an exclusive understanding of religion (Kimbal, 2003).

The impact of religious fanaticism is vast and multidimensional. At the individual level, fanaticism can result in social alienation and the inability to interact healthily with different groups. Collectively, fanaticism often triggers social conflict and violence in the name of religion. Religious-based conflicts have increased significantly in various parts of the world in the last two decades (Qordhowi, 1996). This not only threatens social cohesion but also hinders development and the progress of civilization (Hood, etc, 2005).

In the context of multicultural Indonesia, which is home to various religions, beliefs, and traditions, religious fanaticism is a serious challenge to national unity. As expressed by Azyumardi Azra (2013), Indonesia has a long tradition of religious tolerance and moderation, which unfortunately has begun to be eroded by the strengthening of exclusivism and radicalism sentiments (Wahyuni, 2021).

Indonesia is facing a worrying situation regarding religious freedom and tolerance in 2022-2024. Based on the documentation of the Wahid Foundation (2023), there have been a series of restrictions on religious activities in the East Java region, including the obstruction of the preaching activities of Hannan Attaki and Anies Baswedan, as well as obstacles in the construction of worship facilities in several areasⁱⁱⁱThe findings of the SETARA Institute (2024) show an increase in the number of incidents of violations from 175 cases in 2022 to 217 cases in 2023. However, there was a slight decrease in acts of violation from 333 to 329 cases (Ronaldo & Wahyuni, 2022).

The results of research by the Alliance of Independent Journalists (2024) indicate that of the 1.45 million contents on social media, 13.82% of them contain hate speech, with attacks on identity dominating this type of hate speech. The escalation of tensions in the Middle East between Israel and Palestine and the dynamics of election politics in Indonesia has contributed to the increase in hate speech, especially those aimed at the Jewish community (86,000 cases), people with disabilities (61,000 cases), and other minority groups. However, amidst this increasing social tension, various interfaith communities have utilized the Instagram platform as a digital medium to spread messages of peace and foster appreciation for diversity (Azra, 2013).

To overcome religious fanaticism, a comprehensive approach involves various elements of society (Wahid, 2023). The importance of education in promoting an inclusive and humanistic understanding of religion. In addition, interfaith and intercultural dialogue are important instruments in building awareness of diversity and plurality (Setara, 2024). Religious leaders have a strategic role in curbing fanaticism. Religious leaders must promote religious interpretations that emphasize universal values such as compassion, justice, and respect for humanity (Idris, etc, 2024). They also need to be active in building interfaith dialogue and cooperation to address various humanitarian issues (Wahyuni, etc, 2024).

Religious moderation has become an increasingly important theme in contemporary religious and social discourse, especially amidst the increasing

challenges of global radicalism and extremism. Religious moderation is a perspective, attitude, and behaviour that always takes a middle position, acts pretty, and is not extreme in religion (Ministry of Religious Affairs of the Republic of Indonesia, 2019). This concept emphasizes balancing textual and contextual understanding in interpreting religious teachings. In the context of multicultural Indonesia, religious moderation has strong historical roots. Lukman Hakim Saifuddin (2019) explains that religious moderation has long been a part of Indonesian society, which is reflected in the philosophy of *Bhinneka Tunggal Ika*. Religious moderation does not only talk about passive tolerance but, more than that, invites religious adherents to build interfaith dialogue and cooperation actively. Religious moderation does not mean reducing a person's commitment or faith in their religion. On the contrary, moderation reflects maturity in religion, where a person can deeply experience the teachings of their religion while still respecting the diversity around them.

Research conducted by (Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education) shows that education is important in fostering moderate religious attitudes. Through inclusive education based on the values of moderation, the younger generation can understand that differences are inevitable and must be respected, not threats that must be avoided or fought. Religious moderation is also closely related to efforts to prevent radicalism and extremism. A moderate understanding of religion can effectively ward off extreme ideologies that often infiltrate through rigid and closed textual interpretations. Religious moderation teaches the importance of contextualizing religious teachings in accordance with the development of the times without eliminating the essence of the teachings themselves. Religious moderation can be a bridge between various religious traditions in facing global challenges such as poverty, injustice, and environmental crises. A moderate approach to religion allows for constructive dialogue between religion and modernity. The implementation of religious moderation in everyday life requires commitment from various parties. The role of religious leaders, government, and civil society in promoting the values of moderation is vital. Programs such as interfaith dialogue, multicultural education, and community empowerment based on religious moderation must continue to be developed and strengthened.

Synopsis of "Robohnya Surau Kami"

The short story "Robohnya Surau Kami" centers on Grandfather Garin, a prayer housekeeper who has dedicated his life to worship. He alone guards an old prayer house in his village, which is located in a small village in West Sumatra. His entire life is dedicated to God. Grandfather Garin lives a simple life without family and without worldly desires other than to continue worshipping. He is convinced that his life is entirely devoted to Allah and believes that with this piety, he will receive good rewards in the afterlife.

A village youth named Ajo Sidi comes to the prayer house one day. Ajo Sidi is known as someone who dares to speak bluntly, sometimes with a sharp tone.

He comes to talk with Grandfather Garin and then begins to tell a disturbing story about a character named Haji Saleh. In Ajo Sidi's story, Haji Saleh is very diligent in worship, similar to Grandfather Garin. Haji Saleh never misses prayers, fasting, and other worship. However, after death, Haji Saleh is placed in hell.

This story startles Grandfather Garin, who hears that Haji Saleh, despite being devout in worship, is considered negligent in paying attention to others and fulfilling his social responsibilities. Ajo Sidi reveals that Haji Saleh is considered "selfish" in practicing religion. Haji Saleh only thinks about himself and forgets that worship should also contain aspects of social care. He is too busy with ritual worship without doing anything beneficial for his environment and family.

The story shakes Grandfather Garin. He begins to rethink his life, which has been lived with similar principles. Has his way of life been wrong all this time? Will his piety not be enough if he only aims at himself without benefiting others?

Grandfather Garin feels increasingly confused and pressured by guilt as if his entire life has been in vain. Although Ajo Sidi's story is a warning, the disappointment and emptiness that arise in Grandfather Garin's heart are too heavy to bear. Feeling no longer having a clear direction and purpose in his life, Grandfather Garin finally falls into despair and decides to end his life.

With this story, A.A. Navis highlights the tragic side of religious practice that is trapped in fanaticism and mere ritual without understanding the core of genuine religiosity. Through the characters of Grandfather Garin and Ajo Sidi's story, Navis invites readers to see that religion is not just about personal worship but also includes social care and balance between a relationship with God and a relationship with fellow humans. This short story becomes a criticism of religious forms that only focus on ritual, warning that religiosity without humanity potentially becomes empty and loses its meaning.

Religious Fanaticism in "Robohnya Surau Kami"

The short story "Robohnya Surau Kami" by A.A. Navis raises the theme of religious fanaticism very sharply, using the character of Grandfather Garin as a representation of someone who interprets religion narrowly and rigidly (Armstrong, 2014). Through this character, Navis illustrates how religious understanding that is too focused on ritual worship without considering social and humanitarian aspects can become limiting, even harmful. Religious fanaticism referred to in this story is a form of extreme devotion to ritual and belief, thus neglecting social reality and responsibility towards the environment and fellow humans (Kung, 1991).

Grandfather Garin's fanaticism is depicted in his life, which is dedicated to worship. He chooses to live alone as a prayer housekeeper without having a family, sacrificing all personal needs and social relationships for spiritual activities alone. This attitude appears in his words to Ajo Sidi when he admits to having no desire to marry or have offspring because he dedicates his entire life to God. He believes that he will get a special place beside God by worshiping all the time and

leaving all forms of worldly pleasure. However, this attitude not only isolates him from the social world but also reflects a fanaticism that closes his eyes to the true meaning of religion.

This religious fanaticism of Grandfather Garin becomes increasingly apparent when he hears the story told by Ajo Sidi about Haji Saleh, a fictional character who is described as very diligent in worship but ultimately still enters hell. The story of Haji Saleh, delivered by Ajo Sidi, contains harsh criticism of people who believe that endless ritual worship is enough to gain God's pleasure. Through his story, Ajo Sidi mocks Grandfather Garin, saying that just carrying out religious rituals without caring about the environment and others is not enough and can even lead to the uselessness of one's life. This story shakes Grandfather Garin, who has been thinking that his worship already encompassed everything when, in fact, he was only pursuing personal peace and feeling safe in his ritual routine.

In one part of the story, it is seen that Grandfather Garin does not even have feelings of compassion or responsibility towards others who might need his help. When a young man comes to sharpen a knife at the prayer house, Grandfather Garin maintains distance and shows no care beyond giving perfunctory answers. This shows how Grandfather Garin lives in a closed belief, believing his faith is already perfect through his daily rituals. However, as depicted by Navis, this faith is empty of human values and more focused on rigid and cold ritualism.

This story becomes increasingly attractive because of the use of the "surau" (prayer house) symbol itself as a representation of a place of worship that should be a place where humans get enlightenment and guidance to do good to others. However, the prayer house in this story has become a symbol of a religious institution that has lost its social function and only becomes a place for spiritual routines detached from social context. By calling this story "Robohnya Surau Kami" (The Collapse of Our Prayer House), Navis implies that religious fanaticism can cause the collapse of the meaning of the place of worship itself, not physically, but in essence.

Through conversations and characterization of Grandfather Garin, Navis provides sharp criticism of religious practices that do not include social action. When Ajo Sidi delivers the story of Haji Saleh, who enters hell, he becomes like the voice of society questioning religious practices that have no positive impact on others. For Navis, religious fanaticism like that possessed by Grandfather Garin is a form of spiritual blindness, trapped in ritualism and losing the substance of goodness that should flow from religious teachings.

This story also reflects criticism of society trapped in worship routines without genuinely understanding the essential meaning of that worship. Grandfather Garin, who represents part of society with a narrow understanding of religion, is considered to have failed in applying human values that should accompany his worship. In a broader context, Navis tries to illustrate that religious fanaticism that ignores humanity will result in spiritual and moral collapse.

Finally, Grandfather Garin, who is shaken after hearing the story from Ajo Sidi, experiences an existential crisis that makes him feel desperate and ends in suicide. This becomes the biggest irony in this story: someone whose life is full of worship actually loses the meaning of his life and fails to see that religion is not just about relating to God but also about connecting oneself with fellow humans.

Religious Moderation as a Solution

Religious moderation is a religious approach that emphasizes a balance between religious beliefs, tolerance towards diversity, and openness to social dynamics^{iv}. In the short story "Robohnya Surau Kami" by A.A. Navis, religious moderation can be read as an implicit solution to Grandfather Garin's fanaticism problem^v. Through the character of Grandfather Garin, who lives isolated in rigid religious rites, Navis invites readers to reflect on the importance of balanced religiosity^{vi}. Religiosity prioritizes a relationship with God and maintains good relationships with fellow humans^{vii}.

Religious moderation means maintaining a balance between devotion to God and social responsibility. Religion loses its social meaning when someone only focuses on ritualism or individual worship without paying attention to the surrounding community. A moderate attitude toward religion invites someone to practice religion while considering their social environment^{viii}. If Grandfather Garin had practiced a moderate attitude, he might not have been too rigid and fixated only on religious rites. Instead, he would see religion as a guide to doing good to others, as human values and solidarity are also at the core of religious teachings.

Religious moderation can also prevent someone from having an exclusive attitude when practicing religious teachings. In the story, Grandfather Garin tends to view himself as a figure already "saved" because of his diligent worship. However, this view leads him to a closed attitude towards others, and he does not try to understand or help them. In this case, a moderate attitude will encourage someone to appreciate diversity in practicing religion, be more open, and apply religious values in daily social relationships. This attitude will make his worship a routine and an action that brings real good to others.

Through this story, Navis wants to convey that religious moderation is a solution to avoiding the narrow and exclusive religious understanding trap. This moderation can help someone understand that religion is not just about rites or formal rules but also about human values, love, and social responsibility aligning with religious teachings (Rohman, 2021). For example, religion teaches us to love others, help those in need, and live with an open and broad heart. A moderate attitude will help someone to practice these teachings fully, not just performing rituals but also applying religious values in the form of care for their social environment.

Religious moderation will also help religious adherents understand that a relationship with God is not separate from relationships with humans. In the story,

Grandfather Garin thinks intensive worship is enough to gain God's pleasure. However, if he adopted a moderate attitude, he would better understand that devotion to God manifests through kindness to others. In worship, he would focus on himself and try to become a person who benefits others, whether by sharing knowledge, showing empathy, or providing help to those in need.

Moreover, religious moderation can create a more harmonious life in a plural society. In this story, one can imagine Grandfather Garin unaware that people around him have needs and might expect his help. If he were more open to the social reality around him, Grandfather Garin would be more able to realize his role in society and see that his religiosity has a social dimension that is no less important than his religious rituals. In a plural society, religious moderation will encourage someone to be tolerant, mutually respectful, and build a harmonious life amid differences in beliefs and cultures.

CONCLUSION

The short story "Robohnya Surau Kami" by A.A. Navis presents a profound criticism of religious practices that only focus on ritual without paying attention to social values. Through Friedrich August Wolf's hermeneutic approach, Navis uses this short story to invite readers to reflect on the true meaning of worship and religious values. Religious moderation, as represented by the character of Ajo Sidi, emphasizes the importance of balance between ritual worship and social responsibility.

With this approach, readers are invited to understand that religion should be a life guide that benefits individuals and the wider society. Navis's social criticism in this story remains relevant today, especially in dealing with social and religious issues in modern society.

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