

STRATEGIC MANAGEMENT OF STRENGTHENING RELIGIOUS MODERATION SETTING OF CULTURAL ACCULTURATIONS IN PANCASILA KAMPUNG

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Abstract: Gaprang Village Subdistrict Kanigoro Regency Blitar get nickname of Pancasila village. Giving the nickname of Pancasila village is based on existence three religions; Islam, Christianity and Hinduism. There is no multi-religion in Pancasila village cause dispute, but become character unique tied in harmony life multicultural. Form harmony is immortalized in A building *masgapur*, acronym from Mosques, Churches, and Temples. Research This aiming take a picture management strategic actions taken religious figures for strengthening moderation religious acculturation *setting* culture . Research methods use qualitative descriptive. Research results show; 1) formulation of strengthening strategies moderation religious done through preservation culture wisdom local as acculturation culture. 2) Implementation of strategy through carnival culture, development gate *masgapur* (Mosque, Church, and Temple). 3) Acculturation culture become *settings* strengthening moderation religion in the Pancasila village of Gaprang Village Regency Blitar.

Key words: *Management Strategic, Religious Moderation, Acculturation Culture*

INTRODUCTION

Multiculturalism or diversity is the destiny of the Indonesian nation. This provision is a gift from the creator to be grateful for. This gratitude can be realized through continuous efforts to unite differences within the framework of harmony of diversity. Diversity means diversity. The Indonesian nation is a plural society. Bineka Tunggal Ika is the basic foundation for uniting the plurality that exists in Indonesia. Endang Susilowati and Noor Nailil¹ explained that the plurality of the Indonesian nation has great potential for the emergence of conflict and division if it is not based on multiculturalism. Multiculturalism is needed to bind the unity of the Indonesian nation. Understanding that differences in this country are inevitable and need to be maintained through diversity. As emphasized by *the three musketeers Eduard Douwes Dekker, Tjipto Mangoenkoesoemo, Ki Hadjar Dewantara* , Indonesia was created for those who are willing and want to live in it

¹ Endang Susilowati and Noor Nailil Masruroh, "Caring for Diversity, Maintaining Indonesianness: Learning from the Values of Diversity and Unity of Island Communities," *Citra Lekha History Journal* 13, no. 1 (2018).



without discrimination.² This statement means that anyone who lives in Indonesia must be willing to accept differences and diversity of tribes, religions, races, and cultures. Therefore, multiculturalism in this country must be maintained by upholding the values of respect for human dignity without discrimination.

The diversity of this nation requires a *setting* to harmonize. These steps are taken with the *setting* of cultural acculturation. Mutia in her journal reported that the existence of acculturation between Islam and local culture strengthens the harmony of Islam and local culture that can live hand in hand with the values of each culture. Religious values and local wisdom acculturate and come into direct contact to form harmony.³ Intercultural touch provides a space for communication in the social order of society. Multiculturalism in society needs to be tied to activities that unite this diversity. Cultural activities or local wisdom in society become a medium for communication between citizens regardless of differences.

Research conducted by Mutiara⁴ informs that the village clean culture activity has social values. Social values that strengthen interaction and relationships between residents are manifested in the village clean community service activities, *rewang*, *kenduri* or invitations. Culture and religion are two things that influence each other. Religion can influence culture through its values by using cultural symbols. It could be that culture can influence religious symbols or culture can replace the value system and symbols of religion.⁵ Religion and culture become media in strengthening interaction and community relationships that are manifested in religious symbols collaborating with local culture. This product is an acculturation of religion and culture that provides education to the community.

Research conducted by Novita Siswayanti on⁶ the acculturation of the Sunan Giri mosque design informs that the construction of the Sunan Giri mosque was acculturated with Javanese traditions and Hindu-style culture. The acculturation can be seen in the architecture of the Joglo building which is a typical Javanese building supported by four *soko guru* (four pillars). The peak of the mosque's *mustaka* is similar to a *meru* in Hindu buildings. The mosque's *mihrab* is in the form of a *kalamakara* arch similar to a temple building. The mosque's pulpit is also similar to a throne *padmasana* decorated with the Majapahit sun, flourish, and *nanash*. While the mosque's gate in the form of a *paduraksa* is a symbol of the *kori agung* building in the *kedathon*, a Hindu kingdom complex.

From several studies above, it shows that there is a cultural potential or local wisdom in each region. The cultural potential or local wisdom is a medium in strengthening multicultural community relations. Various local wisdoms need to be

² Endang Susilowati and Noor Naelil Masruroh.

³ Karmila Dwi Lestari Mutia, “Factors Influencing the Perception of Accounting Students and Alumni in Choosing a Professional Career as an Accountant in Kupang City,” *Journal of Accounting: Transparency and Accountability* 7, no. 1 (January 31, 2019): 55–73, <https://doi.org/10.35508/jak.v7i1.1304>.

⁴ Mutiara, “Local Tradition of Clean Village as a Manifestation of Social Values in Rantau Rasau Village,” *KRINOK | Journal of History Education & History FKIP University of Jambi* 2, no. 2 (tt): 160–68, <https://doi.org/10.22437/krinok.v2i2.25493>.

⁵ Zulfa Jamalie, “Acculturation and Local Wisdom in the Baayun Maulid Tradition in Banjar Society,” *EI-HARAKAH (ACCREDITED)* 16, no. 2 (December 30, 2014): 234, <https://doi.org/10.18860/el.v16i2.2778>.

⁶ Novita Siswayanti, “Cultural Acculturation in the Architecture of the Sunan Giri Mosque,” *Journal of Religious Lectures* 14, no. 2 (December 31, 2016): 299, <https://doi.org/10.31291/jlk.v14i2.503>.



managed in order to create harmony in diversity. The management of cultural events or local wisdom strengthens the understanding of religious moderation in Pancasila Village, Gaprang Village, Blitar Regency, carried out by religious leaders, community leaders, and the village government. Policy makers try to formulate local wisdom in Gaprang Village as a medium to strengthen the understanding of religious moderation. This concept is relevant to the principles of strategic management, namely an art combined with knowledge to produce strategy formulation, strategy implementation, and evaluation.⁷Strategic management is a series of managerial decisions and actions (religious leaders, community leaders, and village government) to determine the company's performance in the long term. ⁸Relevant to the theme of this research is *the strategic management of strengthening religious moderation in the setting of cultural acculturation* . Religious leaders, community leaders, and village government officials are making efforts to provide education and understanding of religious moderation to their residents through local wisdom in Gaprang village.

FINDINGS AND DISCUSSION

Strengthening Strategy Formulation Moderation Religion Acculturation Setting Culture .

Strategy formulation is development planning term long so that the management process walks effective based on analysis environment.⁹ Relevant with strategy formulation, Head of Gaprang ¹⁰Village to say build harmony people religious No case easy, but harmony people become dynamic phenomenon. Therefore that , harmony and harmony must fostered in a way continuously . Stand on from dynamics said, then strategy formulation for create room communication, synergy, and acculturation need designed to create harmony inhabitant people in the village The multicultural Gaprang.

Findings next to be form strategy formulation in strengthening moderation religious settings acculturation culture, namely existence initiation build a tolerant life. Nurhasan Abdullah as Islamic religious figure, Mungit Hindu religious figures, and Muji, Christian religious figures initiated for roll out prayer interfaith on the momentum of the day Indonesian independence and celebration One Muharram at the Multipurpose Building village Gaprang. ¹¹Initiation process from religious figures in Gaprang Village become formulation process part strategically. In general strategy formulation is drawn up based on analysis strengths, weaknesses, opportunities, and challenges business A the company (Pancasila Village Community) which is expected or aspired to in the future. Fred R. David & Forest R. David in Charles An, M. Midhat¹² explain, that strategy formulation includes development vision and mission, identification opportunities & threats external

⁷ Tri Prasetyo Utomo, *Effective school strategies* , vol. I (Yogyakarta: LKIS, 2019).

⁸ J. David Hunger and Thomas L. Wheelen, *Strategic Management*, ed. Julianto Agung , II (Yogyakarta, 2003).

⁹ Ari Triwibowo and Yanto Ramli, "Strategic Management Formulation and Implementation," 2024, <https://doi.org/10.13140/RG.2.2.25415.30880>.

¹⁰ Head of Gaprang Village, Interview, Observation, and Documentation in Gaprang Village, Blitar Regency, 2024.

¹¹ Religious Figures, Interviews, Observations, and Documentation in Gaprang Village, Blitar Regency, 2024.

¹² Charles An and M. Midhat, "Formulation of PT Garuda Indonesia's Survival Strategy During the COVID-19 Pandemic in 2021," *Journal of Transportation and Logistics Business Management* 7, no. 3 (June 25, 2022): 257, <https://doi.org/10.54324/j.mbt.v7i3.759>.



organization (a group of society), determine strengths & weaknesses organization as well as set goal term length. From the analysis the will arranged or alternative strategies and specific strategies are determined For reach objective .

Findings next , namely existence effort build commitment together For grounding culture tolerance . Pastor Marjilinarti¹³ inform , that commitment religious figures for grounding culture tolerance in Pancasila Village, namely No bother activities of each religion. Commitment This as effort reach out ideals together, namely creation harmony in difference or multicultural. As explained by Lukman Hakim Saifudin¹⁴ that moderation religious is efforts that are not Once ended. Therefore that, is needed creativity, thinking and work hard from various party for presenting strategies in strengthening moderation religious.

Religious and government figures village committed for build a tolerant society. A society that upholds tall values culture and wisdom local become potential in to glue connection communication its citizens . Relevant with draft moderation religious, namely commitment nationality, tolerance, anti -violence, and accommodating to culture local.¹⁵ Tolerance and culture local own sufficient relevance Lots found in the country of Indonesia. The Indonesian nation is famous with diversity culture or multicultural. Then the potential the No understood as threat only , but become a media for building harmony harmony life in harmony with Pancasila. Pancasila Village, Gaprang Village Subdistrict Kanigoro Regency Blitar has meaning, that multicultural or difference No become barrier for life harmonious and peaceful. Multicultural or diversity public give opportunity to the characters for present a formula to create harmony a life of harmony, peace, and prosperity without to pull out the identity and character of each group.

There is strengthening strategy formulation moderation religious settings acculturation culture. *First*, create room communication public to create harmonious life in a multicultural society. *Second*, religious figures initiated build atmosphere life tolerance through warning day big country and warning day big religion. *Third*, committed for life side by side in multicultural atmosphere. The formulation of the strategy become material For realized in form activities culture local as form implementation of strengthening strategies moderation religious acculturation setting culture .

Implementation of Strengthening Strategy Moderation Religion in Pancasila Kampung

Strategy implementation is a management process try realize various strategies, programs, and policies in form action. ¹⁶Strategy that has been formulated (strategy formulation) realized in form step action or action real . *First*, namely create room communication public. The effort taken with ; 1) Pancasila Village Pledge from three religions in the village It's easy .

¹³ Reverend Marjilinarti, Interview, Observation, and Documentation in Pancasila Village, Blitar Regency, 2024.

¹⁴ Lukman Hakim Saifudin, *Religious Moderation* , Eighth printing (Jakarta, tt).

¹⁵ Rofiqi Rofiqi et al., “Religious Moderation: Policy Analysis and Strengthening Strategy in the Ministry of Religious Affairs of the Republic of Indonesia,” *Ulumuna: Journal of Islamic Studies* 9, no. 1 (March 16, 2024): 16–36, <https://doi.org/10.36420/ju.v9i1.6544>.

¹⁶ Imam Qori, “Analysis of the implementation of strategic management in improving the quality of Islamic boarding school education,” *Management and Business Review* 3, no. 2 (December 30, 2019): 83–94, <https://doi.org/10.21067/mbr.v3i2.4605>.





Figure 1. Documentation Pancasila Village Pledge .¹⁷

The Pancasila Village Pledge became symbol commitment life together based on Pancasila. Pancasila becomes principal life together in plural society. Government ensure right every individual For embrace religion or each person's beliefs without existence coercion . Relevant with universal declaration of rights basic man Article 2 of the Universal Declaration of Human Rights, that everyone has the right on all the rights and freedoms contained in declaration This without exception whatever, like race, color skin, type gender, language, religion, politics, or different opinions, original start nationality or community right belonging , birth or position.¹⁸ The Pancasila Village Pledge became proof commitment inhabitant village Gaprang in to build multicultural. Declaration For determined life together in diversity ensure every individual free adhere to their respective religions and beliefs.

Pancasila Village Declaration has load regarding right living individual together in Gaprang Village . Declaration the own relevance with draft The Medina Charter formulated by the Prophet Muhammad saw. The Medina Charter consisting of of 47 Articles, in its poured out right basic human beings, rights and obligations state, rights protection law, and tolerance.¹⁹ The Charter of Medina has more coverage wide Because become A product constitution. Meanwhile The Pancasila Village Declaration contributes in obligation life in a way tolerance .

Tolerance is forming accommodation in interaction social. ²⁰Religion in the section certain of course become realm private that is not Can entered by another different group belief. But in a way social man No Can deny For life side by side with his group themselves and different groups . Therefore That grounding attitude tolerance in the realm social become solution guard stability harmony life . The hope is that it will not happen clashes ideology and physical between adherents of other different religions belief

¹⁷ Religious Figures, Interviews, Observations, and Documentation in Gaprang Village, Blitar Regency.

¹⁸ Robert Mirsel, "Religious Freedom in Indonesia from a Human Rights Perspective," *Ledallero Journal* 21, no. 1 (June 25, 2022): 51, <https://doi.org/10.31385/jl.v21i1.269.51-69>.

¹⁹ Rasyid Tanjung, "The Medina Charter," tt, https://www.researchgate.net/publication/357416605_PIAGAM_MADINAH_Rasyid_Tanjung?enrichId=rgreq-ae610e0f235382065a45175ea2d46c88XXX&enrichSource=Y292ZXJQYWdlOzM1NzQxNjYwNTtBUzoxMTA3NjYyNTkwNzUwNzlwQDE2NDEwOT3NDk3Nzk%3D&el=1_x_2&_esc=publicationCoverPdf.

²⁰ Casram Casram, "Building an Attitude of Religious Tolerance in a Plural Society," *Wawasan: Scientific Journal of Religion and Social Culture* 1, no. 2 (August 23, 2016): 187–98, <https://doi.org/10.15575/jw.v1i2.588>.

. Pancasila Village, Gaprang Village has tried realize the strategy through acculturation setting ties the differences with the Pancasila Village Declaration.

2). Prayer together on the momentum of the Commemoration of National Holidays and Commemoration of Religious Holidays. Prayer together interfaith becomes a medium for building connection harmonious social. Differences belief united in the momentum of commemoration day big country (PHBN). This momentum utilized by religious figures to play a role in push his people For united in wrapping religious . The use of religions with various entities within it for objective peace, accommodation the relevant with draft *multi-track diplomacy*.²¹ More diplomacy adaptive to phenomena that emerge in society using religion as catalyst and bridge harmony peace, tolerance, and harmony multicultural society.

Multi track diplomacy in Pancasila Village is realized through prayer interfaith . On the commemoration day big country and warning day big religion exploited for unite public through prayer interfaith. This momentum gives pesar implied, that each religion gets equal portion on its existence in Gaprang Village. Prayer together cross religion too in approach *maqasid al-syariah* No prohibited . The basis of *diplomacy* of prayer together interfaith, namely QS Ghafir [40]: 50. Meaning the verse above No forbid muslims gather with non- Muslim communities, for do prayer together.²² View thus based on, non-Muslims too during He Still life Still entitled get guidance from fluff mercy of Allah SWT. Verses prayer interfaith has position in *the one who is ... nuanced problem prayer* interpreted as business man begging help to God. This is relevant with guard or maintenance of the religion of *hifdu al-din* in ranking *daruriyat*. It means maintain and implement something that is mandatory enter into primary needs . As examples of the five daily prayers and prayers. If prayer ignored so will threaten the existence of religion.



Figure 2. Commitment to Living Together as a Family Implementation Strengthening Strategy Formulation Moderation Religious Settings Acculturation Culture .

²¹ Renaldo Benarrivo, “Theorizing Interfaith Dialogue in Contemporary International Relations Studies,” *Journal of Global Dynamics* 7, no. 01 (June 28, 2022): 106–21, <https://doi.org/10.36859/jdg.v7i01.975>.

²² Eko Andy Saputro and Alfet Robi' Nur Muhammad, “(Interpretation of the Verse in the Fatwa of the Indonesian Ulema Council Number: 3/MUNAS VII/MUI/7/2005 concerning Joint Prayer with the Maqa>s}id al-Shari>’ah Approach)” 05 (2021).

Diversity the Indonesian nation is God's will must be be grateful. The gratitude No just through verbally, but realized with commitment life together in atmosphere compound or multicultural. Gunawan K & Rante Y in Suardi²³ there is several of the necessary values avoided for build commitment life together in a multicultural society. *First, primordialism* It means attitude or feeling excessive tribalism. In the realm of internal There is mark positive, namely try to preserve culture that is in place, but on on realm exoskeleton need interpreted with principle universal truths, to be able to accepted in a way general. *Second, Ethnocentrism* meaning that it is culturally based alone and tend to belittle other cultures. *Third, discriminatory* It means to discriminate treatment fellow citizens. *Fourth, stereotypes* It means prejudice subjective on One group. Pancasila Village Gaprang Village has tried to melt aspects the through the process of acculturation culture and enrichment method view in religious.



Figure 3. Monument *Masgapur* acronym for Mosque, Church, and Temple.

Masgapur gate, an acronym for Mosque, Church, and Temple, is monumental evidence of the strengthening of religious moderation *in the setting of* cultural acculturation in Pancasila Village. A gate is a door that refers to a physical form with legs that have a middle staircase, there is a hole in its body, and is united by a square roof with steps.²⁴ The gate functions as a door to enter a certain location. The door is not only a physical identity, but can be interpreted and represented by certain symbolic messages. The *masgapur* gate in Gaprang Village is a monumental symbol of cultural acculturation in the Majapahit era of building styles that acculturate the harmony of the Islamic, Christian, and Hindu religious communities. The Mosque, Church, and Temple are used as a Welcome Gate monument in Gaprang Village. The implied educational message is that the Gaprang community lives in an atmosphere of tolerance side by side in a multicultural atmosphere.

Acculturation culture become *settings* strengthening moderation religion in Pancasila Village, Gaprang Village Regency Blitar. Acculturation of religion with cultures local show existence harmony between religion and culture . Gordon in Jurna Roszi and

²³ Suardi Suardi, "Indonesian Multicultural Society," 2017, <https://doi.org/10.13140/RG.2.2.29013.32484>.

²⁴ Yusfan Adeputera Yusran, Adrian Widisono, and Antariksa, "Gapura, Wiwara, and Garbhagriha as a Door Concept in Sukuh Temple, Central Java – Indonesia," *ISVS E-Journal* 8, no. 4 (2021).

Mutia Mutia²⁵ there are seven variables in the process of acculturation or assimilation; 1) Assimilation culture. 2) Structural assimilation. 3) Assimilation marriage. 4) Assimilation identification. 5) *Attitude receptional assimilation*. 6) *Behavior receptional assimilation*. 7) *civic assimilation*.

Strengthening moderation religious acculturation setting culture in Pancasila Village, Gaprang Village, namely *First*, assimilation culture. Happened change patterns culture toward culture group majority. The population of Gaprang Village Majority Javanese tribe, then the process of assimilation culture toward Javanese culture is like that thick. Suppose tradition clean packed village with prayer as a medium of communication and appeal to God. *Second*, assimilation identification, meaning development feeling as One Indonesian nation. Behavior This shown the existence of the Pancasila Village Pledge Development. From the pledge the public committed For life together in A Pancasila ideology . Pancasila unifying media multicultural society. *Third, behavior receptional assimilation*, namely attitude No existence discrimination. Gaprang Village Community uphold tall values tolerance. Awareness inhabitant to difference is A God's destiny. Religious and government figures village committed guard harmony the through events wisdom local that can unite society. Clean momentum village, *baritan*, and micro, small, and medium enterprise (MSME) bazaar.



Figure 4. Gaprang Village Statue as Village Cleaning Ritual Object

CONCLUSION

Strengthening strategy formulation moderation religious done through preservation culture wisdom local as acculturation culture. Implementation of strategy through carnival culture, development gate *masgapur* (Mosque, Church, and Temple). Acculturation culture become *settings* strengthening moderation religion in the Pancasila village of Gaprang Village Subdistrict Kanigoro Regency Blitar .

²⁵ Jurna Roszi and Mutia Mutia, “Acculturation of Local Cultural and Religious Values and Their Influence on Social Behaviors,” *FOKUS Journal of Islamic and Social Studies* 3, no. 2 (December 31, 2018): 171, <https://doi.org/10.29240/jf.v3i2.667>.

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