



Enriching Socioreligious Dynamics: A Macrostructural Analysis on Publications of the Indonesian Association for the Sociology of Religion (ASAGI)

Indonesian Association for the Sociology of Religion (ASAGI, abbreviated from Indonesian) accommodates 15 Study Programs of Sociology of Religion within the state Islamic universities of Indonesia. The association has had a deal in vision, mission, scientific development, curriculum design, compulsory courses, and others. However, each of the fifteen study programs has its scientific characteristics due to the differences in its history, background, and developmental direction. Academic journals, the output, and the media that are directly related to the intellectual society, should be able to reveal the scientific characteristics of each institution. However, the characteristics are not necessarily easy to carry out. This writing reveals two premises, namely; First, differentiating each institution's idiosyncratic theme through its journal's macrostructure; Second, the suitability of discourses published by an ASAGI associated-journal with the identity of each institution concerne

Keywords: ASAGI; Differentiation; Macro-structure; Narrative expectation

Asosiasi Sosiologi Agama Indonesia (ASAGI) mengakomodasi 15 program studi Sosiologi Agama di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN). Asosiasi telah memiliki kesepakatan dalam beberapa hal, seperti visi, misi, pengembangan keilmuan, desain kurikulum, matakuliah wajib, dan sebagainya. Akan tetapi, setiap program studi memiliki kekhasan keilmuannya masing-masing yang dilatari oleh sejarah, keilmuan dan arah pengembangan lembaga yang berbeda. Jurnal sebagai keluaran yang langsung berhubungan dengan masyarakat intelektual seharusnya mampu mengungkap kekhasan keilmuan setiap lembaga tersebut. Akan tetapi, kekhasan itu tidak serta-merta mudah dilakukan. Tulisan ini mengungkap dua hal, yaitu; Pertama, diferensiasi tema kajian yang khas dari tiap institusi melalui struktur makro jurnal; Kedua, kesesuaian diferensiasi kajian yang dipublikasikan dalam jurnal yang terasosiasi oleh ASAGI dengan narasi ekspektasi yang diberikan oleh setiap lembaga yang bersangkutan.

Kata Kunci: ASAGI; Diferensiasi; Struktur makro; Narasi ekspektasi

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Dates:
Received 23 Des. 2020
Revised 20 Feb. 2021
Accepted 18 Mar. 2021
Published 7 Apr. 2021

How to cite this article:
Sofia, Adib., 2021,
'Enriching Socioreligious
Dynamics: A
Macrostructural Analysis
on Publications of the
Indonesian Association for
the Sociology of Religion
(ASAGI)' *ESENSIA: Jurnal
Ilmu-Ilmu Ushuluddin*
22(1), 17-33.
[https://doi.org/10.14421/e
sensia.v22i1.2415](https://doi.org/10.14421/esensia.v22i1.2415)

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Introduction

Reviews on the sociological approach to religion within state Islamic universities have been ongoing for decades, although at the beginning this review has just become the sub-discussion in the study of religions or the comparative religion. Reviews on the sociology of religion gradually being institutionalized and centralized in a study program. In UIN Sunan Kalijaga, for instance, in 2000 the sociology of religion has just become an institution called Study Program of the Religion and Community, which then later becomes the Sociology of Religion Study Program. Besides in UIN Sunan Kalijaga, the review of the sociology of religion in some PTKIN is also “born” from the scientific study of religion.

To explain this process, it needs to understand previously a view that the study of religion moves in three approaches those are theological, philosophical, and descriptive. The study of religion from a theological approach learns the religions to be understood, outlined, criticized, developed and maintained. While the study of religion from a philosophical approach focuses on the nature and existence of God. This approach discusses and proves the truth of a religion’s doctrines. Afterward, the study of religion in a descriptive approach focuses on how to understand a religion empirically using a certain method. The study of religion does not only try to explain and compare the religions, but also learn the religious behaviors using several approaches such as sociology, anthropology, and psychology. Therefore, the sociology of religion is required. In other words, the born of sociology of religion in PTKIN is inseparable from the limitation of theological and philosophical perspectives in reviewing the socioreligious dynamics. Besides, the born of sociology of

religion is also motivated by the need for a special review that learns the relationship between religion and social reality.¹

On the other side, there is also a review of the sociology of religion that is not “born” from the study of religion, but it departs from the needs of the community study. Sociology is viewed as a systematic study to learn the communities by focusing on its realm of study on social groups, social structure, social behavior, social interaction, and others, which produces certain patterns, certain laws, or certain principles.² Moreover, sociologists also show their concern about the study of religion. Comte’s theory shows the development stages of the community started by the theological stage, metaphysical stage, and the peak is positive. Other sociologists who also have a concern about religious issues are Karl Marx, Herbert Spencer, Emile Durkheim, George Simel, Max Weber, and the sociologists at the next period such are Peter L. Berger, Robert Nelly Bellah, and other sociologists.³ This shows the growth of seeds of the sociology of religion.

Afterward, the sociological theories and the dynamics of socioreligious reality also keep developing. Sociological theories are required to understand and explain the socioreligious phenomena that are a religious phenomenon practiced by the community or the community phenomena shaped by the religion. Here there is a meeting point and a close relationship between sociology and sociology of religion. Therefore, sociology of religion learns the socioreligious issues through sociological perspective, approach, and explanation framework to be able to understand, describe, and explain the community religious phenomena after influenced by religion. Thus, various problems can be observed in the sociology of religion, such

¹ Djam’annuri, “Sosiologi Agama: Studi Masyarakat Atau Studi Agama?,” *Bunga Rampai Sosiologi Agama: Teori, Metode Dan Penerapan Studi Ilmu Sosiologi Agama* (Yogyakarta: Diandra Pustaka Indonesia, January 2015), ix–xii.

² Sindung Haryanto, *Sosiologi Agama: Dari Klasik Hingga Postmodern*, Cetakan II. (Yogyakarta: Ar-Ruzz Media, 2016), 13.

³ Moh. Soehadha, “Distingsi Keilmuan Sosiologi Agama; Sejarah Perkembangan, Epistimologi, Dan Kontribusi Praksis,” *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial* 12, no. 1 (June 2018): 32.





as religious and political issues, religion and violence, gender, multiculturalism, plurality, local wisdom, religious movement, and many others.

Day by day such issues are getting more relevant to review. It is unsurprisingly if then the Sociology of Religion Study Program is opened in many universities especially in PTKIN. And in 2019 the review of the sociology of religion has been realized as the study programs that develop fast throughout Indonesia. At least there are 15 study programs / departments of the Sociology of Religion in PTKIN those are the Sociology of Religion Study Program in (i) UIN Sunan Kalijaga, Yogyakarta, (ii) UIN Ar-Raniry, Aceh, (iii) UIN Alauddin, Makassar, (iv) UIN Sumatera Utara, (v) UIN Raden Intan, Bandar Lampung, (vi) UIN Mataram, (vii) IAIN Ambon, (viii) IAIN Palopo, (ix) IAIN Bukittinggi, (x) IAIN Tulungagung, (xi) IAIN Manado, (xii) IAIN Sultan Amai, Gorontalo, (xiii) IAIN Kediri, (xiv) STAIN Bengkalis, and (xv) STAIN Parepare. To make it easy to mention, this writing will only use the 'study program' term.

The fifteen Sociology of Religion Study Programs are under the Indonesian Association for the Sociology of Religion (ASAGI)⁴. Until the time this writing is composed, ASAGI has a vision and mission that are not different from those of the Sociology of Religion Study Program, UIN Sunan Kalijaga, which all this time has become the benchmarking of the other Sociology of Religion study programs.⁵ The ASAGI vision is excellent and reputable in the Sociology of Religion study that rests on the Indonesian and Islamic social reality with multicultural and equitable insight. While the missions are (i) developing education and teaching in the Sociology of Religion study resting on the Indonesian and Islamic social reality with multicultural and equitable insight;

(ii) doing researches on the field of Sociology of Religion in Indonesia; and (iii) doing religious community empowerment in Indonesia.⁶

Although the ASAGI vision and mission are not different from those of the Sociology of Religion Study Program, Faculty of Ushuluddin and Islamic Thought, UIN Sunan Kalijaga, ASAGI also keeps holding a forum discussing the distinction or characteristics of the review of Sociology of Religion of each study program as the members of ASAGI throughout Indonesia. However, a forum is usually only represented by one or some persons as the deputy of the study program of ASAGI members. So although there is always a document in each meeting, the implementation in the scientific life of each institution of ASAGI members is not necessarily aligned and it needs to be analyzed further.

In this case, the journal is a discourse that may become a representation to see the review development of the ASAGI members with some considerations. *First*, the journal is a legitimate product of a study program that is usually created in line with the vision, mission, and purpose of the scientific development of the study program. *Second*, the journal is a media for various kinds of researches and reviews in that institution conducted by the writers from either the internal or external institution. The existence of the row of journal managers becomes a legacy that the manuscripts contained in those journals are in line with the scientific sociology of religion being developed.

This writing is also composed with an awareness that research development is a key to the development of science and curriculum developed in the learning process to the students and the community. Besides, without scientific journals, Sociology of Religion researches will not be easily accessible and will not give a

⁴ Differ it from the international scaled association within the same subject, Association for the Sociology of Religion (ISR) Rachel Kraus, "About," *Association for the Sociology of Religion*, last modified June 1, 2021, accessed June 1, 2021, <https://www.sociologyofreligion.com/>.

⁵ <http://sosiologiagama.uinsu.ac.id/berita/read/128/semak-in-diminati-masyarakat-prodi-sosiologi-agama-fis-uin-su-melakukan-benchmarking-kelembagaan.html>, accessed on 13th September 2020.

⁶ This information is listed on ASAGI Membership Card signed by the Head of ASAGI 2012-2019, Masroer.





significant contribution to civilization. Analysis of the journals which study programs belong to ASAGI members can be a foundation for the strengthening of uniformity and distinction of ASAGI in the future time. At least this writer is trying to reveal two subjects those are (i) differentiation of the review theme through macro-structure of the journals published by ASAGI member, and (ii) conformity of differentiation of the review contained in the journals with the narrative expectation given by each institution.

Theory and Method of Revealing Macro-Structure of Journal

In general, the journal is understood as writing that contains articles in a certain scientific field managed by a credible scientific institution. Writing in a journal is usually the attainment of the scientists who are competent in their development of the scientific field. A journal is usually published regularly and the manager determines the scientific characteristics so that the published writing must be in the frame of the science and also in the style guide of writing.

In this writing, the journal is viewed as a discourse due to several things as follows: (i) its function as a tool of communication; (ii) its content that is an expression of ideas; and (iii) its form that is a treatise, a lecture, and others, containing words and sentences either in oral or written form.⁷ Journal is also viewed as a discourse because it is a way in which an object or an idea is discussed openly to the public so it brings widely-spread certain understanding.⁸

The focus of this discussion is the theme of discourse or journal referred to in this writing. Based on the meaning, the *theme* is 'something that has been outlined or placed'. This word comes from the Greek word *tithenai* that means

'to place' or 'to put'. In the writing world, specifically, the *theme* can be seen in two aspects those are the aspect of the finished essay and the aspect of the essay composing process. From the first aspect, the *theme* can be translated as 'the main message delivered by a writer through his writing. While from the second aspect, the *theme* can be translated as 'a formulation of a topic that will be made into the cornerstone of conversation and the goals to be achieved.'⁹

The way to observe themes in ASAGI journals refers to an understanding that a theme is not the result of a set of specific elements, but it is the form of unity that can be seen inside the text or by seeing various collected and coherent codes.¹⁰ Such a procedure is in line with several theoretical discourses, which always see that a discourse consists of various structures or levels that partly support each other.

Teun A. van Dijk, for instance, sees that a discourse consists of three levels those are macro-structure, superstructure, and micro-structure. *First*, macro-structure is the global meaning of a text that can be understood by seeing the topic of a text. Theme belongs to macro-structure, not only about the content, but also certain sides of an event. *Second*, the superstructure is the framework of a text. The expression is conducted by seeing how the structure and the elements of discourse are composed in a text as a whole. *Third*, micro-structure is a discourse meaning that can be observed by analyzing words, sentences, propositions, phrases, paraphrases used, and others.¹¹

Specifically, regarding the macro-structure, Teun van Dijk writes in his book *Macrostructures: An Interdisciplinary Study of Global Structures* that textual meaning cannot be explained adequately only on the local sentence level and the relationship between sentences. The textual

⁷ Mulyana, *Kajian Wacana: Teori, Metode, Dan Aplikasi Prinsip-Prinsip Analisis Wacana* (Yogyakarta: Tiara Wacana, 2005), 4.

⁸ Alex Sobur, *Analisis Teks Media: Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik, Dan Analisis Framing* (Bandung: Remaja Rosdakarya, 2012), 11.

⁹ Kris Keraf, *Komposisi* (Yogyakarta: LKiS, 1999), 107–108.

¹⁰ Kris Budiman, *Kosa Semiotika* (Yogyakarta: LKiS, 1999), 116.

¹¹ Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media* (Yogyakarta: LKiS, 2008), 6–7.





meaning of discourse is mostly determined by the global level. According to him, the meaning of a text will be coherent if and only if the basic text is related precisely to the conditional relationship between facts and interpolation proposition of the world of knowledge. Nevertheless, looking at the global problem only is not enough. A discourse observer must also take some texts showing a local coherent relationship.¹²

The steps taken in interpreting the discourse topic is started from a very simple text, then it is continued by a longer and more complex analysis, and it is conducted on different kinds of discourse.¹³ When doing the analysis, it will possibly “speak” globally, but there are certain facts that are less relevant compared with other facts. Therefore, a problem or an episode can be explained by a certain point of view or can be limited by certain relevant conditions.¹⁴ The sentences analyzed sometimes do not show the happening events and do not express fixed text. However, a researcher can intuitively do it by building a proposition on the abstract level.¹⁵

By reading on the journal and various steps of confirmation, it will get *differentiation* that is a way to differentiate or to make a distinction. *Differentiation* in this writing refers to a discussion in textual science, which especially develops in the post-structuralism era. *Differentiation* is a system of distinction that looks at the final consequence of a meaning. In *differentiation*, the meaning of something is conducted in a different network or something different through spacing, either temporal (time spacing) or spatial (spacing of places). The result of meaning will not appear without a form of writing. *Differentiation* will also reveal the effect and desire that appeared in the writing.¹⁶

Referring to the steps in finding the macro-structure and revealing the microdata of

discourse in the journal as mentioned above, this writing is also trying to explore more detailed information, either in attitude, opinion, or perception of the journal managers or the deputies from the Sociology of Religion study programs. The information exploration is conducted in ASAGI meeting on 27th July 2019 at the Faculty of Ushuluddin and Islamic Thought, UIN Sunan Kalijaga, followed by thirteen deputies. Besides, this meeting also conducts the historical searching for private notes, books, videos, photos, and some other kinds of them, which belong to the study programs or ASAGI. Besides revealing the reviews that differentiate among the ASAGI members in their implementation areas in the form of scientific journals, this writing is also trying to see the conformity of differentiation of the review contained in the journal with the narrative expectation given by the institution.

ASAGI Development and Journal Reviews Development through Journals

The ASAGI institutionalization has been through a long enough process. In the beginning, this institution was established as the National Consortium Board of Sociology of Religion Science fronted by UIN Sunan Kalijaga, UIN Alauddin Makassar, and IAIN Ambon in Yogyakarta on 1st December 2012. Based on the deed signed and the minutes of the meeting, many visionary cooperations have been planned. The consortium membership has got additional members from the Sociology of Religion Study Program of IAIN Palopo in 2015 and IAIN Mataram in 2016.

It seems that those who have an interest in the review of Sociology of Religion keep increasing every year so that many PTKIN open the Sociology of Religion Study. There is information exchange in the environment of the

¹² Teun van Dijk, *Macrostructures: An Interdisciplinary Study of Global Structures* (New Jersey: Lawrence Erlbaum Associates, Inc., 1980), 40.

¹³ *Ibid.*, 41.

¹⁴ *Ibid.*, 44.

¹⁵ *Ibid.*, 46.

¹⁶ Irena R. Makaryk, *Encyclopedia of Contemporary Literary Theory* (London and Canada: University of Toronto Press Incorporated, 1993), 534–535.





Sociology of Religion Study Program that is related to the curriculum and the technical establishment of the Sociology of Religion Study Program, mainly the visit to UIN Sunan Kalijaga as the oldest Sociology of Religion Study Program. And then in 2016, the Sociology of Religion Study Program in UIN Alauddin Makassar fronted a meeting discussing the curriculum of Sociology of Religion based on KKNI-SNPT, attended by the Heads of Sociology of Religion Study Program from UIN Alauddin Makassar, UIN Sunan Kalijaga Yogyakarta, UIN Ar-Raniry Aceh, IAIN Manado, and IAIN Palopo. At that time it was agreed that the National Consortium Board of Sociology of Religion Science changed into ASAGI.

The government also has ever facilitated the ASAGI meeting several times, such as (i) a meeting in Bangka Belitung (2016) in a program entitled "Competency-Based Curriculum Public Test Referring to KKNI"; (ii) a meeting in Surabaya (2017) in a program entitled "Development and Structuring of Scientific Association at KKNI"; (iii) a meeting in Bandung (2017) in "Dean and Scientific Meeting of Faculty of Ushuluddin of PTKIN throughout Indonesia"; (iv) a meeting in Yogyakarta (2017) in "Scientific Association Workshop of PTKI"; and (v) a meeting in Bogor (2017) in "Discussion of Islamic Religion SNPT". Day by day this forum is related to and strengthening each other in social media networking.

In a meeting in Bandung, 6th – 8th August 2017, Islamic Sociology was chosen as the compulsory course for all members of ASAGI and they agreed to have ASAGI management structure. Before a program was held in Bandung, the Sociology of Religion Study Program in UIN Ar-Raniry Aceh joined the ASAGI (2017), followed by the Sociology Program of IAIN Tulungagung (2017), UIN North Sumatera (2018), UIN Raden Intan Lampung (2018), IAIN Kediri (2018), IAIN Bukittinggi (2018), and STAIN Bengkalis (2018). Afterward, almost all members of ASAGI were present and made an agreement on scientific cooperation in Yogyakarta on 18th

July 2018 in a Conference on Sociology of Religion (KSA) I.

In 2019 ASAGI has been legally registered as an institution with a Notariat Deed of Rizqie Yazdadya, S.H., M.Kn. No 03 dated 7th May 2019. Certainly, ASAGI has also got legitimacy from the Ministry of Law and the Human Rights Republic of Indonesia No. AHU-0005394.AH.01.07 in 2019. In the deed, it is written that the ASAGI counselors are M. Amin Abdullah and John A. Titaley. Meanwhile, the ASAGI management is led by Masroer, a lecturer in UIN Sunan Kalijaga who is a doctorate in Sociology of Religion. Masroer became the head in 2012-2019, and then in the Conference on Sociology of Religion (KSA) II in Yogyakarta (27th July 2019), the position of ASAGI Head was replaced by Moh Soehadha, a lecturer in UIN Sunan Kalijaga.

Although there are 15 members of ASAGI, not all study programs have journals. Some of them still merge with the journals in their faculty. Therefore, this writing is focusing on seven journals that have been independent either printed or in Open Journal System (OJS). *First*, *Jurnal Sosiologi Agama (JSA): Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial* or *Journal on Sociology of Religion: Scientific Journal on Sociology of Religion and Social Change* published by the Sociology of Religion Study Program, UIN Sunan Kalijaga, Yogyakarta. This journal has been published since 2007 in the printed form with p-ISSN 1978-4457 and in 2016 it has used OJS via page <http://ejournal.uin-suka.ac.id/ushuluddin/SosiologiAgama> with e-ISSN 2548-477X. In 2018 this journal has been accredited by the Ministry of Research, Technology, and High Education (Ristekdikti) Republic of Indonesia with No.: 21/E/KPT/2018. In 2020 this journal was accredited the 2nd rank by the Ministry of Research, Technology/National Research and Innovation Agency number: **200/M/KPT/2020**. Until this writing is being composed, the articles that can be accessed via page OJS are since 2007.

Second, *Sangkep: Jurnal Kajian Sosial Keagamaan* or *Sangkep: Journal on Socioreligious Review* published by the Sociology of Religion





Study Program, UIN Mataram. Similar to the *Journal on Sociology of Religion* above, *Sangkep* was also published in printed form and OJS. In printed form with p-ISSN 2654-6612, while in OJS form via page <https://journal.uinmataram.ac.id/index.php/sangkep> this journal was published with e-ISSN 2656-0798. Besides, *Sangkep* journal has also been accredited by the Ministry of Research, Technology, and High Education (Ristekdikti) Republic of Indonesia with No.: 30/E/KPT/2019. Until this writing is being composed, the articles that can be accessed via page OJS are since 2018.

Third, Asketik: Jurnal Agama dan Perubahan Sosial or *Ascetic: Journal on Religion and Social Change* published by the Sociology of Religion Study Program, IAIN Kediri. This journal was published in printed form with p-ISSN 2579-7050, while in the OKJS form it was published with e-ISSN 2615-4668 via page <https://jurnal.iainkediri.ac.id/index.php/asketik>. Besides, the *Ascetic* journal has also been accredited by the Ministry of Research, Technology, and High Education (Ristekdikti) Republic of Indonesia with No.: 148/M/KPT/2020. Until this writing is being composed, the articles that can be accessed via the page are since 2017.

Fourth, Sosioreligius or *Socioreligious* published by the Sociology of Religion Study Program, UIN Alauddin, Makassar. This journal is also published in printed or OJS. In printed form, it has No. p-ISSN 2476-8847 and in OJS with e-ISSN 2476-8847 via page <http://journal.uin-alauddin.ac.id/index.php/Sosioreligius>. Until this writing is being composed, the articles can be accessed via the page since 2015.

Fifth, Jurnal Ilmiah Sosiologi Agama (JISA) or *Scientific Journal on Sociology of Religion* published by the Sociology of Religion Study Program, UIN Sumatera Utara has been published since 2017 and used OJS page at <http://jurnal.uinsu.ac.id/index.php/JISA> with e-ISSN 2620-8059. Until this writing is being

[composed, the articles that can be accessed](#) via the page are since 2018.

Sixth, Dialektika: Jurnal Pemikiran Islam dan Ilmu Sosial or *Dialectics: Journal on Islamic Thought and Social Science* published by the Sociology of Religion Study Program, IAIN Ambon. From the digital searching, this journal was published for the first time in printed form in 2014. This journal is also can be accessed via OJS with e-ISSN and the publishing license from LIPI with SK No. 0005 2688791X/J.3.1/SK.ISSN/2019 via the page <https://jurnal.iainambon.ac.id/index.php/DT>. Until this writing is being composed, the articles that can be accessed via the page are since 2014.

Seventh, Jurnal Sosiologi Agama Indonesia (JSAI) or *Journal on Sociology of Religion in Indonesia* published by the Sociology of Religion Study Program, UIN Ar-Raniry Aceh. This journal is only available via OJS with e-ISSN 2722-6700 at page <https://journal.ar-raniry.ac.id/index.php/jsai/index>. Until this writing is being composed, the articles that can be accessed via the page are in 2020, but the concept has been delivered in the ASAGI meeting in Yogyakarta on 27th July 2019.

To focus the observation on the newest review development, this writing has been limited to the journals published in the last years, 2018 until 2019, and in 2020 for JSAI from the Sociology of Religion Study Program, UIN Ar-Raniry Aceh that has just been published. Besides reading the journals, either printed or OJS, this writing is also exploring any information about the differentiation of journal review of ASAGI members by holding the meetings and interviews. This is conducted to make the data contained in the journal confirmed.

If all this time many journal studies and scientific discussions on the specialty in Sociology of Religion science throughout Indonesia discuss more history of development, epistemology, and contribution of praxis, this research discusses with a different point of view. This research reveals the distinction and differentiation on the sociology of religion study from the discourse material as the legitimate





product managed by the scientists of each institution. Deep observation of macrostructure, superstructure, and microstructure in these journals reveals the differentiation of studies that can be mapped.

Differentiation of Journal Review of ASAGI Members

After analyzing the discourse in the form of macro-structure and micro discussion, completed by the information exploration and many documents, an answer for the problem delivered at the beginning of this writing is found out that is a differentiation of review theme through the macro-structure of the journals published by the ASAGI members and the conformity of the differentiation of journal with the narrative expectation given by each institution. The result of these findings and analysis can also be used to measure the attempts of ASAGI members in increasing their scientific paradigm and in determining their characteristics one another.

A. *Jurnal Sosiologi Agama (JSA) or Journal on Sociology of Religion UIN Sunan Kalijaga: Conflict and Resolution of Conflict in Multicultural Community in Indonesia*

The Journal on Sociology of Religion (JSA) has a strong differentiation with a character of review on Islam, Indonesia, and multiculturalism. The issues mostly discussed are conflict and harmony in the multicultural community in Indonesia. This can be read in the macro-structure of the writings in the journal. In the first edition of 2018, there are 8 writings that all discuss the issues of conflict, difference, and harmony in the Islamic community in Indonesia. While in the second edition of 2018, of 9 writings there are 4 that discuss the conflict, and the rest discuss virtual community. Then, in the first edition of 2019, of 7 writings there are 5 that discuss conflict and harmony in the Islamic

community in Indonesia, 1 writing is on international discourse, and 1 writing is on virtual community. In the second edition of 2019, there are 8 writings that all discuss conflict and harmony.

Based on the reading on writings in the journal, it seems that the macro-structure and dominant theme was chosen to develop the review in that journal is multicultural community dynamics in Indonesia. This is in line with the local study program carrying the core of review on Islam, Indonesia, and multiculturalism. Besides journal publication and curriculum, the Laboratory on the Sociology of Religion (LABSA) also has a supporting role in doing the scientific differentiation on this study program. There are many programs held by this laboratory, such as a workshop, discussion, research, dedication, and empowerment that involve many institutions like Pesantren Waria, Rifka Annissa, Interfaith Community, and others.¹⁷

However, the attempt of the journal to be consistent in running its ideal as 'Scientific Journal of Religion and Social Change' also keeps being realized in some articles raising contemporary issues about virtual community, such as (i) "Fusion of Real and Virtual World: Hoax Becomes Global Community's Consumption" by Dwi Agustina in 2018; (ii) "Media Consumption in Populist Movement 212" by M. Mujibuddin S.M. in 2018; (iii) "Motives of Upload Story in WhatsApp Social Media: Virtual Ethnographic Study on *Upload Story of IAIN Jember Students*" by Abd Mukit and Mifathus Sa'diyah in 2019; and (iv) "When Religion and Digital Community Become New Weapon of Political Propaganda" by Safutra Rantona and Asmaul Husna in 2018.

Besides those articles, there is one writing in the edition of 2018 that is interesting to see further that is writing entitled "Islamic Radicalism in Social Media: Channel Youtube Context" by Puji-Hariato. This writing views

¹⁷ Information exploration from the explanation by Rr. Siti Kurnia Widiastuti as the Head of Laboratoium of Sociology of Religion (LABSA) held in Yogyakarta, 27th July 2019.





globalization as a historical process and an economic trend that has given influence on the community's social structure, including religion. This is explained as follows.

"The fast progress of technology finally must meet the religion that all this time is always viewed sacred. Religion that is assumed as 'hereafter' finally has to be able to make a negotiation with the progress of technology. The result of greeting each other between both then brings forth or creates Islamic online media. Islam is presented via media technology by making news and information portals that can be accessed via internet networks. However, the presence of Islamic websites even does not completely widespread Islam peacefully and politely, but mostly in the form of radicalism. Radical spirits including puritan teaching, ethnic, religion, and racial intolerance, and the applicable state system are the discourses brought and shared to the readers by those media."¹⁸

Although it is related to digital discourse or virtual community, writing created by a scientist from Sanata Dharma University also gives an analysis of radicalism. This writing also reveals the cause of radicalism's appearance and how radicalism is produced, enthused, spread, and practiced in daily life. This writing also explains how the condition of the religious community in Indonesia responds to the issue of radicalism.

The confirmation of the *Journal on Sociology of Religion* as a journal that reviews the social change in the digital community is supported by the appearance of a virtual community theme in the curriculum of Sociology of Religion Study Program, UIN Sunan Kalijaga. Such a theme is also used in some programs, such as in Public Lecture, 27th February 2018 themed "Religion and Problematics of Millennial Community" and

in Conference on Sociology of Religion (KSA) I on 16th -18th July 2018, entitled "Religiosity in Post-Truth Era". Thus, the vision of this study program that is 'excellent and reputable in the Sociology of Religion study resting on the Indonesian and Islamic social reality with multicultural and equitable insight'¹⁹ is in line with the macro-structure of the journal. The term of social reality that becomes the scientific foundation makes the object of review of *Journal on Sociology of Religion* smooth and adaptive to the recent development.

Based on several explanations above, it can be seen that on one side the *Journal on Sociology of Religion* is trying to develop the reviews around the conflict and harmony in multicultural community life in Indonesia. This is discussed in the Indonesian, Islamic, and multiculturalism frames. However, on the other side, the *Journal on Sociology of Religion* also becomes a media that reveals the recent social change of the global community with any problematics occurring, some of which are through the explanation about virtual community.

B. *Sangkep Journal*, UIN Mataram: Social Integration among Religious Communities

If the *Journal on Sociology of Religion* emphasizes the conflict problems and resolution in a multicultural community in Indonesia, this journal, *Sangkep: Journal on Socioreligious Review* has not many different characteristics of review. However, there is a distinction in how to deliver the ideas. The writings in this journal emphasize more on the social integration problems. This is inseparable from the existence of *Sangkep* journal that was born from the Sociology of Religion Study Program, Faculty of Ushuluddin and Religion Study, UIN Mataram. The resilience of the review of sociology of religion in Mataram was motivated by the riot in 2000. The Sociology of Religion Study Program was then established

¹⁸ Puji Hartanto, "Radikalisme Islam Dan Media Sosial: Konteks Channel Youtube," *Jurnal Sosiologi Agama* 12, no. 2 (2019): 322-323.

¹⁹ Document of the Sociology of Religion Study Program, Faculty of Ushuluddin and Islamic Thought, UIN Sunan Kalijaga, Yogyakarta, accessed via the committee of Indonesian Conference on the Sociology of Religion II, 27th July 2019.





to answer the community's needs for the creation of harmonious life. It is read in the writings' macro-structure in the journal.

In the first edition of 2018, 6 writings are consisting of 4 themes of social integration and 2 writings with theoretical study. The management gives a big title to this edition that is "Socioreligious Conflict, Local Wisdom, and Religious Education in Indonesia". In the second edition of 2018, there are also 6 writings, 5 of which are writings with social integration theme and 1 is writing of the theoretical study. This edition has a big title "Sociology of Religion, Leadership, Empowerment, and Pesantren Education in Indonesia". Then, in the first edition of 2019, there are 5 writings that all talk about the social integration theme. This edition has a big title "Islamic Philanthropy, Conflict Resolution, Civil Society, and Local Wisdom in Indonesia". In the second edition of 2019, there are 6 writings, in which the majority or 4 writings discuss social integration, and the rest 2 writings are about interpretation of a concept. This edition has a big title "Radicalism, Critics on Sociology Theory, and Politic Discourse in Indonesia".

Differentiation of review in social integration among others are contained in articles entitled (i) "Religion in Existence of Indonesian Community's Traditionalist Understanding: An Attempt to Dissect Religion Extreme Traditional Perspective and Anticipation of Conflict with Religion Motives by Hamdan Khaerul Fikri in edition 2018; (ii) "Sasak People Exchange System in Sorong Serah Ajikrame Procession" by Ahmad Fauzan in 2018; (iii) "Urgency of Civil Society in Analyzing Social Problematics: A Review to Conflict Variance in Lombok" by Ihsan Hamid in the edition of 2019; and (iv) "Culture as Adhesive Relationship among Religious Community in Tenger Tribe" by M. Thoriquil Huda and Irma Khasanah in the edition of 2019.

Besides the above articles, there is an article in the edition of 2018 created by Pastor Retnowati from Satya Wacana Christian University entitled "Social Integration: Reflections of Religious Life in Indonesia". This article reviews the relationship of the religious community in Situbondo after the riot. The theory used is conflict and integration theory to understand the conflict occurring in the community with different religions to rebuild a harmony with local or micro-structure as follows.

"...the most important party in solving the conflict is the local community involved in the conflict and not the outside parties who are not involved in the conflict like the military and the government. The local values and social culture of the local community mean a lot for realizing peace. Local wisdom and social culture of the local community are the integrative strength that may become an entry to realize the integration in a community that suffers damage due to a dispute."

Many themes related to conflict and social integration can be understood by an explanation that geographically UIN Mataram is located in the middle of NTT (East Area) which people are mostly Christians, NTB which people are mostly the Moslems, and Bali (West Area) which people are mostly the Hinduism. The scientific horizon established in such a situation is the Islamic socio-cultural study, especially the social integration problem. This theme is also emphasized in research, seminar, and guidance which purpose is bearing the socioreligious analysis based on integrative, excellent, and competitive research.²⁰ Nevertheless, *Sangkep* journal also has discussion space for other themes.

Based on the discussion above, there is an overview that *Sangkep* journal has the differentiation of review that is social integration

²⁰ The information exploration from Murdianto explanation as the Head of Sociology of Religion Study Program UIN Mataram held in Yogyakarta, 27th July 2019.





although there are also other themes developed. The differentiation performed in this journal is in line with the purpose of the establishment of the local Sociology of Religion Study Program existing among many socioreligious problems.

C. **Jurnal *Asketik* or *Ascetic Journal*, IAIN Kediri: Religion and Local Community Culture**

Ascetic: Journal on Religion and Change is a scientific journal published by the Sociology of Religion Study Program, IAIN Kediri. *Ascetic Journal* has shown its concentration and has built its scientific characteristics by discussing the local community's religion and culture. In the first edition of 2018, 7 writings are consisting of 3 writings on the local community's religion and culture, 2 writings on theoretical study, 2 writings on America and the Middle East. While in the second edition of 2018 9 writings are consisting of 5 writings on the local community's religion and culture, 2 writings on the development of thought, and 2 writings on politics and institution.

Among the articles themed on the local community's religion and culture are: (i) "Javanese Abangan World View and Practices in Imogiri Cemetery Yogyakarta" written by Saiful Mujab in the edition of 2018; (ii) "Only Child Ruwatan Murwakala Tradition in a Review of Javanese Community Sociocultural" written by Eko Setiawan in the edition of 2018; (iii) "The Trilogy of Brotherhood on The Subject of ASWAJA as Prevention of Radicalism at NU Schools" written by Imroatul Hasanah in the edition of 2018; and (iv) "Policy on Land and Building Tax Collection in Mrandung Village, Klampis District, Bangkalan Regency" written by Hakip in 2018.

Besides the articles above, there are also other articles written by Khaerul Umam in the edition of 2018 entitled "Conflict Subsides; Respecting Identity: Case Study in Cults Existing in Indramayu". This article reviews the rights of

freedom on cults existing in Indramayu, especially the Dayal ritual in Indramayu. By using the scientific paradigm of sociology of religion, this article is theoretically trying to learn the realm of behavior and the interaction of religious community on one side, and the local wisdom on the other side, by an explanation as follows.

"Understanding the identity is similar to figuring out something that keeps changing. It cannot be understood rigidly, because in one condition identity will experience its dialectics. Identity is like clothes that if it suits it will be maintained by its owner as of the clothes useful to protect himself from any kinds of climate change."

Umam's writing reveals a tension between the cults as the subordinate or minority group and the Indonesian Ulema Council (MUI) that position themselves as the dominant and superior group, so it is easy for MUI to lead the public opinion that truth is not far from a majority vote. Then this makes the appearance of deceptions and refuses towards groups considered as the minority. On the other side, the minority groups never hurt the public society, even they participate in building the stability of the plural society.

Umam's writing above is in line with the characteristics of the science field established by the Sociology of Religion IAIN Kediri those are religion and culture, including socioreligious movement. The characteristics are deliberately attempted so that they will be reflected in the journal managed by the Sociology of Religion Study Program in IAIN Kediri.²¹ The result of reading on the *Ascetic* journals and the documentation of Sociology of Religion Program IAIN Kediri shows that the confirmation of their differentiation is proved.

²¹ Information exploration by the explanation of Taufik Alamin as the Head of Sociology of Religion Study Program IAIN Kediri held in Yogyakarta, 27th July 2019.





D. *Sosioreligius* or *Socioreligious* Journal, UIN Alauddin, Makassar: Local Religion Practice and Inclusivity

Not many journals focus the discussion on local tradition. Besides the *Asketik* or *Ascetic* journal above, there are also *Sosioreligius* or *Socioreligious* journal that has a strategic role in analyzing the religious practice issues of the local community and inclusivity. In the first edition of 2018, the local religion practice theme is not so strong yet. Of 8 writings, 4 writings are talking about locality aspect, the rest mostly develop the theoretical thought. In the second edition of 2018, the local religion practice theme is getting stronger. Of 7 writings, there are 5 writings containing locality aspect, the rest 2 writings are the development of thought. Then in the first edition of 2019, of 7 writings, 6 discuss the locality problem, and the rest discusses the media. In the second edition of 2019, there are 8 writings, 5 talk about the locality problem, 2 writings discuss the theoretical study, and 1 writing is about the international society.

Some writings are very strong in explaining that subject, among others are (i) "*Tau Taa Wana*, from Nature to Nature: Philosophy and Wise Practice to Manage Human Relationship with Nature" by Moh Nutfa in edition 2019; (ii) "Meaning of *Company* in Perspective of Watu Baru Tribe Community in Watu Baru Village, Macang Pacar District, West Manggarai Regency" by Wilfridus Parli, Syarifudin Darajad, and Amir Syarifudin Kiwang in edition 2019); (iii) "Anatomy of Islamic and Christian Community Harmony in Sesean District, Toraja Regency" by Sabaruddin and Ratnah Rahman in edition 2019; and (iv) "*Bissu* is not Hermaphrodite" by Yusran in edition 2018.

The *bissu* problem, besides explained in the article above, is also explained in another article entitled "Negotiation of Toriolong Belief with Islam Religion on *Bissu* and Bugis Community,

Makassar" by Nurfadillah in edition 2019. The character of local religion practice and inclusivity is very thick in this article, among others are mentioned in the following quote.

"Many Bugis communities that embrace Islam slowly are starting to set aside the ceremony or ritual of *Bissu* belief itself. The ceremony is only held limited to the cultural preservation or traditional custom ceremony. The entry of Islam to Bugis Makasar was through the royal door with a top-down pattern, so *Bissu* also receives the Islamic teaching, they are even reluctant to be called as not Moslems. Although their gender status is ambivalent for the society, they keep performing their duty as Moslems by performing the prayer and the fasting. Although they are like a female with a graceful speech in dailies, they keep wearing clothes as other males when performing the prayer. They also do the fasting, even their oldest leader or Puang Matowa *Bissu* has performed hajj."

The local religion practice and inclusivity problem are in line with the direction of the study confirmed by the Sociology of Religion Study Program UIN Alauddin Makassar. The scientific characteristics they have built are Maritime Sociology, Local Religion Practice, and Socioreligious Change.²² Some maritime themes are found out in *Socioreligious* Journal, as well as the analysis on many social changes either at the national or global level. However, it does not seem like the macro-structure of the major theme. The local discussion is quite a lot in line with the vision of this study program, which attempts to be the central study and research of sociology of religion to realize the Islamic civilized society.²³ Some items become the factors that shape the macro-structure of *the Socioreligious* Journal.

²² Infomartion exploration from the explanation of Muh Ridha as the deputy of Sociology of Religion Study Program, UIN Alauddin, Makassar, held in Yogyakarta, 27th July 2019.

²³ Document of Sociology of Religion Study Program, UIN Alauddin Makassar, accessed via the committe of Conference on Sociology of Religion in Indonesia II, 27th July 2019.





E. Jurnal Ilmiah Sosiologi Agama (JISA) or Scientific Journal on Sociology of Religion UIN North Sumatera: Identity and Social Interaction

The very strong differentiation of review in *Journal of Sociology of Religion* (JISA) is on the identity problem and social interaction, although this journal writes the scope as 'textual study and field research based on the sociological perspective of religion, such as reviews on religion and society, on socioreligious conflict, on religion and media, and the result of research related to the social science theme.' In the first edition of 2018, the identity and social interaction problems are not strong. Of 6 writings, there are 3 talking about identity and social interaction, the rest 3 are about the discussion of thought. While in the second edition of 2018, of 5 writings, only 2 discuss identity and social interaction, the rest discuss thought. Then in the first edition of 2019, there are 5 writings that all discuss identity and social interaction. It is similar to the second edition of 2019 in which all 5 writings discuss identity and social interaction.

Each edition always has interesting writings, some of which are as follows: (i) "Latent Conflict between *Sikh* and *Tamil* believers in Medan City" by Solihah Titin Sumanti in the edition of 2018; (ii) "Kawi Mountain: Visiting Religious Tourism and *Pesugihan* Ritual" by Fridiyanto in the edition of 2018; (iii) "Radicalism in Islamic Perspective of Dayah in Aceh" by Rizki Yunanda in the edition of 2019; and (iv) "Indonesian Buddhayana Council Building Peace among Religious Community" by Jonry Sitorus in the edition of 2019.

Besides the writings mentioned above, there is an article that can represent the discussion in the journal entitled "Communication Pattern among Moslem Batak and Christian Batak in Increasing Religious Harmony in Asahan Regency" by Ismail Nasution in the edition of

2019. In this article, the identity and social interaction problems are explained as follows.

"Communication pattern between Moslem Batak and Christian Batak in Asahan Regency to increase the religious harmony is by interpersonal, dialogic, public, and organizational communication patterns in which may bring communication behavior such as being harmonious to each other, appreciating each other, cooperating in the social aspect, and building intimacy with each other between Moslem Batak and Christian Batak."

The strength of identity and social interaction content is inseparable from the initial time of the opening of the study program at the Faculty of Social Science UIN North Sumatera that initially was called Sociological Anthropology. All courses in that study program combine the curriculum of sociology and anthropology in general. Nevertheless, today they are trying to make evolution in three scientific realms as follows: (i) relation between religion and state; (ii) social pathology; and (iii) issues of radicalism and terrorism.²⁴

Viewed from the writings that appear in the journals, the attempt seems not to be able to leave its original feature yet. The problems of identity and social interaction read from the journal themes even can be seen from the mission of Sociology of Religion Study Program, UIN North Sumatera, which is encouraging the growth and development in Sociology of Religion field to make Religion as the social identity former in the scope of diversity in Indonesia.²⁵ Thus, the frame of the initial establishment of the journal institutionally influences the macro-structure of writings in the *Journal of Sociology of Religion Science*.

²⁴ Information exploration from the explanation of Irwansyah as the Head of Sociology of Religion Study Program UIN North Sumatera held in Yogyakarta, 27th July 2019.

²⁵ Document of Sociology of Religion Study Program, UIN North Sumatera, accessed via the committee of Indonesian Conference on Sociology of Religion II, 27th July 2019.





F. *Dialektika* or *Dialectics* Journal, IAIN Ambon: Local Potential Development

As a media of science development in the Ambon region, *Dialektika* or *Dialectics* journal: *Journal on Islamic Thought and Social Science* has a significant role in developing the surrounding community. Realizing that, *Dialectics* journal contains a lot of religious community reviews in Ambon as well as the local potential development they own. In the first edition of 2018, there are 7 writings, 6 of them are writings on the potential development of the Ambon region and 1 writing is a theoretical study. Meanwhile, in the second edition of 2018, there are 7 writings, 3 of which talk about the development of the Ambon region, the rest have mixed themes. Then in the first edition of 2019, there are 8 writings, 6 of which are the development of the Ambon region, and 2 of which are the theoretical study. In the second edition of 2019, there are 8 writings, 4 of which are the development of the Ambon region and the rest have mixed themes.

The development of the Ambon region can be seen in some writings as follows: (i) "Phenomena of Multicultural Communication in Ambon City" written by Andi Fitriyani in the edition of 2018; (ii) "Social Relation in Public Service Culture and Its Impact on the Local Revenue of Regional Office in Ambon City" written by Subair and Emi Reviali in the edition of 2018; (iii) "Social Interaction among Religious Community in Nania Village, Ambon City, Maluku Province" written by Alce Albartin Sapulette in the edition of 2019; and (iv) "Ambon under the New Order: Capitalism Transformation in Suburban Society" written by Hatib Kadir in the edition of 2019.

Besides the works above, some writings require a concern in revealing the macro-structure of journal discourse related to the local potential development. Among the works is "Prospect of Ambon City as the Multicultural

City Icon: Opportunity and Challenge" written by Hakis in edition 2019. This work very strongly explains the local potential development and the future time of Ambon. It can be seen in the following paragraph.

"Ambon may shortly becomes the icon multicultural city in Indonesia. The most difficult thing to reach is religion-based local segregation. Something that needs to be reviewed later is how the security level is if they return to their original place as they did before the conflict in 1999, living together without knowing religion as in other cities in Indonesia. However, the government of Maluku Province and Ambon City always try to restore the image of Ambon City as a multicultural city miniature in Indonesia with various kinds of attempts and always socialize with the society in many important events in many activities in Maluku."

This characteristic is very strongly planned by the Sociology of Religion Study Program, IAIN Ambon. This study program has enough human resources in the sociology of religion field because almost half of the lecturers who are the doctorates determine the characteristics that focus on *Sociology on Basudara People*, which is "pelah gandong structure" or inbreeding agreement between regions. Although the role model of the sociology of religion development in IAIN Ambon reflects on the Sociology of Religion Study Program UIN Sunan Kalijaga, the Sociology of Religion Study Program IAIN Ambon keeps changes the curriculum to support the process of scientific differentiation. Moreover, its academicians have reorganized their curriculum three times.²⁶

Besides stated by the Head of Study Program above, this differentiation is also in line strictly with the vision of the Sociology of Religion Study Program IAIN Ambon, which is being professional in integrating Islamic and

²⁶ Information exploration from the explanation of A. Manaf Tubaka as the Head of Sociology of Religion Study Program IAIN Ambon held in Yogyakarta, 27th July 2019.





Sociology Science in a multicultural frame. Practically this is planned in one of its missions that is developing studies and researches on socioreligious science, especially religious phenomena, social conflict, and coastal and island community development, and developing an ability to solve the socioreligious problems.²⁷

The conformity between the macro-structure of *Dialectics* journal and the document and explanation above has concluded that this journal has become a good media in developing territorial issues to be prospective in the future.

G. *Jurnal Sosiologi Agama Indonesia (JSAI) or Journal of Indonesian Sociology of Religion, UIN Ar-Raniry, Aceh: Spirituality and Solidarity of Indonesian Society*

As its name, this journal discusses many Indonesian phenomena, not limited to the local community. In *Journal of Indonesian Sociology of Religion (JSAI)* page, it is written that this journal focuses on a conceptual study of the sociology of religion, religion community, multicultural community, social change in the religious community, and social relationship among religious community based on field research or literature study with socioreligious or sociology perspective. It seems a lot, but it is known in the reading on macro and microstructure on the writings in the journal that the strongest theme in the journal is spirituality and solidarity of the Indonesian society. In the first edition of 2020, there are 6 writings, 3 of which discuss community spirituality and the rest are mixed themes. While in the second edition of 2020 there are 6 writings, 5 of which have a community spirituality theme and 1 is theoretical study.

From all writings above, there are some writings that very strongly raise spirituality and solidarity issues of the Indonesian society, as follows: (i) "Islam and Culture of Gayo Community, Aceh Province: Historical and Social Review" by Arfiansyah in 2020; (ii)

"Practice of *Mopo'a Huta* Ritual (Feeding the Soil) in Gorontalo Community" in Molamahu Village" by Momy A. Hunowu and Hatim Badu Pakuna in 2020; (iii) "Majlis of Reviewing Tauhid Tasawuf and Actualization of Tauhid" by Arsa Hayoga Hanafi in 2020; and (iv) "Adam's Religion and Samin Community's Worship" by Moh Rosyid in 2020.

Besides some writings above, there is a writing about spirituality that can be reviewed further entitled "Rateb Siribee: Spirituality and Religious Solidarity of Aceh Rural Community" by Yuza Nisma in 2020 which fragment of text is as follows.

"The purpose of Rateb Siribee establishment is inseparable from the condition of the community, which, according to Abuya Amran, is less concerned with religion. So he delivers his idea to establish Dzikr Majlis to the seniors of MPTT, which is agreed by them. Abuya Amran hopes that the existence of dhikr majlis will make the community always remember Allah in their heart and improve their morale. Rateb Siribee has not written the organizational structure, but he still has coordination in each part."

The writing above also reveals that the spiritual form of collective dhikr has been changing to be better, such as more appreciating their own life and others, more diligent in praying, increasing the social solidarity, and strengthening hospitality.

The characteristics of the review built by this journal are the Khaldunian paradigm by making the sociological instruments like a knife of analyzing the socioreligious problem. The scientific character is certainly not far from the knowledge draft of UIN Ar-Raniry that generally has three scientific characteristics those are Formalization of Islamic Sharia, Islam and Disaster, and the Islam and Socioreligious

²⁷ Document of Sociology of Religion Study Program IAIN Ambon, accessed via the committee of Conference on Indonesian Sociology of Religion II, 27th July 2019.





Conflict. While about the tendency of research and publication of lecturers using the journal all this time focus on the issues of a religious movement and custom and culture in Aceh. While the students' general researches, besides on socioreligious movement, are also on the issues of Islam and media or also of gender and cultural studies.²⁸

Based on what has been explained on the journal page and the direct delivery, it is known that Indonesia is strategic and urgent future planning. However, the tendency today is still focusing on the socioreligious issue of the Aceh community. Islam becomes a foundation in the character development of science in this journal.

Conclusion

Several premises could be concluded based on the narrative above, which are; *First*, although ASAGI has common grounds that have been agreed, there is a differentiation from each journal published by the study programs of ASAGI; *Second*, not all idiosyncratic themes contained in ASAGI-associated journals are linear to their institution. Expectation narration in question is the vision and mission of the overarching study program, the description on the journal page, or the exposure when this research is being conducted. This probably occurs due to technical problems, such as the availability of writing or the management of journal that is out of the management escort.

However, the incompatibility between the discourse in journals and the expectation narration could be understood by looking back at Dijk's theory. Thus, the incompatibility occurs because the differentiation and the knowledge development of journal management are not well socialized to the intellectual community potential to be writers or aspiring writers. On the other side, some writers put less effort into learning the differentiation and the knowledge development of journal management. Each journal manager should have comprehension

that an academic journal is a representation of knowledge development of the institution so the writings contained should be in the frame of knowledge. Managers and writers should have equal and bargaining positions for the sake of objectivity of ideas widely spread to the public.

To conclude, ASAGI, as the shelter of all institutions, needs to facilitate the contest of differentiation and development within the 15 associated departments. In requiem for building a comprehensive differentiation, it takes strong-long termed cooperation and immense debate from the association members, either within the institutional study programs or within their publications. As a part of the social science field, study programs of Sociology of Religion in PTKIN are demanded to enrich their scientific paradigms to be more dynamic, practical, and solutive to socioreligious problems occurring in the society.

Acknowledgements

The author thankfully acknowledge to the Department of Research and Community Services (LPPM), UIN Sunan Kalijaga.

Competing Interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

Author's Contributions

Adib Sofia is the sole author of this research article.

Ethical Considerations

This article followed all ethical standards for research, without direct contact with human or animal subjects.

²⁸ Information exploration from the explanation of Sehat Ihsan Shadiqin as the Head of Sociology of Religion Study

Program UIN Ar-Raniry, Aceh held in Yogyakarta, 27th July 2019.





Funding Information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data Availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and assumptions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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