

Tracing Progressive Currents in Indonesian Islam and Christianity: Social Justice, Modernity, and Gender Equality

Mirza Nursyabani

Universitas Islam Internasional Indonesia

E-mail : mirza.nursyabani@uiii.ac.id

Abstract

This paper argues that Western Progressives influenced religious views influenced religious outlooks of both Islam and Christianity in Indonesia, despite their selective and adaptive attitude. In support of this argument, the article has looked at the parallel between Progressive and both religions by discussing the most common themes advanced by progressive religions as illustrated in the following four points: (1) progressive figures or organizations in Indonesia (2) social justice and religious freedom within Pancasila (3) the link between religion and modernity (4) gender equality. It is argued that the previous four points are fundamental issues that imply unfamiliar religious views that reflect their respective tenets. It is important to realize that this paper does not imply that the majority of Muslims and Indonesia are progressive. Nor does this paper want to judge whether progressive ideas are favorable or hurtful to the religion itself. Instead, this paper only tries to display one of the reflective sides of religions in Indonesia and leaves it to readers to assess this current development.

Keyword: *Progressive, Islam, Christianity, Indonesia*

INTRODUCTION

Progressive has become commonly associated with religions in modern time. Every religion has its progressive side, although the degree varies from the belief that every religion has its progressive characteristic to the level that modern realities can be legitimized to challenge the traditional side of a religion such as revelation. To clarify, by progressive, I refer to the definition provided by Gordon Lynch, where the movement seeks to interpret religion under modern knowledge and cultural norms while supporting green and left-of-center political policies.ⁱ One fundamental characteristic of religion is its association with revelation.ⁱⁱ Most religions regard revelation as a divine guide, serving as the source of doctrines that adherents practice and which form the basis of religious tradition. At present, modernization, with progressivism as one of its elements has sought to question and even challenge religious traditions that believers hold sacred and infallible.



An alternative term often juxtaposed with progressive is liberal. Although these terms are distinct, they share similar principles, both rooted in a historical sequence that positions Western values to be championed. In Christianity, the origins of progressive or liberal or liberal thought can be traced to the West. For instance, during the 1968 conference of Christian Bishops in America, the concept of liberation and participation emerged as a part of the future blueprint.ⁱⁱⁱ however, to trace the roots of progressivism in Christianity, it was the Enlightenment period of the 17th and 18th centuries that saw the emergence of progressive thought within the religious context.^{iv} During the Enlightenment period, Christians began to advocate for the coexistence of reason and revelation. They proposed that scripture should not be the sole source of religious teachings and sought to have revelation validated by reason.^v A prominent example of this phenomenon is Galileo Galilei (d. 1642), who supported the heliocentric theories of Copernicus (d. 1543), which contradicted the teachings of the Church. This incident was significant not only because it illuminated the complex relationship between science and religion but also because it established a framework for the ongoing tension between reason and divine revelation.^{vi} In the Islamic context, a parallel can be drawn with progressive or reformist figures such as Muhammad Abduh (d. 1905) and his successors. These reformers sought to reinterpret Islamic teachings in light of values that had made the West a benchmark.^{vii} This movement aimed to purify Islamic teachings by incorporating Western scientific advancements, hoping to alleviate the perceived backwardness among Muslims. It is noteworthy that, in Islam, progressive and conservative elements are often integrated into a larger movement known as modernism.^{viii}

In the modern context, the meanings of progressive in Islam and Christianity, while sharing certain similarities, are quite distinct. To illustrate, Progressive Christianity emerged as an effort to challenge the dominance of the Church as a religious authority that produces doctrines and enforces orthodoxy. Conversely, Progressive Islam seeks to establish a parallel between Islamic tradition and modern advancements, a concept championed by Muhammad Abduh and his contemporaries. This distinction highlights both the differences and similarities between progressive movements in the two religions.

This paper aims to contextualize the development of progressive ideology in both Islam and Christianity within Indonesia. It is apparent that this new Western-sourced progressive movement significantly influences and shapes discourse in both religions. At the same time, however, the appearance of as well as the reception is greatly different from one to another. Progressive Islam, for instance, exemplified by organizations like Nahdlatul Ulama (NU), Muhammadiyah, and Liberal Islam Network (JIL), has been a significant force in shaping religious thought in Indonesia. Conversely, Progressive Christianity is a relatively recent phenomenon and

thus harder to trace.^{ix} However, this does not imply the absence of Progressive Christianity in Indonesia.^x Recently, Pastor Brian Siawarta has garnered attention for his statements, which diverge significantly from mainstream Christian views in Indonesia.^{xi} In his statements, Brian explicitly identifies himself as a Progressive Christian. This recent trend is noteworthy, especially considering that progressive Islam, despite facing criticism from conservative counterparts, enjoys considerable support from many Indonesians, whose historical and social context is characterized by moderation.^{xii} In contrast, various Christian congregations and religious authorities in Indonesia have rejected Brian's progressive statements. This dichotomy raises questions about the real existence of Progressive Christianity in Indonesia and how Christians perceive the progressive movement. It is the answer to the above questions that this paper will surely be working for. To facilitate this research, this paper will explore how Western progressive ideas influence Christians and Muslims in modern Indonesia. The primary research question is: How does the Western progressive ideology influence Christians and Muslims in present-day Indonesia.

This study intends to explore the influence of progressive Western ideas on Muslims and Christians in Contemporary Indonesia. Utilizing qualitative research through library research, this research draws primarily from various sources such as books and academic research journals that examine Islam and Christianity in Indonesia. In addition, writings expressing both global and local progressive perspectives and ideas are also included to enrich the analysis and offer a nuanced understanding of the adaptation of progressive values in the Indonesian context.

The research process commenced with data collection involving the identification of key terms such as Progressive Islam, Progressive Christianity, Progressive in Indonesia, among others. Subsequently, relevant data was gathered using Boolean operators and collected sources were then annotated and organized into several categories, including (1) progressive figures and organizations (2) Pancasila and religious freedom (3) modernity and religion in Indonesia (4) gender equality.

Following data organization, this research proceeded to data analysis and synthesis. In data analysis, annotations previously obtained are examined to provide implications through patterns, similarities and contradictions, producing implications for grasping the main themes in this paper. Lastly, all data and findings were synthesized to construct a narrative that elucidates the presence of Progressive Islam and Christianity in Indonesia. By applying qualitative and library-based research, this study endeavors to offer a comprehensive understanding of the complex interactions between Progressive ideologies and projects among Indonesia's largest religious communities.

Several studies have examined the emergence and evolution of progressive currents following major events in the contemporary era, such as the Second World War and the 9/11 attacks. While some research delves into world religious progressives, other research specifically examines progressive thought within Islam and Christianity.^{xiii} On the other hand, this paper hypothesizes that progressive Christianity and Islam are present and growing in Indonesia. Consequently, the current status of these two religions also needs to be reviewed. Up to the present time, the development of religions in Indonesia, from the Middle Ages to the contemporary era, has been extensively studied by various scholars. Ricklefs (1981), for instance, conducted in-depth research on Indonesian history, covering a timeline from the 14th century to the collapse of Suharto's New Order in the 1980s. Recently, the more contemporary research conducted by Vickers (2013) describes the history of Indonesia from the late 1700s to the early 2000s. On the other side, Kersten (2015), Aritonang and Steenbrink (2008) have specifically examined the development of Islam and Christianity as well as the relationship between the two within a broader scope. This literature review attempts to explore the progressive characteristics of Christianity and Islam. It also examines the historical development and current situation of both religions in Indonesia.

OBJECTS OF STUDY

Modern Religion: Tracing Progressivism in Islam and Christianity

The term progressive is frequently encountered in socio-political contexts, juxtaposed with liberal or conservative. However, this term has entered the realm of faith and religious thought over the past several decades. Various scholars have defined the term differently depending on each religion's context. For example, Gordon Lynch (2007) refers to the term as progressive spirituality. Here he defines the term as a religious ideology within progressive Western environment characterized by its opposition to conservative currents, be they in the theological or political sphere.^{xiv} Similarly, De Kadt (2018) employs the term liberal religion within Abrahamic religious tradition, emphasizing their willingness to challenge their own established traditions.^{xv} It is important to note that progressive terms, including those mentioned above, are often intertwined with American social and political conditions. Thus, the word liberal is often used interchangeably.

The trajectories of Progressive Islam and Christianity share similar developmental paths, despite other distinctive aspects. For example, Progressive Christianity emerged in the mid-90s as an alternative to both liberal Christianity and conservative evangelicalism.^{xvi} John Cobb Jr., a prominent Christian Progressive figure, admits its roots in a blend of three currents of Jewish reform in America, liberal Catholicism and liberal Protestantism.^{xvii} This movement, founded

largely by educated baby boomers, seeks a contemporary Christian that embraces modernity, in contrast to fundamentalists who reject critical engagement with Christian scholarship.^{xviii} On the other hand, Essack (2009) notes that progressive Islam gained prominence following the work of Iranian scholar Suroosh Irfani in 1983. Here, the term progressive denotes a movement within Islam that challenges authoritarian and conservative Muslim interpretation, tracing its genealogy back to reformist intellectuals of the modernist era two centuries ago.^{xix} Progressive Islam (or Muslims) have garnered significant scholarly attention, particularly in the wake of 9/11, requiring non-apologetic Islamic voices.^{xx} Safi (2003) defines progressive Islam as a socio-political movement striving to interpret Islam as promoting universal social justice.^{xxi} In using the term, it is crucial to highlight that Progressive Muslims are preferred by their supporters rather than Progressive Islam.

The term progressive evokes various responses, mostly negative, prompting a need for a clearer explanation of its principles within both Christianity and Islam. Generally, progressive teachings usually contain a commitment to producing readings following cultural norms and advances in knowledge in the modern era, alongside advocacy for leftist political causes and liberal theology.^{xxii} Duderija (2021) identifies key characteristics of Muslim progressives, focusing their emphasis on rationality, dynamism and critical thinking. One of the main characteristics of progressive Muslims is their openness to tradition. As an intellectual tradition, they champion any kind of essential goal in this world. Progressive Islam views Islam as a mass mobilizer that can realize social justice. Therefore, several big topics such as social justice, gender justice, Islamic feminism, religious pluralism, and human rights are the main focus in progressive Islam.^{xxiii} Similarly, Christian progressives, exemplified by Lynch (2007) reject dogmatic certainty and uphold a liberal theology that accommodates diverse interpretations and scientific understanding. They prioritize social activism and support for scientific discourse, viewing life's meaning as self-determined and subject to ongoing inquiry.^{xxiv} In addition, progressive Christianity also emphasizes several important themes such as social aspects in the community and supporting the validation of scientific explanations.^{xxv} To conclude, both Progressives have differences and similarities. The similarity lies in their pursuit of existential questions and commitment to social and gender justice, as well as harmonizing religious teachings with modern scientific knowledge. De Kadt (2018) notes that progressive Christianity and Islam reconcile religion and science. In other words, they view religion as in harmony with modern science. However, they diverge in their approaches to tradition and theological critique. While progressive and liberal Muslims are open to examining tradition and revelation, progressive Christians are more radical by challenging the absolute authority of their doctrinal sources. De Kadt (2018) added the last point by stating

that the implications of Biblical criticism initiated by Protestant Christians reduced the absolutism of the text did not really influence Islamic progressives or liberals in viewing the absolute truth of their teachings.^{xxvi}

Faith in Diversity: Exploring Christianity and Islam in Indonesian Context

Islam

To summarize the trajectory of Islam in Indonesia, it is crucial to first review its pre-independence before proceeding to its independence in 1945. Kersten (2017) asserts that Indonesia did not even exist as a nation before 1945.^{xxvii} Rather, there were only scattered islands which the Dutch known as the Netherland East Indies.^{xxviii} In the first place, Islam emerged in Indonesia in the 13th century through trade brought by Muslims from India, Arabia, and Persia.^{xxix} By the time of the 15th century, Islam had spread significantly in Java and Malay, symbolized by the emergence of the first Islamic kingdoms, Samudra Pasai.^{xxx} The subsequent three centuries were characterized by cultural integration, Dutch colonization, and colonial resistance. Saleh (2001) highlights the cultural integration by Wali Songo, preaching Islam through cultural instruments.^{xxxi} In the 17th and 18th centuries, the archipelago (now Indonesia) came under the control of the VOC (1602-1800) followed by the Dutch East Indies government (1800-1942). Rickelfs (1981) concluded that these two centuries presented a power struggle between the Dutch and the established Islamic kingdoms along with the spread of Christianity, especially Protestantism.^{xxxii}

The 20th century was a pivotal chapter in the development of Islam in Indonesia. this 100-year period witnessed significant events such as resistance to colonialism in the first half and a new modern state adjustment in the latter part of the century. Kersten (2017) observes that this resilience had varied motivations, including the outcomes of Islamic renewal in the Middle East and indigenous Javanese responses.^{xxxiii} Equally important, the early 20th century also saw the creation of prominent Islamic organizations like Muhammadiyah, Nahdlatul Ulama, and Sarekat Islam.^{xxxiv} Following prolonged struggles by the Indonesian people, Indonesia finally became independent in 1945 and adopted Pancasila as the state ideology. As a result, despite being the majority, Muslims often found their influence constrained in the first three decades under the leadership of Sukarno and Suharto, who prioritized Pancasila.^{xxxv} It was not until the late 1980s, when Suharto incorporated religion into the public sphere, did a new phase of Islamic politics in Indonesia began. This period was marked by the burgeoning of Islamic educational institutions, the range of voices in the public domain, and the rise of Muslim intellectuals. To sum up, Kersten (2015) describes the real-time scenario of Muslims in Indonesia, stating that the fall of Suharto

after 30 years of rule led to increased public openness. This laid the groundwork for the emergence of Muslim activists with various backgrounds and agendas.^{xxxvi}

Christianity

Christianity holds a significant presence as the second most widely followed religion in Indonesia, following Islam. There were roughly 30 million Christians in Indonesia in 2002. Even though Christians are considered a minority, they have a rich historical trajectory in Indonesia. Prior to Indonesian independence, the spread of Christianity began with the Portuguese in the early 16th century, specifically in 1511.^{xxxvii} The expansion of Christianity in this period began in 1511. Ricklefs (1981) notes the Portuguese arrival in the Gowa area in 1535. By the time, the number of Catholics was estimated to have reached 60,000 adherents at the end of the 16th century.^{xxxviii} Similarly, Farhadian (2005) notes the presence of Christians in Papua through their encounter with the Portuguese in the early 16th century.^{xxxix} In addition, Catholic churches in this century also grew in areas such as Ambon, Ternate, Tidore, and Maluku.

The 17th century marked a pivotal chapter for Christianity under the control of VOC, introducing a different form to the Portuguese version of Christianity. Simatupang, as noted by Intan (2015) emphasized this difference by stating that the Dutch and Portuguese were enemies in both religious politics and trade.^{xl} Consequently, this leads to efforts to convert Catholicism into a Dutch reform church by the VOC and the Dutch East Indies government. For instance, Aritonang and Steenbrink (2008) mention the VOC's efforts to reform plantations and expel the Portuguese in 1660. As a result, this period saw a huge reduction in the number of Catholics.^{xli} Right at the turn of the 19th century, the VOC went bankrupt and the archipelago (now Indonesia) was occupied by the Dutch East Indies government. The form of Protestantism at this time had both advantages and disadvantages. On the one hand, it allows churches to be independent. In this case, the new church form is more open to other denominations while accommodating local churches. On the other hand, however, the characteristics of Protestantism at this time were also filled with hardline racism and liberal theology. Intan (2015) critiques the Protestant church at that time as nothing more than a government agent. At the same time, however, Intan admits that the Protestant mission was far better during the Dutch East Indies government than during the VOC era.^{xlii}

In the 20th century, alongside continued Protestant missionary efforts, other denominations such as the Methodist, Adventist, and Pentecostal churches came to the surface, contributing to the diversification of Indonesian Christianity. ^{xliii} During this period, the most important features were the adaptation of culture and a national-spirit independent church. Intan (2015) highlights the main focus of the Protestant church at that time was involvement in the

national movement, culminating in the formation of the Council of Churches in Indonesia (GDI).^{xliv} During the independence transition period, The Church and Christian figures played an important role during the transition period in maintaining the stability of the newly established Indonesian state. Unfortunately, the Indonesian government, which has fiercely defended Pancasila for 3 decades, has restricted the movement of religions, including Islam and Christianity. However, this period saw an extraordinary increase in the number of Christians.^{xlv} In addition, the highly restrictive New Order also paradoxically led to a growth in church numbers through development jargon promoted by the government. ^{xlvi} Only in 1998, when Suharto stepped down, religion in the public sphere, including the church, gained freedom of expression.^{xlvii} Sooner or later, despite Christians having gone through periods of conflict and discrimination, they have continued to build and defend Indonesia.

Increasing focus is placed on the characteristics and main features of progressive religious movements. While research on progressive Christianity shows a setting that focuses on Protestant doubts about the certainty of dogma and revelation, in the Islamic context it centers on their concern for society and tradition review. On the other side, focus has also been carried out in-depth in examining the development of Islam and Christianity in Indonesia. Despite theological and historical divergences, both religions share experiences of colonialism and struggle for independence, influencing their contemporary religious landscapes. In conclusion, the development of liberal theology and progressive spirituality, rooted initially in Western contexts, continues to evolve globally, including within Indonesia. Lynch (2007) suggests ongoing efforts to identify progressive religious environments worldwide, underscoring their potential growth beyond their American origins.^{xlviii}

RESULTS AND DISCUSSIONS

This section analyzes the progressive Western influence on Islam and Christianity in Indonesia, addressing the research question previously posed. In doing so, I will classify the discussion into two large parts, each of which has its own discussion. The first part contains actors or parties who campaign for the progressive side of the West in their thoughts and agendas. The findings from both parties, both Christian and Islamic, will be explained along with the similarities and differences between the two. Furthermore, the discussion will continue with several topics that I have chosen as some of these topics might reflect the progressive side of religious communities in Indonesia and elsewhere. Some of these themes include (1) Pancasila and religious freedom (2) views of Indonesian Muslims and Christians towards modernity (3) gender equality. Moreover, the interaction between the two religions will be elucidated to shed light on how Progressive Muslims are similar or different from Progressive Christians.

Tradition Challengers

The study of Progressive Islam and Christianity in Indonesia presents difficult trajectory to discern. This challenge arises not only due to the absence of explicit self-labeling among individuals and organizations as progressive but also because of the nuanced overlap between progressives and conservatives within the Indonesian context. Indeed, several studies indicate Christians in Indonesia and Islam as inherently conservative.^{xlix} Therefore, from this section onwards, I would like to emphasize that much of this discussion is more implicitly progressive in nature rather than clearly identified emanating progressive individuals or organizations.

The first thing to remember is that while there exist Western institutions and movements such as the Progressive Muslim Union and Progressive Christianity, these organizations, based on my examination, show no direct association with Indonesian Christians and Muslims. However, the progressive traces among Muslims and Christians can be discerned through interactions between religious and global figures. In Progressive Muslims, for example, figures such as Abdurrahman Wahid (b. 1940), Ahmad Syafi'i Maarif (b. 1935), and Nurchalish Madjid (b. 1939) are the pivotal triad in this respect. These figures are more or less influenced by global progressive figures (some are their disciples) who rapidly succeeded in bringing Indonesia's Islamic discourse in a progressive direction. Later on, these individuals influenced the bigger powers, be they an organization or an educational institution, in the same progressive direction. Notably, Abdurrahman Wahid is connected with the main Muslim organization in the country, Nahdlatul Ulama (NU). Likewise, Syafi'i Maarif with Muhammadiyah, and Nurcholish Madjid with the Paramadina Institute.^l Equally important, another important aspect of importing a progressive Islamic landscape is influential educational institutions, especially IAIN or UIN, which not only produced progressive Muslim figures in Indonesia in the future time but also in previous times like the ministers of religion Mukti Ali (b.1930).^{li} Through these dynamics, the progressive traces of Islam in Indonesia become more apparent, fulfilling religious discussions and debates, especially Islam within the Indonesian context. The figures and organizations will prominently feature in subsequent discussions in this paper. Thus, despite assertions of marginalization within Indonesia's conservative religious communities, the presence of progressive Muslims in Indonesia is clearly delineated. Indeed, within the framework of this paper, it is apt to characterize Progressive Muslims as challengers of tradition, given their transformative roles in Indonesian religious discourse.

On the contrary, different from their Muslim counterparts, Christian progressives present a harder challenge in tracing its manifestations. I assume that this is influenced by deeply entrenched traditional Christian doctrine which resists the reforms in discourse advanced by

Progressive Christianity in a global context. The term “Progressive Christianity” typically means a movement declaring openness to the Christian tradition with several core values such as the recognition of alternative saviors beyond, inclusive in the sense of affirming all humans including minorities and people with sexual disorders such as LGBTQ and others.^{lii} If this interpretation of Progressive Christianity holds, then there are almost no or perhaps very few actors. In the Indonesian context, the visibility of Brian Siawarta might represent the above category.^{liii} It is important to realize that my statement regarding the lack of Indonesian Progressive Christians may only be due to a lack of investigation into progressive global Christianity itself and how it influences Christianity in Indonesia.

On the other hand, however, Christian Progressive can also refer to figures or organizations that are influenced by progressive values within Christianity, albeit not exclusively sharing the exact similar conviction. In this sense, progressive Christianity in Indonesia is more likely to show its appearance. Several studies indicate a link between Christianity in Indonesia and global progressive values. An example is how Christian figures in Indonesia advance the discourse of pluralism in Indonesia. They believe that pluralism is a strategic way to reduce the crisis that occurred in Indonesia. In addition, social concern is also the main focus of several Protestant churches in Indonesia. This can be seen from the role of a group such as Ecumenicals which has a horizontal orientation in their struggle to achieve liberation, social equality, and other social missions.^{liv} The results of the findings show how Christians in Indonesia perceive the progressive movement. Even so, the deep-rooted and fruitful tradition of being conservative, once again, makes it difficult for progressives to be accepted in Indonesia.

Pancasila: Social Justice and Religious Freedom

Discussions surrounding Pancasila are essential in religious contexts in Indonesia and remain ongoing. Both religions advocate Pancasila which can signal their progressive side by working together to fight for religious freedom, democracy, and social justice. In fact, both religions play a crucial role in shaping, developing, and maintaining Pancasila. During the stages, both religions must contextualize their respective teachings so that Pancasila can be accepted in their daily lives.

For Indonesian Muslims, embracing Pancasila represents a reflective journey involving religion, state, and present-day reality. The fluctuating and gradual acceptance of Pancasila among Muslims mirrors the ongoing negotiation process. Certainly, It is progressive Muslim figures who played a crucial role in transmitting Islamic teachings into the reception process. These figures attempted to explain the compatibility between Islamic teachings and Pancasila since the time of its formation, acceptance, and even preservation. To illustrate this point, the establishment of the

first principle of Pancasila can be operated as an example of the seed of progressive Muslims in Indonesia. At that time, even though it was marked by rejection at the beginning and several decades after independence, the Muslim leaders of the country demonstrated their humanistic approach to religious diversity by permitting the removal of shari'a recognition in the first Pancasila principle.^{lv} From time to time, the understanding of Pancasila for Muslims in Indonesia was built on the assumption that Pancasila is in line with Islam which upholds values in every principle. Religious freedom resulting from the first principle, for example, fit perfectly with the interpretation of the Qur'an, the history of the Prophet, and contemporary Muslim figures.^{lvi} To put it differently, this result indicates the rationale behind the struggles for supporting Pancasila since it includes values that are not only very Islamic but also very progressive.

In the same way, Indonesian Christians regard Pancasila as consistent with the Faith of Christ. In other words, what needs to be done to become a Pancasilaist is as easy as becoming a true Christian.^{lvii} The values mentioned in Pancasila, such as the fifth principle, social justice, have been greatly exemplified by Jesus who opposed social injustice in his environment. This, with more focus to social justice, shows the similarities between Christianity and Islam as religions that are oriented towards God and anthropocentrism.^{lviii} Concerning other principles such as the Oneness of God, humanity, unity, and democracy, all of them are state ideological values that do not conflict with Pancasila at all.^{lix} Thus, this finding suggests that Pancasila in Christian teachings has never been an issue or an obstacle for someone to become a true Christian.

Christian and Islam: Modernity

If there is a question about factors that have changed the religious portrait in Indonesia or the question of how to identify the progressive side of a religion, then of course modernity is among the top answers to that question. Since ancient times, every congregation has of course adapted religious teachings to their current situation. Today, this is understood as modernity. By modernity, what I imply here is progress in various fields such as technology, knowledge, economics, and even lifestyle. Religious communities in Indonesia feel they have benefited from modernity. On the other hand, however, they also feel endangered by its existence, especially concerning traditions, both local culture and religious concerns. It is this response to modernity that we can highlight and guide us place progressive Muslims and progressive Christians in the Indonesian context.

For Progressive Muslims, modernity has never been seen purely as an enemy. Instead, modernity is viewed as a new reality that requires a fresh religious interpretation. To begin with, it can be learned that Europe or the West is the root of progress and modernity.^{lx} They are the part of the world that is the first to experience these two things. Eventually, due to the assistance

of globalization, modernity can be experienced in almost all corners of the earth. As a well-known moderate community, Muslims in Indonesia, when faced with modernity, have never really accepted or rejected it. Even when these ideas were transformed into a movement brought by Muslim modernists, the movement was still well received even with selective choices like what Muhammadiyah and Nahdlatul Ulama did when they met with Islamic modernists on a global scale. Similarly, Progressive Muslims tend to accommodate modernity and try to adjust it to Islamic teachings. According to them, being modern does not have to sacrifice their part identities such as the local culture and national background. The statement delivered by Ulil Abshar Abdalla I believe can symbolize the progressive position of Muslims in viewing modernity:

We have to learn to understand and accept that there cannot be a single interpretation of Islam that is the only or the most correct and final one. We must open ourselves to what is true and good, even if it comes from outside Islam. Islamic values can also be found in Christianity and the other major religions, and even in minor local religious traditions. Islam should be seen as a process, never completed and closed; new interpretations may emerge, and the major criterion to judge interpretations by is *maslaha*, i.e., what is beneficial to mankind.^{lxi}

In this statement, Abdalla posits that Islam embodies modernity itself. In other words, it positions itself as an inherently dynamic and responsive religion. He contends that the interpretation process and engagement with reality are not only legitimate but also fundamental for Muslims. Thus, progressive Muslims perceive modernity—often signified by educational and economic progress—as a standard of the "golden age" they aspire to pursue. ^{lxii}

Almost similarly, modernity among Christians in Indonesia also seeks to combine the traditions of the Christian Faith with the progress brought by modernity. In contrast to progressive Muslims, however, this acceptance is adjusted by a cautious approach, reflecting Woodward's remarks in Meuleman (2005) that Muslims generally are more open to modernity compared to Christians.^{lxiii} However, it is important not to detach modernity from Christians considering the abundant evidence of the connection across various aspects. Long before Muslims' encounter with modernity, Christianity first presented itself as a modern religion. It is important to remember that the existence of Christianity in Indonesia reflects the contributions of Western missionaries who have certainly had a modern influence on local Christians in Indonesia. As a result, at the beginning of the 21st century Christian schools in Indonesia succeeded in producing elite national figures. In the following period, accompanied by the rise of religious studies in Europe and America, modern educational institutions became an important place to study Christian theology and, as Hehanussa uttered, developed it into a relevant understanding in the modern era. Additionally, this institution also serves as a leader for inter-

religious dialogue, as practiced by ICRS Yogya which uniquely incorporates three campuses from Christian (Duta Wacana), secular (Gadjah Mada), and Islam (UIN Sunan Kalijaga).^{lxiv} This investigation of the relationship between Christianity and Modernity in Indonesia indicates an ongoing attempt to contextualize the Bible, bridging Christian tradition with contemporary thought.

Christian and Islam: Sexuality and Gender

Christianity and Islam in Indonesia exhibit similar perspectives on sexuality and gender, especially concerning the status of women within society. Despite having different traditions and historical trajectories, both share similar cultural and social experiences that shape the discourse on sexuality and gender in Indonesia. This convergence is logical considering their similar environment, where Indonesian Muslims are the majority and thus influence and interact with other religious communities, including Christians.

Broadly speaking, views on sexuality and gender in Indonesia are deeply influenced by cultural norms and religious tenets. Traditional patriarchal culture within a tribal framework, for example, coexists alongside interpretations from both Islamic scholars and Christian doctrines. teachings conveyed by Islamic scholars and the Christian church. In support of the statement above, numerous studies corroborate this observation, revealing the predominantly natural side of the Indonesian population as having traditionalist or conservative attitudes toward sexuality and gender.^{lxv} However, this landscape is gradually changing, marked by the emergence of progressive parties taking a socio-religious approach echoing gender equality and addressing subjects of sexuality. This is nothing new considering the efforts of RA Kartini (b.1879), the first feminist activist whose emancipation was celebrated among the Indonesian society. Sooner or later, in the next generation, this effort was continued by Christian and Islamic progressives who continued to advocate for women's rights. In this context, it is crucial to mention, that despite differing historical traditions in advocating for these rights, both groups share similar reception in the sense their frameworks are perceived as dangerous due to originating from Western liberal perceptions.^{lxvi}

In Islam, sexuality is viewed a natural aspect and a divine gift that must be expressed within the bounds of Sharia law. This includes the stipulation that sexual activity is permissible only within the bounds of marriage and additionally carried out between individuals of the opposite gender. Thus, deviation from these principles is regarded as morally impermissible. someone is not normal and is considered a sin. Regarding gender, it is imperative to note that this concept is not only related to biological factors but also social construction. In other words, it discusses how Islam positions men and women in society. Theoretically speaking, Islam not only recognizes

biological differences between men and women but also provides indications of gender equality such as recorded in the Qur'an chapter An-Nisa verse 1. Practically speaking, however, according to some people (mostly conservative), some verses did differentiate gender roles between the two, such as the term *qawwāmūn* which is defined as protectors and providers, and provisions for polygamous marriage as in An-Nisa verse 3. These areas underscore the ongoing debate surrounding sexuality and gender as reflected in the following sentences.

According to Progressive Muslims, a democratic country like Indonesia must be grounded on values such as human rights, pluralism, social justice, including gender equality.^{lxvii} Furthermore, in their opinion, Islam has the provisions to achieve goals, bringing justice and prosperity to Indonesian society.^{lxviii} Therefore, they try to make this aspiration a reality. In doing so, they reviewed and voiced their religious interpretations on several themes such as polygamy, early marriage, sexual crimes in households and public spaces, reproductive health, women's political rights, marriage relations, and LGBTQ rights.^{lxix} Studies reveal parties who individually and collectively voice progressive religious readings in terms of sexuality and gender.^{lxx} These results show not only that there is a change in views from conservatism towards the Feminist movement but also the manifestation of Progressive Islam in various domains in Indonesia.

Similar to the case of Islam, Christianity also has strong historical roots where patriarchal views are closely held by influential Christian leaders, serving as a tool by male leaders in the church to dominate women for two millennia. This theological framework has been essential in shaping religious narratives that both distinguish and generalize gender differences. For instance, the Old Testament creation account of Adam and Eve portrays an *ezer* (helper), a depiction that has been interpreted to preserve hierarchical gender roles. On the contrary, there are other narratives, for example, the description of Jesus in John 8:1, Luke 10:38, and Mark 7:24 a depiction of Jesus as a person who was very caring, open, and accepted women's criticism.^{lxxi} Equally important, Paul's statement in Galatians 3:28 asserting the equality among individuals of both genders before Jesus Christ is also proof of Christianity as a religion that upholds gender equality.^{lxxii} Therefore, Christian feminists, starting with Betty Friedan through her work *The Feminine Mystique* (1963), sought to carry out a liberation that could shun male domination which had been constructed in such a way by the system in the church. Sian (2003) advocated for a contextualization approach to the Bible with a different viewpoint that further advances women's rights in Christianity, especially in the Church. Furthermore, in the Indonesian context, he notes the impact of Christian feminism was seen in the normalization of women as officials or ministers in Indonesian churches.^{lxxiii} The results of this study reveal ongoing efforts among Christian women globally, not only in Indonesia, to assert their rights within religious contexts by

reforming their interpretation of the Bible similar to Progressive Muslims who critically review their traditional interpretations.

All things considered, this study discussing Muslim and Christian Progressives provides us with a clearer understanding of the intersection of Western influences with local religious communities. The evolving religious setting of Christianity and Islam in Indonesia reflects profound shifts affected by modernization and globalization. However, it is important to acknowledge the existence of other influences such as traditions and culture, which shape the distinct Indonesian identity of religious adherents.

Synthesizing each discussed point will provide a broader meaning regarding the religious conditions, especially Christianity and Islam in Indonesia. Being progressive means looking forward while looking back (tradition) from where they come from. The first discussion is in line with Braunstein (2017), Kersten (2020) Cobb (2003) highlighting the progressive movement's emphasis on the importance of critically returning to the tradition. This is supported by the presence of progressive Islamic and Christian figures who scrutinize their respective traditions.

Moreover, progressive religions always prioritize advocacy for social justice and pluralism, the values included in Indonesia's state ideology of Pancasila. Both Christians and Muslims championed Pancasila as the principles themselves as located in their respective traditions, especially regarding social justice and pluralism. Progressive religions, as emphasized by Duderija (2021) and Safi (2003), always focus their movements on advancing universal justice across diverse contexts.

Another important concern of progressive religions, in this context, Islam and Christianity, is how they reflect attitudes towards modernity. Based on the results previously discussed, both religions tend to be positive along with full caution in dealing with modernity. Despite this, however, progressives view modernity as a chance to reinterpret religious teachings adapting in light of contemporary advancements. This view is very much reflected in the educational sphere in both religions showing mutual agreement to contextualize religious teachings with modern knowledge. This finding perfectly fits with De Kadt (2018) who suggests the characteristics of progressive religions strive to synchronize religious belief with scientific achievements. In addition, the study specifically in the Christian context also resonated with King's opinion (2023) regarding the existence of Progressive Christianity as an alternative to align Christian doctrine with modernity.

Another significant aspect, and the last in this discussion, is progressive Christian and Muslim concerns about women's rights. The previously discussed studies reveal a clear connection between patriarchal culture wrapped in religious interpretations, if not normative

traditions, where women's rights advocates try to develop a “rival” religious interpretation as observed today. To put it in another way, the discussion about gender and sexuality represents both efforts for emancipation, and the realm of their “battle” against conservatives, both in the Muslim and Christian contexts. As a matter of fact, when progressives were asked about the possibility of their movement being financed by other parties, the West for instance, they tended to indicate their effort was more a kind of response for their conservative counterparts.^{lxxiv} In short, this discussion reveals that the women's liberation movement is inherently tied to a larger battle against conservative ideologies that are not in line with modern values upheld by progressives. Essack (2009) echoes this discussion by describing Muslim Progressives as challengers to authoritarian and conservative Muslim views. Similarly, Lynch (2007) explains his concept of progressive spirituality which is similar to Essack's but emphasizes the influence of Western academia in the origins of progressive movements. I find the latter statement resonant with the case of Muslim and Christian progressives in Indonesia where most progressive actors come from highly educated academic environments.

Upon thorough analysis of the available data, It is evident progressive Western values have influenced religious landscapes in Indonesia. However, several critical notes must be noted before I close this discussion to construct my argument presented in this paper. This note is particularly on the existence of Progressive Christianity in Indonesia. While it is true that Western progressive's influence originating through the Bible Criticism movement did not influence Muslim Progressives regarding the absolute truth of Islamic teachings, the statements of Lynch (2007) and De Kadt (2018) regarding Christian progressives are suspicious and even challenge the certainty of Christian dogma did not find any parallel in Indonesian Christians. In the Indonesian context, there is no single individual, church, or group in Indonesia that has reached this stage of theological inquiry when confronted with revelation. At most, they only look for other interpretations to support their movement, as happened in the case of Christian feminists. In the final analysis, Christianity in Indonesia can be classified as embodying progressive values rather than constituting a cohesive movement as it stands in the West. This paper, therefore, paper argues that Western Progressive influences have diffused religious views within both Islam and Christianity in Indonesia, noting that they were selectively accepted and always considered their respective traditions.

CONCLUSION

This article has sought to elucidate the intersection between Western progressive ideologies and the two largest religions in Indonesia, Islam and Christianity. The evidence is clear. The article has looked at the parallel between Progressive and both religions by discussing the most common

themes advanced by progressive religions as illustrated in the following four points: (1) progressive figures or organizations in Indonesia (2) social justice and religious freedom within Pancasila (3) the link between religion and modernity (4) gender equality. By examining progressive figures and organizations, the role of social justice within Pancasila, the link between religion and modernity, and the quest for gender equality, this study has highlighted both shared values and points of divergence in how Indonesian Islam and Christianity interact with progressive currents. These elements reflect a spectrum of unfamiliar yet evolving religious perspectives that resonate within both faith traditions, suggesting that progressive elements, while not predominant, play an influential role in shaping new interpretations within Indonesian spirituality.

While progressive influences from the West are not uniformly dominant, however, they play a substantial role in reshaping particular aspects of religious interpretation and practice in Indonesia. These influences are primarily observed in evolving religious discourse, especially among progressive figures and organizations that advocate for social justice, modernity, and gender equality. Yet, the adaptation of these ideologies remains selective, balanced by traditional frameworks within each religion. Thus, the influence of Western progressivism is significant but nuanced, promoting reflection within Indonesian Christianity and Islam rather than a wholesale transformation.

As a study that relies exclusively on library research, this paper is limited to provide stronger conclusions regarding the presence of progressive religions in Indonesia, especially Christianity. Religious experiences in religion are surely not confined to the theoretical realm; they are observable primarily in everyday life. Therefore, further research could benefit from employing a more adequate methodology. A mixed qualitative and quantitative methodology, for example, would allow for a more nuanced relationship between progressive ideas and Indonesian religious figures, organizations, and churches (or mosques) By doing so, a more holistic portrayal of Progressive Islam and Christianity will be easier to obtain. Conversely, as a comparative study, I strongly believe that the potency of this paper resides in its determination to study and look for similarities (and differences) in its engagements with various progressive movements. Notably, in the Progressive Christianity context, this paper stands among the pioneering efforts to trace its existence and development. Furthermore, I also believe that the most significant strength of this paper lies in its contribution to providing a progressive description in Indonesia aligning with the predictions of Gordon Lynch (2007) who anticipated the growth of progressive spirituality within global religious context.

Note

ⁱ Gordon Lynch, *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century* (I.B. Tauris, 2007), 19.

ⁱⁱ Roy C. Amore and Amir Hussain, *A Concise Introduction to World Religions* (Oxford University Press, USA, 2015), 23.s

ⁱⁱⁱ Roy C. Amore and Amir Hussain, *A Concise Introduction to World Religions* (Oxford University Press, USA, 2015), 204.

^{iv} Emanuel De Kadt, *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam* (Routledge, New York, 2018), 23.

^v Emanuel De Kadt, *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam* (Routledge, New York, 2018), 17.

^{vi} Roy C. Amore and Amir Hussain, *A Concise Introduction to World Religions* (Oxford University Press, USA, 2015), 194.

^{vii} Muhamad Ali Ali, "The Rise of the Liberal Islam Network (JIL) in Contemporary Indonesia," *The American Journal of Islamic Social Sciences/* 22, no. 1 (January 1, 2005): 1–27, <https://doi.org/10.35632/ajiss.v22i1.451>.

^{viii} Merle Calvin Ricklefs, *A History of Modern Indonesia Since C. 1200* (Stanford General Books, 2008), 160

^{ix} The description of JIL see Muhamad Ali Ali, "The Rise of the Liberal Islam Network (JIL) in Contemporary Indonesia," *The American Journal of Islamic Social Sciences/* 22, no. 1 (January 1, 2005): 1–27, <https://doi.org/10.35632/ajiss.v22i1.451>. Also, a quite different focus on other Progressive Islam movements in Indonesia see Gregory James Barton, "The Gülen Movement, Muhammadiyah and Nahdlatul Ulama: Progressive Islamic Thought, Religious Philanthropy and Civil Society in Turkey and Indonesia," *Islam and Christian-Muslim Relations* 25, no. 3 (May 23, 2014): 287–301, <https://doi.org/10.1080/09596410.2014.916124>.

^x "Kristen Progresif: Maju Ke Mana?," Buletin Pillar, accessed April 17, 2024, <https://www.buletinpillar.org/isu-terkini/kristen-progresif-maju-ke-mana>.

^{xi} the full discussion of Brian's statement regarding Progressive Christians see Deddy Corbuzier, "Ketemu Pendeta Brian, Habib Jafar Syahadat Ulang - Login Jafar Onad - Kristen Progresif Eps 14," Accessed March 24, 2024, <https://www.youtube.com/watch?v=jSzC-KnVjEU>.

^{xii} Muhamad Ali Ali, "The Rise of the Liberal Islam Network (JIL) in Contemporary Indonesia," *The American Journal of Islamic Social Sciences/* 22, no. 1 (January 1, 2005): 1–27, <https://doi.org/10.35632/ajiss.v22i1.451>.

^{xiii} For studies on progressives in Abrahamic religions see Emanuel De Kadt, *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam* (Routledge, New York, 2018) See also Gordon Lynch, *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century* (I.B. Tauris, 2007). For studies on Muslim progressives see Omid Safi, *Progressive Muslims: On Justice, Gender and Pluralism* (Oxford: Oneworld Publications, 2003) See also Adis Duderija, *The Imperatives of Progressive Islam* (Routledge, 2017). For studies on Christian progressives see (John B. Cobb, *Progressive Christians Speak: A Different Voice on Faith and Politics* (Westminster John Knox Press, 2003). See also Rebekka King, *The New Heretics: Skepticism, Secularism, and Progressive Christianity* (NYU Press, 2023).

^{xiv} Gordon Lynch, *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century* (I.B. Tauris, 2007), 10.

^{xv} Emanuel De Kadt, *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam* (Routledge, New York, 2018), 3.

^{xvi} Rebekka King, *The New Heretics: Skepticism, Secularism, and Progressive Christianity* (NYU Press, 2023), 8.

^{xvii} Grace Yukich, “Progressive Activism among Buddhists, Hindus, and Muslims in the U.S.” in Ruth Braunstein, Todd Nicholas Fuist, and Rhys H. Williams, *Religion and Progressive Activism: New Stories About Faith and Politics* (NYU Press, 2017), 229-230.

^{xviii} Rebekka King, *The New Heretics: Skepticism, Secularism, and Progressive Christianity* (NYU Press, 2023), 5-6.

^{xix} Farid Esack, “In search of progressive Islam beyond 9/11” in Omid Safi, *Progressive Muslims: On Justice, Gender and Pluralism* (Oxford: Oneworld Publications, 2003), 79. Aris Duderija & Ani Osman Zonneveld, “Transnational Progressive Islam: Theory, Networks, and Lived Experience” in Ronald Lukens-Bull and Mark Woodward, *Handbook of Contemporary Islam and Muslim Lives* (Springer, 2021), 1191.

^{xx} Omid Safi, *Progressive Muslims: On Justice, Gender and Pluralism* (Oxford: Oneworld Publications, 2003), 18. Adis Duderija, *The Imperatives of Progressive Islam* (Routledge, 2017), 4. Martin Van Bruinessen, “Liberal and Progressive Voices in Indonesian Islam” in Shireen Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity* (Routledge, 2009), 208.

^{xxi} Farid Esack, “In search of progressive Islam beyond 9/11” in Omid Safi, *Progressive Muslims: On Justice, Gender and Pluralism* (Oxford: Oneworld Publications, 2003), 80.

^{xxii} Gordon Lynch, *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century* (I.B. Tauris, 2007), 19-20. Ruth Braunstein, Todd Nicholas Fuist, and Rhys H. Williams, *Religion and Progressive Activism: New Stories About Faith and Politics* (NYU Press, 2017), 7.

^{xxiii} Aris Duderija & Ani Osman Zonneveld, “Transnational Progressive Islam: Theory, Networks, and Lived Experience” in Ronald Lukens-Bull and Mark Woodward, *Handbook of Contemporary Islam and Muslim Lives* (Springer, 2021), 1191. Omid Safi, *Progressive Muslims: On Justice, Gender and Pluralism* (Oxford: Oneworld Publications, 2003), 9-10.

^{xxiv} Emanuel De Kadt, *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam* (Routledge, New York, 2018), 28.

^{xxv} Emanuel De Kadt, *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam* (Routledge, New York, 2018), 124-125. See also Rebekka King, *The New Heretics: Skepticism, Secularism, and Progressive Christianity* (NYU Press, 2023), 163.

^{xxvi} Emanuel De Kadt, *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam* (Routledge, New York, 2018), 125.

^{xxvii} Carool Kersten, *A History of Islam in Indonesia: Unity in Diversity* (New Edinburgh Islamic Surveys, 2017), 1.

^{xxviii} Adrian Vickers, *A History of Modern Indonesia 2nd edition* (Cambridge University Press, 2013), 9.

^{xxix} Merle Calvin Ricklefs, *A History of Modern Indonesia Since C. 1200* (Stanford General Books, 2008), 6.

^{xxx} Carool Kersten, *A History of Islam in Indonesia: Unity in Diversity* (New Edinburgh Islamic Surveys, 2017), 11.

^{xxxi} Fauzan Saleh, *Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey* (BRILL, 2001), 69-70.

^{xxxii} Merle Calvin Ricklefs, *A History of Modern Indonesia Since C. 1200* (Stanford General Books, 2008), 125.

^{xxxiii} Carool Kersten, *A History of Islam in Indonesia: Unity in Diversity* (New Edinburgh Islamic Surveys, 2017), 64.

^{xxxiv} Adrian Vickers, *A History of Modern Indonesia 2nd edition* (Cambridge University Press, 2013), 57. Merle Calvin Ricklefs, *A History of Modern Indonesia Since C. 1200* (Stanford General Books, 2008), 169. Carool Kersten, *A History of Islam in Indonesia: Unity in Diversity* (New Edinburgh Islamic Surveys, 2017), 104.

^{xxxv} Merle Calvin Ricklefs, *A History of Modern Indonesia Since C. 1200* (Stanford General Books, 2008). Carool Kersten, *A History of Islam in Indonesia: Unity in Diversity* (New Edinburgh Islamic Surveys, 2017), 132.

^{xxxvi} Carool Kersten, *Islam in Indonesia: The Contest for Society, Ideas and Values* (Oxford University Press, 2015), 2.

^{xxxvii} Jan Sihar Aritonang and Karel Adriaan Steenbrink, *A History of Christianity in Indonesia* (BRILL, 2008).

^{xxxviii} Merle Calvin Ricklefs, *A History of Modern Indonesia Since C. 1200* (Stanford General Books, 2008), 135.

^{xxxix} Charles E. Farhadian, *Christianity, Islam, and Nationalism in Indonesia* (Taylor & Francis, 2005), 55.

^{xl} Benyamin Fleming Intan, "Misi Kristen Di Indonesia: Kesaksian Kristen Protestan," *Societas/Societas Dei* 2, no. 2 (October 24, 2017): 325, <https://doi.org/10.33550/sd.v2i2.21>.

^{xli} Jan Sihar Aritonang and Karel Adriaan Steenbrink, *A History of Christianity in Indonesia* (BRILL, 2008), 66.

^{xlii} Benyamin Fleming Intan, "Misi Kristen Di Indonesia: Kesaksian Kristen Protestan," *Societas/Societas Dei* 2, no. 2 (October 24, 2017): 325, <https://doi.org/10.33550/sd.v2i2.21>.

^{xliii} Jan Sihar Aritonang and Karel Adriaan Steenbrink, *A History of Christianity in Indonesia* (BRILL, 2008), 140.

^{xliv} Benyamin Fleming Intan, "Misi Kristen Di Indonesia: Kesaksian Kristen Protestan," *Societas/Societas Dei* 2, no. 2 (October 24, 2017): 325, <https://doi.org/10.33550/sd.v2i2.21>.

^{xlv} Jan Sihar Aritonang and Karel Adriaan Steenbrink, *A History of Christianity in Indonesia* (BRILL, 2008), 203.

^{xlvi} Adrian Vickers, *A History of Modern Indonesia 2nd edition* (Cambridge University Press, 2013), 217. Jan Sihar Aritonang and Karel Adriaan Steenbrink, *A History of Christianity in Indonesia* (BRILL, 2008), 210.

^{xlvii} Jan Sihar Aritonang and Karel Adriaan Steenbrink, *A History of Christianity in Indonesia* (BRILL, 2008), 375.

^{xlviii} Gordon Lynch, *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century* (I.B. Tauris, 2007), 169-170.

^{xlix} Webb Keane. *Christian Moderns: Freedom and Fetish in the Mission Encounter*. (Berkeley: University of California Press, 2007), p.46.

¹ Robert W. Hefner, *Remaking Muslim Politics: Pluralism, Contestation, Democratization* (Princeton University Press, 2009), p.117. Martin Van Bruinessen, "Liberal and Progressive Voices in Indonesian Islam" in Shireen Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity* (Routledge, 2009), 190-195. See also Martin Van Bruinessen, *Contemporary Developments in Indonesian Islam: Explaining the "conservative Turn"* (Institute of Southeast Asian Studies, 2013), 109. See also Zuly Qodir and Bilveer Sight, "Contestation of Contemporary Islam: Conservative Islam Versus Progressive Islam," *Esensia* 23, no. 2 (January 8, 2023), pp.148-165.

ⁱⁱ Martin Van Bruinessen, "Liberal and Progressive Voices in Indonesian Islam" in Shireen Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity* (Routledge, 2009), 191. See also Greg Barton, *Abdurrahman Wahid: Muslim Democrat, Indonesian President* (UNSW Press, 2002), 106.

ⁱⁱⁱ Progressive Christianity. "The Core Values of Progressive Christianity." Accessed June 26, 2024. <https://progressivechristianity.org/>

ⁱⁱⁱⁱ Brian Siawart, a former young pastor from Indonesia, became viral after proclaiming himself as Progressive Christian on the Log-In show of Deddy Corbuzier's YouTube channel. Various reactions, mostly negative, proliferated across multiple online platforms. Recently, it is known that Brian has resigned from his pastoral position. For the full statement of Brian see <https://www.youtube.com/watch?v=jSzC-KnVjEU>

^{lv} Chang-Yau Hoon, "Between Evangelism and Multiculturalism: The Dynamics of Protestant Christianity in Indonesia," *Social Compass* 60, no. 4 (December 1, 2013): 457-70, <https://doi.org/10.1177/0037768613502758>.

^{lv} Sahiron Syamsudin. “Islam Progresif dan Upaya Membumikannya di Indonesia.” Accessed June 26, 2024. <http://nahdliyinbelanda.wordpress.com/2007/09/29/islam-progresif-dan-upaya-membumikannya-diindonesia/>

^{lvi} Daniel Philpott, *Religious Freedom in Islam: The Fate of a Universal Human Right in the Muslim World Today* (Oxford University Press, 2019), 230.

^{lvii} Fransiskus Saitus Bembid, “Dialogue Between Christian Love and Pancasila Values According to Driyarkara,” *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 2 (December 31, 2023): 147–61, <https://doi.org/10.18784/smart.v9i2.2039>.

^{lviii} Setyawan, A, J.B. Banawiratma, and Fatimah Husein. “Doing Communicative Theology of Social Justice From Christian and Islamic Perspectives.” *Journal of Asian Orientation in Theology* 5, no. 1 (February 28, 2023): 133–65. <https://doi.org/10.24071/jaot.v5i1.5909>.

^{lix} Thomas Pentury and Stevri Penti Novri Indra Lumintang, “Christianity and Plurality in Indonesia,” *Advances in Social Science, Education and Humanities Research/Advances in Social Science, Education and Humanities Research*, January 1, 2022, <https://doi.org/10.2991/assehr.k.220702.014>.

^{lx} Johan H. Meuleman, *Islam in the Era of Globalization: Muslim Attitudes Towards Modernity and Identity* (Routledge, 2002), 11-12.

^{lxi} Martin Van Bruinessen, *Contemporary Developments in Indonesian Islam: Explaining the “conservative Turn”* (Institute of Southeast Asian Studies, 2013), 227.

^{lxii} Bernard T. Adeney, *Dealing With Diversity: Religion, Globalization, Violence, Gender and Disaster in Indonesia* (Geneva: Globethics, net, 2014), p.125.

^{lxiii} Johan H. Meuleman, *Islam in the Era of Globalization: Muslim Attitudes Towards Modernity and Identity* (Routledge, 2002), 3.

^{lxiv} Yahya Wijaya, “Inter-Religious Studies: Reconciling Theology and Religious Studies” in Bernard T. Adeney, *Dealing With Diversity: Religion, Globalization, Violence, Gender and Disaster in Indonesia* (Geneva: Globethics, net, 2014), p.379.

^{lxv} Nina Nurmila, *Women, Islam and Everyday Life: Renegotiating Polygamy in Indonesia* (Routledge, 2009). Irma Riyani, *Islam, Women’s Sexuality and Patriarchy in Indonesia: Silent Desire* (Routledge, 2020). Nina Nurmila, “The Current Battles Between Progressive and Conservative Muslim Women in Indonesia,” *Agenda* 2, no. 1 (March 18, 2020): 1, <https://doi.org/10.31958/agenda.v2i1.2026>. Vic. Dianita Aprissa L. Taranau, “Feminisme dari Perspektif Protestan,” *Musawa* 13, no. 2 (December 3, 2014): 111, <https://doi.org/10.14421/musawa.2014.132.111-118>.

^{lxvi} Yahya Afandi, “Teologi Pembebasan: Gerakan Feminisme Kristen Dan Pendekatan Dialog Martin Buber,” *Jurnal Teologi Amreta* 1, no. 2 (November 5, 2021), <https://doi.org/10.54345/jta.v1i2.7>.

^{lxvii} Suzanne Brenner, “Private Moralities in the Public Sphere: Democratization, Islam, and Gender in Indonesia,” *American Anthropologist* 113, no. 3 (August 24, 2011): 478–90, <https://doi.org/10.1111/j.1548-1433.2010.01355.x>.

^{lxviii} Diego Garcia Rodriguez, *Gender, Sexuality and Islam in Contemporary Indonesia* (New York: Routledge, 2024), 156.

^{lxix} To find out more about their efforts see the following works: Nina Nurmila, *Women, Islam and Everyday Life: Renegotiating Polygamy in Indonesia* (Routledge, 2009). Nina Nurmila, “The Current Battles Between Progressive and Conservative Muslim Women in Indonesia,” *Agenda* 2, no. 1 (March 18, 2020). Kathryn Robinson, *Gender, Islam and Democracy in Indonesia* (Taylor & Francis US, 2009). Diego Garcia Rodriguez, *Gender, Sexuality and Islam in Contemporary Indonesia* (New York: Routledge, 2024)

^{lxx} For example, besides Muslim feminists such as Siti Musdah Mulia, Sinta Nuriyah Wahid, and Nina Nurmila, there are also male Muslim feminists such as Husein Muhammad, Nasaruddin Umar, Masdar Farid Masudi, and Syafiq Hasyim. In addition, NGOs and autonomous mass organizations such as the Fahmina Institute, Rahima, Puan Amal Hayati, Fatayat, and Naisiyatul Aisyiyah are also important elements as Gender Muslim Progressives in Indonesia. To find more about Progressive individuals and groups see Yusuf Rahman, “Feminist Kyai, K.H. Husein

Muhammad: The Feminist Interpretation on Gendered Verses and the Qur'ān-Based Activism," *Al-Jami'ab/Al-Jamiab* 55, no. 2 (December 15, 2017): 293–326, <https://doi.org/10.14421/ajis.2017.552.293-326> Kathryn Robinson, *Gender, Islam and Democracy in Indonesia* (Taylor & Francis US, 2009). Sonja Van Wichelen, *Religion, Politics and Gender in Indonesia: Disputing the Muslim Body* (New York: Routledge, 2010) Nina Nurmila, "The Current Battles Between Progressive and Conservative Muslim Women in Indonesia," *Agenda* 2, no. 1 (March 18, 2020): 1, <https://doi.org/10.31958/agenda.v2i1.2026>.

^{lxxi} Vic. Dianita Aprissa L. Taranau, "Feminisme dari Perspektif Protestan," *Musawa* 13, no. 2 (December 3, 2014): 111, <https://doi.org/10.14421/musawa.2014.132.111-118>.

^{lxxii} Vic. Dianita Aprissa L. Taranau, "Feminisme dari Perspektif Protestan," *Musawa* 13, no. 2 (December 3, 2014): 111, <https://doi.org/10.14421/musawa.2014.132.111-118>. Ing Sian Lie, "Sebuah Tinjauan Terhadap Teologi Feminisme Kristen," *Veritas* 4, no. 2 (December 22, 2003): 263–78, <https://doi.org/10.36421/veritas.v4i2.110>.

^{lxxiii} Ing Sian Lie, "Sebuah Tinjauan Terhadap Teologi Feminisme Kristen," *Veritas* 4, no. 2 (December 22, 2003): 263–78, <https://doi.org/10.36421/veritas.v4i2.110>.

^{lxxiv} Diego Garcia Rodriguez, *Gender, Sexuality and Islam in Contemporary Indonesia* (New York: Routledge, 2024), 159.

References

- A., J.B. Banawiratma, Setyawan and Husein, Fatimah "Doing Communicative Theology of Social Justice From Christian and Islamic Perspectives." *Journal of Asian Orientation in Theology* 5, no. 1 (February 28, 2023): 133–165. <https://doi.org/10.24071/jaot.v5i1.5909>.
- Adeney, Bernard T. *Dealing With Diversity: Religion, Globalization, Violence, Gender and Disaster in Indonesia*. Geneva: Globethics.net, 2014.
- Afandi, Yahya. "Teologi Pembebasan: Gerakan Feminisme Kristen Dan Pendekatan Dialog Martin Buber." *Jurnal Teologi Amreta* 1, no. 2 (November 5, 2021). <https://doi.org/10.54345/jta.v1i2.7>.
- Ali, Muhamad. "The Rise of the Liberal Islam Network (JIL) in Contemporary Indonesia." *The American Journal of Islamic Social Sciences* 22, no. 1 (January 1, 2005): 1–27. <https://doi.org/10.35632/ajiss.v22i1.451>.
- Amore, Roy C., and Amir Hussain. *A Concise Introduction to World Religions*. Oxford University Press, USA, 2015.
- Aritonang, Jan Sihar, and Steenbrink, Karel Adriaan. *A History of Christianity in Indonesia*. BRILL, 2008.
- Barton, Greg. *Abdurrahman Wahid: Muslim Democrat, Indonesian President*. UNSW Press, 2002.
- Bembid, Fransiskus Saitus. "Dialogue Between Christian Love and Pancasila Values According to Driyarkara." *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 2 (December 31, 2023): 147–161. <https://doi.org/10.18784/smart.v9i2.2039>.
- Brenner, Suzanne. "Private Moralities in the Public Sphere: Democratization, Islam, and Gender in Indonesia." *American Anthropologist* 113, no. 3 (August 24, 2011): 478–490. <https://doi.org/10.1111/j.1548-1433.2010.01355.x>.
- Cobb, John B. *Progressive Christians Speak: A Different Voice on Faith and Politics*. Westminster John Knox Press, 2003.
- De Kadt, Emanuel. *Liberal Religion: Progressive Versions of Judaism, Christianity, and Islam*. Routledge, 2018.
- Duderija, Adis. *The Imperatives of Progressive Islam*. Routledge, 2017.
- Duderija, Aris, and Ani Osman Zonneveld. "Transnational Progressive Islam: Theory, Networks, and Lived Experience." In *Handbook of Contemporary Islam and Muslim Lives*, edited by Ronald Lukens-Bull and Mark Woodward. Springer, 2021.
- Esack, Farid. "In Search of Progressive Islam Beyond 9/11." In *Progressive Muslims: On Justice, Gender and Pluralism*, edited by Omid Safi. Oxford: Oneworld Publications, 2003.

-
- Farhadian, Charles E. *Christianity, Islam, and Nationalism in Indonesia*. Taylor & Francis, 2005.
- Fuist, Rhys H. Williams. *Religion and Progressive Activism: New Stories About Faith and Politics*. NYU Press, 2017.
- Hefner, Robert W. *Remaking Muslim Politics: Pluralism, Contestation, Democratization*. Princeton University Press, 2009.
- Hoon, Chang-Yau. "Between Evangelism and Multiculturalism: The Dynamics of Protestant Christianity in Indonesia." *Social Compass* 60, no. 4 (December 1, 2013): 457–470. <https://doi.org/10.1177/0037768613502758>.
- Intan, Benjamin Fleming. "Misi Kristen Di Indonesia: Kesaksian Kristen Protestan." *Societas/Societas Dei* 2, no. 2 (October 24, 2017): 325. <https://doi.org/10.33550/sd.v2i2.21>.
- Keane, Webb. *Christian Moderns: Freedom and Fetish in the Mission Encounter*. Berkeley: University of California Press, 2007.
- Kersten, Carool. *A History of Islam in Indonesia: Unity in Diversity*. New Edinburgh Islamic Surveys, 2017.
- Kersten, Carool. *Islam in Indonesia: The Contest for Society, Ideas and Values*. Oxford University Press, 2015.
- King, Rebekka. *The New Heretics: Skepticism, Secularism, and Progressive Christianity*. NYU Press, 2023.
- Lie, Ing Sian. "Sebuah Tinjauan Terhadap Teologi Feminisme Kristen." *Veritas* 4, no. 2 (December 22, 2003): 263–278. <https://doi.org/10.36421/veritas.v4i2.110>.
- Lynch, Gordon. *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century*. I.B. Tauris, 2007.
- Meuleman, Johan H. *Islam in the Era of Globalization: Muslim Attitudes Towards Modernity and Identity*. Routledge, 2002.
- Nurmila, Nina. "The Current Battles Between Progressive and Conservative Muslim Women in Indonesia." *Agenda* 2, no. 1 (March 18, 2020): 1. <https://doi.org/10.31958/agenda.v2i1.2026>.
- Nurmila, Nina. *Women, Islam and Everyday Life: Renegotiating Polygamy in Indonesia*. Routledge, 2009.
- Pentury, Thomas, and Lumintang, Stevri Pentri Novri Indra "Christianity and Plurality in Indonesia." *Advances in Social Science, Education and Humanities Research/Advances in Social Science, Education and Humanities Research*, January 1, 2022. <https://doi.org/10.2991/assehr.k.220702.014>.
- Philpott, Daniel. *Religious Freedom in Islam: The Fate of a Universal Human Right in the Muslim World Today*. Oxford University Press, 2019.
- Qodir, Zuly, and Sight, Bilveer "Contestation of Contemporary Islam: Conservative Islam Versus Progressive Islam." *Esensia* 23, no. 2 (January 8, 2023): 148–165.
- Rahman, Yusuf. "Feminist Kyai, K.H. Husein Muhammad: The Feminist Interpretation on Gendered Verses and the Qur'an-Based Activism." *Al-Jami'ab* 55, no. 2 (December 15, 2017): 293–326. <https://doi.org/10.14421/ajis.2017.552.293-326>.
- Ricklefs, Merle Calvin. *A History of Modern Indonesia Since C. 1200*. Stanford General Books, 2008.
- Riyani, Irma. *Islam, Women's Sexuality and Patriarchy in Indonesia: Silent Desire*. Routledge, 2020.
- Robinson, Kathryn. *Gender, Islam and Democracy in Indonesia*. Taylor & Francis US, 2009.
- Rodriguez, Diego Garcia. *Gender, Sexuality and Islam in Contemporary Indonesia*. New York: Routledge, 2024.
- Safi, Omid, ed. *Progressive Muslims: On Justice, Gender and Pluralism*. Oxford: Oneworld Publications, 2003.
- Saleh, Fauzan. *Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey*. BRILL, 2001.
- Taranau, Dianita Aprissa L. "Feminisme dari Perspektif Protestan." *Musawa* 13, no. 2 (December 3, 2014): 111. <https://doi.org/10.14421/musawa.2014.132.111-118>.

-
- Van Bruinessen, Martin. "Liberal and Progressive Voices in Indonesian Islam." In *Reformist Voices of Islam: Mediating Islam and Modernity*, edited by Shireen Hunter. Routledge, 2009.
- Van Bruinessen, Martin. "Liberal and Progressive Voices in Indonesian Islam." In *Reformist Voices of Islam: Mediating Islam and Modernity*, edited by Shireen Hunter. Routledge, 2009.
- Van Bruinessen, Martin. *Contemporary Developments in Indonesian Islam: Explaining the "Conservative Turn"*. Institute of Southeast Asian Studies, 2013.
- Van Wichelen, Sonja. *Religion, Politics and Gender in Indonesia: Disputing the Muslim Body*. New York: Routledge, 2010.
- Vickers, Adrian. *A History of Modern Indonesia*. 2nd edition. Cambridge University Press, 2013.
- Wijaya, Yahya. "Inter-Religious Studies: Reconciling Theology and Religious Studies." In *Dealing With Diversity: Religion, Globalization, Violence, Gender and Disaster in Indonesia*, edited by Bernard T. Adeney. Geneva: Globethics.net, 2014.
- Yukich, Grace. "Progressive Activism among Buddhists, Hindus, and Muslims in the U.S." In *Religion and Progressive Activism: New Stories About Faith and Politics*, edited by Ruth Braunstein, Todd Nicholas Fuist, and Rhys H. Williams. NYU Press, 2017.

Internet

- Buletin Pillar. "Kristen Progresif: Maju Ke Mana?" Accessed April 17, 2024. <https://www.buletinpillar.org/isu-terkini/kristen-progresif-maju-ke-mana>.
- Corbuzier, Deddy. "Ketemu Pendeta Brian, Habib Jafar Syahadat Ulang - Login Jafar Onad - Kristen Progresif Eps 14." Accessed March 24, 2024. <https://www.youtube.com/watch?v=ejSzC-KnVjEU>.
- Progressive Christianity. Accessed April 17, 2024. <https://progressivechristianity.org/>.
- Syamsudin, Sahiron. "Islam Progresif dan Upaya Membumikannya di Indonesia." Accessed June 26, 2024. <http://nahdliyinbelanda.wordpress.com/2007/09/29/islam-progresif-dan-upaya-membumikannya-diindonesia/>.