

Editorial Note

Reflections on Religious, Cultural, and Political Dynamics in Contemporary Studies

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Abstract: This issue of *Religious: Jurnal Studi Agama-agama dan Lintas Budaya* presents a collection of eight articles that examine the intricate intersections of religion, culture, and politics in Indonesia and beyond. The studies explore a range of topics, including the regulation of religious practices, the politicisation of Islamophobia, the influence of social networks on political behaviour, and the use of digital platforms in preserving cultural values. The issue also delves into local religious responses to agricultural crises and the role of religious identity in fostering social cohesion. Together, these articles contribute to broader discussions on how religious and cultural practices adapt to changing societal contexts, providing valuable insights for researchers, policymakers, and academics.

Keywords: Agricultural resilience; cultural adaptation; digital media; islamophobia; religious identity.

Abstrak: Edisi *Religious: Jurnal Studi Agama-agama dan Lintas Budaya* ini menyajikan kumpulan delapan artikel yang mengkaji persinggungan rumit antara agama, budaya, dan politik di Indonesia dan sekitarnya. Studi-studi ini mengeksplorasi berbagai topik, termasuk regulasi praktik keagamaan, politisasi Islamofobia, pengaruh jaringan sosial terhadap perilaku politik, serta penggunaan platform digital dalam pelestarian nilai-nilai budaya. Edisi ini juga membahas respons keagamaan lokal terhadap krisis pertanian dan peran identitas agama dalam memperkuat kohesi sosial. Bersama-sama, artikel-artikel ini berkontribusi pada diskusi yang lebih luas tentang bagaimana praktik agama dan budaya beradaptasi dengan konteks sosial yang berubah, memberikan wawasan berharga bagi peneliti, pembuat kebijakan, dan akademisi.

Kata Kunci: Ketahanan pertanian; adaptasi budaya; media digital; islamofobia; identitas agama.

1. Introduction

The latest issue of *Religious: Jurnal Studi Agama-agama dan Lintas Budaya* presents a collection of eight thought-provoking articles that explore the complex relationships between religion, culture, and politics in Indonesia and beyond. These contributions not only engage with specific local phenomena but also connect with broader global discussions about how religious and cultural practices adapt to rapidly changing social and political contexts. In a world where the intersection of religion and culture continues to influence governance, community dynamics, and societal values, the studies in this edition offer critical insights that are relevant to policymakers, researchers, and academics from diverse fields.

This issue addresses a wide range of pressing topics. These include the regulation of loudspeaker use in religious practices, which reflects ongoing debates on religious tolerance and public order, as well as the politicisation of Islamophobia and its influence on Indonesian political dynamics. Other studies focus on the role of social networks in voting intentions, the use of digital platforms in preserving cultural and religious values, and local religious responses to agricultural crises. Additionally, the articles provide rich analyses of how religious identity fosters social cohesion in pluralist societies, offering fresh perspectives on the relationship between religion, culture, and contemporary societal challenges.

The first article by Rosdalina Bukido et al., titled *Harmonising Worship and Noise*, examines the social tensions surrounding the regulation of loudspeakers in places of worship in the multicultural regions of Bali and Manado. The study reveals the complex interplay between religious tolerance and public policy, highlighting the need for balanced regulations that respect religious diversity while maintaining public order. This article resonates with global discussions on the regulation of religious freedoms in public spaces, where policies must carefully navigate the fine line between preserving public tranquility and ensuring the freedom to practice religion (Bukido, Gunawan, & Makka, 2024).

In the second article, *Religious Responses to Agricultural Crises*, Asep Shodiqin explores the religious patterns shaping community responses to agricultural crises, specifically in the context of failed strawberry harvests in Garut. This study provides valuable insights into the role of religious practices in building resilience and fostering social cohesion in the face of environmental and economic challenges. The findings contribute to global debates on how local communities can harness religious frameworks to enhance their capacity to adapt to agricultural crises (Shodiqin, 2024).

Ani Aryati et al. in *Islamophobia and Political Dynamics in Indonesia* delve into the politicisation of Islamophobia in Indonesia. This research highlights how fears of radical Islamic ideologies have influenced government and political responses, particularly through the enforcement of Pancasila and the promotion of religious moderation. In a global context, where Islamophobia continues to shape political discourses, this article offers a critical analysis of how religious anxieties are leveraged by political actors to mould public policy and political rhetoric (Aryati, Suradi, & Marpuah, 2024).

Tery Setiawan et al. investigate the role of social networks and religious identity in voting behaviour in their article *Faith, Networks, and the Ballot*. Focusing on Indonesia's 2024 general election, this study reveals that while social network interactions do not significantly influence voting intentions, religiosity plays a crucial role in shaping political decisions. This aligns with global trends showing the increasing influence of religious identity on contemporary political landscapes (Setiawan, AS Hikam, & Suhartomo, 2024).

In *Religious Tolerance and Communication*, Totok Wahyu Abadi et al. explore how communication behaviour mediates the relationship between religious identity, social prejudice, and tolerance. This study emphasises the importance of open dialogue and effective communication in fostering religious tolerance in pluralist societies. The findings underline the need for strategies that promote empathy and respect in multicultural contexts, where communication can either bridge or widen divides between different religious groups (Abadi, Zetira, Balahmar, & Longani, 2024).

Muhammad Alfaan's article, *Rituals and Social Cohesion in Cigugur*, highlights the role of the Djawa Sunda religion in maintaining cultural continuity and social cohesion amidst the pressures of modernisation. By focusing on the religious cosmology of Djawa Sunda and its rituals, the study reveals how indigenous religious practices contribute to the preservation of cultural identity and pluralism. This research offers a valuable case study for understanding how traditional communities navigate the complexities of cultural preservation in the face of external pressures (Alfaan, 2024).

In *The Integration of Bugis Cultural Values and Islamic Teachings in Digital Media*, Prima Ayu Rizqi Mahanani examines how Ustaz Das'ad Latif utilises YouTube to integrate Bugis cultural values with Islamic teachings, particularly in the context of marriage. The study demonstrates how digital platforms can play a vital role in both preserving and transforming local traditions. The findings contribute to a growing body of literature on the intersection of religion, culture, and digital media, highlighting the potential of online platforms to transcend cultural boundaries (Mahanani & Syafuddin, 2024).

2. Contemporary Issues in Religious and Cultural Studies

The articles featured in this issue highlight the dynamic intersection of religion, culture, and society, addressing how these domains evolve in response to modern challenges. As globalisation, technological advancements, and environmental crises reshape the world, the role of religious and cultural traditions in navigating these changes becomes increasingly significant. The diverse studies presented offer valuable insights into how religious beliefs and cultural practices contribute to social

cohesion, ecological sustainability, and political engagement, while also adapting to the demands of contemporary life. These emerging themes underscore the relevance of integrating religious and cultural perspectives into discussions of modern societal issues, providing a deeper understanding of the complexities at play in today's global context.

The articles in this issue collectively highlight the emerging relevance of integrating religious and cultural perspectives in addressing contemporary challenges such as political dynamics, social cohesion, and ecological crises. These studies not only delve into specific regional contexts but also provide insights that resonate with global discourses on how faith, culture, and technology interact in shaping modern societies. In examining the complex relationships between religion, identity, and politics, as well as the role of cultural traditions in community resilience, this issue presents a valuable contribution to the broader field of religious and cultural studies. The following sections discuss the key themes explored in these articles, positioning them within the framework of current scholarly debates and connecting them to past research, while also identifying areas for future inquiry.

The Role of Religion in Contemporary Politics

The intersection of religion and politics is a powerful and persistent force shaping modern societies worldwide. This dynamic is explored in the research by Ani Aryati et al. in *Islamophobia and Political Dynamics in Indonesia*, which examines how fears of radical Islamic ideologies have influenced government and political responses in the country. The study highlights the strategic use of religious anxieties by political actors to reinforce state control over religious practices, particularly through the enforcement of Pancasila, the Indonesian state ideology, and the promotion of religious moderation. In a global context where Islamophobia continues to influence political discourse, Aryati et al.'s work offers a critical analysis of how religious concerns are employed to mould public policy and rhetoric. This not only reflects Indonesia's unique socio-political environment but also resonates with broader global trends where fears of extremism shape national politics.

The influence of religion on political decision-making is far-reaching, particularly in democratic societies like the United States, where religious identity plays a significant role in shaping political agendas. As Wolfe (2010) explains that controversies such as the debate over abortion are heavily influenced by religious opposition from groups such as the Catholic Church and conservative Protestant communities. Religion's influence is further evident in the way presidential candidates are questioned about their religious beliefs, reflecting the moral expectations placed on leaders in religiously diverse societies. Froese (2014) notes that in the United States, the unique view of God as a political actor has a profound impact on political culture, especially in foreign policy decisions. Solarz (2018) adds that the religious beliefs of political decision-makers often shape the moral underpinnings of foreign policy, illustrating the significant role that religion continues to play in both domestic and international political arenas.

This relationship between religion and politics has major implications for modern society. Religion has long been recognized as a formidable political force, and rather than being marginalized, pluralist democracies are encouraged to embrace religious diversity within political frameworks (McGraw, 2010). The presence of progressive religious voices, as highlighted by Braunstein (2019), further underscores the diverse influence of religion in shaping electoral outcomes, policy formation, and cultural narratives. The growing interest in the study of religion's role in politics, as noted by Ahsan (2018), points to the need for a deeper understanding of how religious identity and belief systems influence governance, especially in pluralistic societies. This reflects the broader global conversation about the stabilizing and destabilizing forces that religion can exert on political systems, shaping both the values and policies that govern modern populations.

Religious identity plays a pivotal role in shaping government policy in many societies. Fox (2016) asserts that religious legitimacy and institutions are crucial in influencing policy decisions, particularly in societies where religion forms a core part of social identity. Friesen (2012) suggests that the intersection of faith and politics is best understood through denominational guidance on societal roles, which is particularly evident in countries like Indonesia, where religious identity is deeply tied to

national identity. The promotion of Pancasila and religious moderation in Indonesia serves as an example of how religious identity can guide policy formation and governance.

However, the relationship between religion and politics varies significantly across different cultural and geographical contexts. In some societies, religion and politics are closely linked, while in others, secularism is proposed as an alternative to manage religious diversity. Oguntola-Laguda (2008) posits that in homogenous societies, religion and politics may complement each other, while in pluralistic societies, a secular approach may offer a more balanced governance framework. This variability is crucial in understanding how religious identity influences political ideologies and policies differently across various cultural contexts.

Furthermore, Ozzano (2013) argues that the role of religiosity within political parties is often overlooked due to normative biases about religion's place in democratic systems. His research highlights the concept of the "religiously oriented party" and its role in shaping political systems, particularly in countries where religious values dominate public life. Kundukulam (2015) adds that the relationship between religiously oriented political parties and democratization varies across different countries, presenting unique challenges and opportunities for governance. The interaction between religion and politics can manifest in various forms, from theocratic governance to secular pluralism, depending on the cultural and political history of a region. Understanding these diverse forms of religious and political co-habitation is essential in managing the intersection of religious identity and political power in modern societies.

While the current studies provide a robust foundation for understanding the role of religion in contemporary politics, future research could delve deeper into how religious identities and beliefs are mobilised within different political systems. Comparative studies across countries with varying levels of religious pluralism and secularism could offer insights into how religion shapes policy-making, electoral dynamics, and governance. In more homogenous societies, religious identity may unify national policies, whereas in pluralistic or secular societies, the relationship between religion and politics may lead to more contested outcomes. Furthermore, examining how religious groups engage with state institutions and political parties can shed light on the complex balance between religious influence and secular governance, particularly in emerging democracies.

Additionally, research could explore the evolving role of religious leaders in political movements, particularly how they influence political authority and galvanise public support. The impact of transnational religious networks on national politics, as well as the role of global religious discourses on extremism and religious freedom, also warrants further study. As religious movements transcend borders in an increasingly globalised world, understanding their influence on domestic political processes is crucial. In sum, future research should adopt comparative and transnational approaches to enhance understanding of the intricate relationship between religion and politics, offering new perspectives on how religious values shape political landscapes globally.

Local Cultural Adaptation in the Modern Context

In the second article of this issue, *Religious Responses to Agricultural Crises*, Asep Shodiqin examines the religious patterns that shape community responses to agricultural crises, with a specific focus on the failed strawberry harvests in Garut, West Java. Shodiqin's research reveals the significant role that religious practices play in fostering resilience and social cohesion, particularly in rural communities facing environmental and economic challenges. By analyzing three distinct sub-villages, each with its own religious practices—exclusive-protective, participatory, and progressive—the study demonstrates how these different religious frameworks contribute to community responses during crises. The participatory and progressive religious patterns, in particular, are shown to promote community engagement and innovation, helping residents navigate the crisis more effectively. This article adds a valuable perspective to global discussions on how religious frameworks can empower local communities to better cope with agricultural crises, thereby enhancing their adaptability and resilience.

Similarly, Muhammad Alfan's article, *Rituals and Social Cohesion in Cigugur*, explores how the Djawa Sunda religion plays a critical role in maintaining cultural identity and social cohesion in the

Cigugur community amidst the pressures of modernisation. Focusing on the cosmology and rituals of the Djawa Sunda, Alfan's research highlights how indigenous religious practices help to preserve cultural traditions and foster religious pluralism in a changing world. Through ceremonies like *Seren Taun*, the Cigugur community not only preserves its cultural heritage but also strengthens social ties, illustrating how traditional rituals can provide a framework for cultural resilience. This study offers a compelling case for how indigenous religious practices contribute to both cultural continuity and social cohesion, providing a model for other communities grappling with the complexities of modernisation and cultural preservation.

Elaborating on these findings, both articles contribute to a broader understanding of how local cultural adaptation in modern contexts significantly impacts social cohesion, identity formation, and resilience, often influenced by technological advancements.

Local cultural adaptation, as shown in the Cigugur and Garut communities, plays a vital role in sustaining both local and national cohesion amidst the challenges of globalisation. The protection of local cultural identities and heritages is critical for maintaining social cohesion, particularly in multicultural environments where interaction between diverse local lifeworlds is essential (Šabec, 2014). Contrary to the belief that economic globalisation leads to cultural homogenisation, studies show that it often results in greater cultural heterogeneity, with a resurgence of local identity and reinvention of local histories as seen in both Garut and Cigugur .

However, the rapid spread of new technologies presents key challenges to these processes. As new communication tools emerge, they contribute to a networked society that may reshape self-identity and how communities interact. The pervasive nature of technology can create a "transmediated self," affecting how identities are reconstructed in this digital age (Liubinienė, 2018). This transformation of identity, particularly national identity, has led to what some scholars call an identity crisis, wherein new identification constructs emerge as communities react to the pressures of globalisation (Stychinskii, 2020).

The influence of technology on local cultural adaptation is undeniable. Modern technologies have significantly accelerated the processes of globalisation, setting a new agenda for how cultures and languages communicate and interact (Liubinienė, 2018). Social interactions are no longer confined to local settings but increasingly occur across cultures, continents, and socioeconomic systems, as advanced information technologies facilitate global communication (Allen, 2015).

In terms of identity formation, cultural factors are crucial. Identity formation is an interactive process shaped by both immediate and larger cultural contexts (Phinney & Baldelomar, 2011). As seen in both Garut and Cigugur, the adaptive capacity and resilience of these communities are influenced by cultural sustainability. The ability to maintain cultural practices while adapting to modern changes is essential for these communities to thrive in the face of external pressures (Sonck-Rautio, 2018).

Future research on local cultural adaptation could delve deeper into the ways in which technological advancements influence cultural and religious practices in rural and indigenous communities. One promising area for investigation is the role of digital platforms in preserving and transmitting local traditions, as these technologies increasingly shape how cultural narratives are shared and adapted. Studies could explore how communities balance the preservation of traditional values with the inevitable changes brought by digital integration, focusing on whether the use of social media and other digital tools strengthens or dilutes local identities. Additionally, research could investigate how rural communities leverage digital technologies to foster resilience against socio-economic challenges, particularly in the face of environmental crises like those observed in Garut and Cigugur.

Another key area for future inquiry is the intersection of cultural resilience and sustainable development in the context of globalisation. While current studies highlight how local religious frameworks foster social cohesion, further investigation is needed into how these frameworks can be integrated into broader ecological and sustainability policies. Comparative studies between indigenous communities could provide insights into the diverse ways in which cultural adaptation enhances environmental stewardship and food security, as seen in the case of Kampung Adat Cireundeu.

Research could also focus on the role of religious and cultural leaders in advocating for sustainable practices, examining how their influence can be harnessed to promote long-term ecological sustainability at both local and national levels.

Digital Media as a Platform for Religious and Cultural Transmission

The study *The Integration of Bugis Cultural Values and Islamic Teachings in Digital Media* by Prima Ayu Rizqi Mahanani and Khairul Syafuddin explores the role of digital platforms, particularly YouTube, in preserving and transmitting Bugis cultural traditions alongside Islamic teachings. By focusing on Ustaz Das'ad Latif's YouTube lectures, the research reveals how Bugis cultural values, such as *Siri'*—a concept central to Bugis identity encompassing notions of honour, gender roles, and family dynamics—are integrated with Islamic teachings on marriage. Using a multimodal discourse analysis framework, the study highlights how digital media not only serves as a medium for preserving these cultural values but also transforms and adapts them to resonate with broader, more diverse audiences. This research contributes significantly to the understanding of how digital platforms like YouTube are becoming vital tools in the global dissemination of religious and cultural values, offering new interpretations that cross cultural boundaries and providing an important case study in the intersection of religion, culture, and technology.

Expanding on this, digital media has increasingly become a key factor in the transmission of religious and cultural values, as it reshapes faith and spirituality in modern contexts. As noted by Isetti (2020), digital media's influence raises important questions about its dual role in both enhancing and potentially diluting religious engagement. The interplay between communication technology and religion can invoke religious feelings, where digital platforms can be seen as both sacred and profane, inspiring awe and sanctity, as discussed by Tsuria (2021). This transformative role of digital media highlights its power to reshape traditional religious practices and beliefs.

The use of digital media for transmitting religious and cultural values presents both challenges and opportunities. On one hand, digital culture has revolutionised the ways authority and information are transmitted, sometimes challenging traditional structures by allowing algorithms or human judgments to dictate what is deemed newsworthy or culturally significant (Bosch & Gauxachs, 2023). On the other hand, digital platforms offer unprecedented access to diverse audiences, enabling broader dissemination of cultural and religious content. As the *Handbook of Religion and Communication* (Cohen & Soukup, 2023) outlines, the evolving role of religious authority in the digital age is reshaping how religion is communicated, with media playing an increasingly crucial role in forming religious identity and experience.

However, ethical considerations are crucial when using digital media for religious and cultural content. Al Houli (2024) emphasizes the need for a balance between freedom of expression and the respect for societal values. In the digital age, it is important to develop inclusive and adaptive approaches that address the challenges posed by media while upholding ethical and cultural standards. These considerations are particularly relevant in contexts where digital platforms have the power to transform how cultural and religious values are perceived and transmitted.

Digital media's impact on the preservation and evolution of religious and cultural traditions is profound. As noted by Müller (2024), the interaction between digital media, individual religious meaning systems, and community relationships creates new dynamics in how traditions are preserved and adapted. This model highlights how digital media can serve as a tool for meaning-making and social connection, driving individuals to engage more deeply with their religious communities. Moreover, the study of material culture, as discussed by Evolvi (2020), increasingly acknowledges the importance of digital religion, which demands new frameworks to understand non-traditional authority figures and evolving definitions of media in religious contexts.

As digital platforms become central to the transmission of religious and cultural values, their long-term impacts on religious engagement and identity formation warrant deeper exploration. Future research could investigate how digital media reshapes religious authority and redefines community dynamics, particularly in contexts where traditional structures are being challenged by the

decentralisation of information. Platforms like YouTube, for example, not only serve as vehicles for the preservation of cultural and religious narratives but also transform them in ways that resonate with diverse, global audiences. This shift highlights the need to understand how digital technologies mediate the relationship between religion, culture, and identity, influencing the way communities engage with their traditions in an increasingly interconnected world.

Moreover, the ethical implications of religious and cultural content dissemination through digital platforms must also be critically examined. As these platforms transcend national and cultural boundaries, questions arise regarding the authenticity and representation of religious practices, as well as the potential for misinterpretation or commodification of sacred traditions. Future studies should address these challenges by investigating how digital spaces can foster inclusive and respectful dialogue, while safeguarding the integrity of religious and cultural expressions. This line of inquiry is essential for understanding the evolving role of digital media in shaping both individual and collective identities, as well as its broader societal impact in maintaining cultural diversity amidst globalisation.

The Challenge of Social and Ecological Crises

The challenge of addressing social and ecological crises has become increasingly urgent, particularly as communities face growing threats from environmental degradation and economic instability. Two key studies in this issue, *Food Taboos and Cultural Resilience: A Study on the Role of Rice Prohibition in Maintaining Food Security and Ecological Sustainability* by Putri Anditasari et al. and *Religious Responses to Agricultural Crises: Exploring the Diverse Patterns in Garut, Indonesia* by Asep Shodiqin, provide valuable insights into how cultural and religious frameworks contribute to building resilience in response to these crises. The research conducted by Anditasari et al. on Kampung Adat Cireundeu examines the cultural significance of food taboos, particularly the prohibition against rice consumption, which stems from historical resistance to colonisation and is deeply tied to the community's religious beliefs in *Sunda Wiwitan*. The study demonstrates how this food taboo fosters ecological sustainability by promoting reliance on cassava, a resilient crop, thus enhancing food security. This insight contributes to broader discussions on the role of indigenous knowledge in maintaining resilience against modern challenges, suggesting that cultural and religious traditions can serve as powerful tools for sustainable development.

Similarly, Shodiqin's study of Barudua Village in Garut highlights the diversity of religious patterns that shape community responses to agricultural crises, such as the failure of the strawberry harvest. Through qualitative case studies, the research reveals that religious practices influence how communities organize themselves in times of crisis. While exclusive-protective religious patterns tend to foster passivity, participatory and progressive patterns promote innovation, social cohesion, and community engagement. This research underscores the importance of integrating religious perspectives into agricultural crisis management, suggesting that culturally sensitive approaches can enhance community resilience and provide sustainable solutions.

Expanding on these findings, cultural perspectives play a pivotal role in addressing social and ecological crises. Spiritual values and cultural, sociological, and religious dimensions are essential for driving communitarian behaviour and fostering social resilience (Puglisi & Buitendag, 2022). Culture operates as a resource that enables communities to adapt to environmental changes and crises (Clarke & Mayer, 2017). Indigenous-led initiatives, in particular, offer global insights into supporting the resilience of relationships within ecosystems, demonstrating how local knowledge can address interconnected social and ecological processes (Kobluk et al., 2024).

Religion also plays a critical role in addressing ecological crises. Religious communities have mobilised to confront climate change by emphasising wisdom, social cohesion, and the interconnectedness of all living beings as strategic elements for human development (Puglisi & Buitendag, 2022). In this regard, religion shapes values related to environmental care and can constructively contribute to creating pro-ecological humanistic environments (Zeng, 2023). Religious ecological care has emerged as a critical aspect of contemporary deep ecology and religious moral ethics, offering a new relationship between humans and nature (Ren, Wang, & Vijayakumar, 2021).

However, there are challenges to integrating cultural and religious perspectives into broader efforts to address social and ecological crises. Structural models often fail to account for the agency of individuals and communities, thus overlooking the potential for varied responses to crises (Clarke & Mayer, 2017). Moreover, current reductionist approaches to environmental governance neglect critical issues of equity, justice, and cumulative effects, highlighting the limitations of siloed institutions in addressing interconnected social and ecological processes.

Ethical considerations are also paramount when integrating cultural and religious perspectives into crisis management. The ecological crisis represents not only an ethical dilemma but also an ontological and theological challenge, requiring new ways of thinking and being (Puglisi & Buitendag, 2022). An eco-religious approach that combines religious beliefs with ecological awareness can significantly influence efforts to combat climate change and reduce ecological footprints (Agusalim & Karim, 2024). Furthermore, ecofeminist spirituality, which reflects on the relationship between gender, ecology, and social crises, emphasises the ethics of shared care, particularly for vulnerable living beings at various levels (Richter Reimer, 2023).

Given the growing importance of environmental ethics, future research could explore how various religious traditions develop and apply theological frameworks to address climate change and ecological degradation. This could include comparative studies on eco-theology, examining how different faith communities interpret religious texts and doctrines in ways that promote environmental stewardship and sustainable living. Additionally, research could investigate the role of religious institutions in promoting eco-consciousness among their followers, analysing how sermons, religious education, and community projects are used to inspire environmental activism. Such studies would provide valuable insights into the intersection of faith, environmental ethics, and sustainability, demonstrating how religious values can contribute to global efforts to mitigate the impacts of climate change.

Another promising area for investigation is the potential of eco-religious movements to influence national and global environmental policies. Future research could focus on how religious leaders and eco-theologians engage with policymakers, offering spiritual and ethical perspectives on environmental justice, conservation, and climate adaptation strategies. Studies could also examine the role of transnational religious networks in advocating for stronger environmental policies, particularly in the context of international agreements like the Paris Climate Accord. By analysing the contributions of religious actors to environmental governance, future research could highlight the critical role that faith-based initiatives play in shaping both public opinion and policy responses to the ecological crisis.

3. Conclusion

The articles featured in this issue of *Religious: Jurnal Studi Agama-agama dan Lintas Budaya* highlights the crucial role of religion and culture in shaping modern societies. From local community responses to agricultural crises to the global discourse on Islamophobia and religious tolerance, these studies demonstrate the importance of integrating religious and cultural perspectives into policy, governance, and community resilience strategies. The diverse range of topics covered provides a well-rounded understanding of the evolving dynamics between religion, culture, and politics, making this issue valuable to ongoing academic debates.

Future research could further explore how religious traditions and cultural practices adapt to technological advancements and environmental challenges. Comparative studies across different political systems and cultures could also offer new insights into the global implications of these intersections. As the world continues to face complex social, political, and ecological challenges, the role of religion and culture in fostering resilience and guiding ethical governance will remain a crucial area of scholarly inquiry.

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