

God in Modern Alienation: Theological Reflections on Tawheed and the Trinity in a Secular Context

Elsjani Adelin Langi

Sekolah Tinggi Teologi Transformasi Indonesia, Manado, Indonesia

* Corresponding author: elsjaniadelin@gmail.com

Article History:

Received: July 30, 2025

Revised: October 25, 2025

Accepted: November 12, 2025

Published: November 20, 2025

Citation: Langi, E. A. (2025).

God in Modern Alienation: Theological Reflections on Tawheed and the Trinity in a Secular Context. *Jurnal Theologia*, 36(2), 177–194. <https://doi.org/10.21580/teo.2025.36.2.28179>

Copyright: © 2025 by the author/s. This open-access article is distributed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. (CC BY-NC-SA 4.0). <https://creativecommons.org/licenses/by-nc-sa/4.0/>.

Abstract: This study examines the phenomenon of God's alienation in modern secular societies through a comparative theological analysis of Tawheed in Islam and the Trinity in Christianity, using these concepts as its primary units of analysis. The research aims to examine how these two fundamental doctrines respond to the challenges of secularism, individualism, and materialism in shaping modern religious consciousness. Using a literature-based comparative theological approach combined with hermeneutic-analytical methods, this study integrates classical and contemporary sources, along with sociological data from global surveys, such as those conducted by the *Pew Research Center* and the *World Values Survey*. The findings reveal three key factors contributing to spiritual alienation: the crisis of transcendence, the individualization of belief, and the dominance of materialistic culture. Despite doctrinal differences, both *Tawheed* and the *Trinity* face similar struggles in maintaining theological relevance among younger and urban populations that are increasingly skeptical of religious authority. The study contributes to comparative theology by proposing a contextual model for reinterpreting the concept of divinity that balances transcendence with human experience. It also highlights the need to strengthen interfaith dialogue, digital engagement, and contextual theology to ensure that the concept of God remains a transformative moral and spiritual force in the twenty-first century.

Keywords: *Tawheed*, Trinity, Secularism, Comparative Theology, Spiritual Alienation

1. Introduction

In modern societies increasingly shaped by secularization, humans experience not only a shift in their understanding of God but also a profound crisis of religious meaning (Cizreli et al., 2022; Ekeke et al., 2024). Scientific progress, rationalism, and the dominance of materialistic values have led many individuals—particularly those in urban and younger populations—to feel estranged from traditional religious frameworks (LeDrew & S, 2024). Global surveys, such as the Pew Research Center (2020) and the World Values Survey (2022), show a steady increase in those identifying as "religiously unaffiliated" or "spiritual but not religious" (SBNR), especially in Western countries (Conrad et al., 2025; Stolz et al., 2025). This phenomenon has also been observed in Indonesia, where Litbang Kompas (2022) reported that younger Muslims are increasingly critical of doctrinal dogma and prefer individualized spirituality (Suprpto et al., 2025; Widayat et al., 2025). This spiritual alienation raises serious theological questions for Islam and Christianity, the two largest

monotheistic religions, about the relevance of their core doctrines—*Tawheed* and the Trinity—in addressing the existential needs of modern society.

The question of God's presence and transcendence in the modern world has long been a central concern in Islamic and Christian theological discourse. Prominent Muslim thinkers, such as Fazlur Rahman (1980) and Nasr Hamid Abu Zayd (1990), have sought to reinterpret *Tawheed* through contextual hermeneutics, without compromising the essence of God's transcendence (Hannani et al., 2022; Maghribi et al., 2023; Sulaiman & A, 2023). In Christian theology, Karl Rahner (1997) and John Hick (1989) have offered significant reflections on the Trinity, emphasizing relationality and pluralism in a world marked by religious diversity (Burley & M, 2020; Putra et al., 2024). While these studies provide valuable insights, they focus on each tradition in isolation. Only a few works explicitly compare how *Tawheed* and the Trinity respond to modern challenges such as secularism, individualism, and moral relativism. This gap limits the development of a richer theological dialogue that could illuminate shared concerns and unique strengths across the two traditions.

Despite the growing body of literature on modern theology, few studies conduct a systematic comparative analysis of how *Tawheed* and the Trinity are understood and reinterpreted in today's secular and pluralistic context. Most existing works are descriptive and confined to Islamic or Christian frameworks, with limited engagement in interreligious dialogue (Aydın & M, 2025; Orbih & I, 2024). Furthermore, contemporary studies often neglect empirical data on shifting religious attitudes among younger generations, which could inform how theological concepts remain relevant (Schurink et al., 2023). This lack of comparative and context-sensitive research reduces opportunities for developing theological frameworks to address the root causes of spiritual alienation. Thus, there is an urgent need for a study that highlights the doctrinal differences and similarities between Islam and Christianity, and explores how both traditions can foster a more profound sense of transcendence and moral orientation in modern societies.

This article aims to conduct a comparative theological reflection on two core concepts of divinity—*Tawheed* in Islam and the Trinity in Christianity—focusing on their relevance to the spiritual alienation experienced in modern secular societies. Using a literature-based and interdisciplinary approach, this study addresses the question: How can these theological concepts remain meaningful for individuals living in a secular and pluralistic context? The central hypothesis is that although *Tawheed* and the Trinity differ fundamentally in doctrinal structure, both can be reinterpreted contextually without losing their transcendent essence. The study further argues that engaging these traditions in constructive dialogue can enrich contemporary understandings of God, foster interfaith cooperation, and strengthen moral and spiritual foundations in a post-traditional world. Ultimately, this research aims to bridge the gap between theology and modernity by providing conceptual frameworks that address the existential realities of the twenty-first century.

2. Literature Review

2.1. Understanding of *Tawheed* in Islamic Tradition

In the Islamic tradition, *Tawheed* is not just a monotheistic doctrine, but rather the epistemological, ontological, and axiological foundation for all religious teachings (Mansor et al., 2020). This concept asserts that Allah is one in essence (*dhati*), nature (*sifati*), and actions (*af'ali*), as

explained in depth by classical scholars such as Al-Ash'ari, Al-Ghazali, and Ibn Taymiyyah (Sisaeng et al., 2024). In *Al-Ibāna 'an Uṣūl al-Diyāna*, Al-Ash'ari asserts that belief in the oneness of Allah must be understood by avoiding anthropomorphism (likeness to humans) but still maintaining the attributes of God mentioned in the Qur'an (Al-Khattaf & H, 2024; Senin et al., 2022). This kind of thinking formed the framework of orthodox Islamic theology that survives to this day. However, amidst the challenges of modernity, many contemporary Islamic thinkers have begun to reinterpret this concept to make it more relevant to the demands of the present day (Diouane et al., 2025). For example, Fazlur Rahman (1980) in *Major Themes of the Qur'an* proposes a thematic hermeneutic approach to understanding the universal and moral messages of the Qur'an, rather than focusing solely on textual formulations (Maghfiroh & Musyafiq, 2024).

Critical thinking on *Tawheed* also came from Nasr Hamid Abu Zayd, a controversial Islamic reformist figure, for his views that challenged the authority of literal texts. In *Mafhum al-Nass* (1990), Abu Zayd underlined the importance of historical and social context in understanding revelation, including the concept of God himself (Tamer, 2011). He argued that the language of the Qur'an was not neutral, but rather a product of 7th-century Arabic culture that was later reinterpreted by subsequent generations. This opens up space to see *Tawheed* as a dynamic principle that can be linked to modern issues such as pluralism, human rights, and interreligious dialogue (Al Qurtuby, 2013; Wilkinson, 2021). Other research, such as that conducted by Khaled Abou El Fadl (2001) in "The Place of Tolerance in Islam," also demonstrates how *Tawheed* can serve as the basis for tolerance and humanism in an increasingly pluralistic Muslim world (Gaffar & Anees, 2025). Pew Research Center survey data (2019) indicate that the majority of Muslims in democratic countries support the integration of modern values without abandoning their faith, suggesting that the reinterpretation of *Tawheed* in the modern context remains highly relevant (Dar, 2024).

2.2. The Concept of the Trinity in Christian Theology

In Christian theology, the concept of *the Trinity*—which refers to the unity of God the Father, the Son (Jesus Christ), and the Holy Spirit—is at the core of the confession of faith formally declared at the Council of Nicaea in 325 AD and further developed at the Council of Constantinople (381 AD) (Altizer, 2012; Smiles & Rao, 2020). This concept originated from the early church's attempts to comprehend Jesus' relationship with God within the context of Greek philosophy and Jewish theology (Kugler, 2020; Nemes, n.d.). Augustine, in his work *De Trinitate*, employed psychological analogies to illustrate how the human mind possesses memory, intellect, and will—as a representation of the internal relationships within the Triune God (Salontai, 2020; Teske, 2001). Thomas Aquinas, in his *Summa Theologiae*, then provides a systematic metaphysical framework that explains how the three divine persons are united in a single essence (Emery, 2000; Kilby, 2005; Parry, 2022). Despite being a central doctrine, this concept is often considered difficult to understand by modern societies that tend to be rationalistic and skeptical of theological mysteries.

In the modern era, theologians such as Karl Rahner and Wolfhart Pannenberg have sought to reconstruct the meaning of the Trinity, making it more relevant to today's social and spiritual contexts (Phan, 2011) (Kärkkäinen, 2011). Rahner, in his work *The Trinity* (1997), introduced the "Rahner's Rule" which states that "the 'economic' Trinity is the 'immanent' Trinity and vice versa", thus emphasizing the importance of God's activity in history as a reflection of divine reality itself (Bingemer, 2010; Jowers, 2006; Venter, 2018). This view opens up opportunities to understand

the Trinity in the context of a real and relevant incarnation in the contemporary world. On the other hand, Pannenberg in *Systematic Theology* emphasizes the need to integrate Trinitarian theology with scientific and philosophical knowledge, as well as considering the social implications of egalitarian and harmonious divine relations (Venter, 2018). Studies by feminist theologians, such as Catherine Mowry LaCugna (*God For Us: The Trinity and Christian Life*, 1991), also offer a reinterpretation that emphasizes the communal and relational aspects of the concept of the Trinity, making it an ideal model for human relations in modern society (Fox, 2017; Komagata, 2022). The World Values Survey (2020) indicates that, although the number of people who believe in the Trinity is declining in Western Europe, the concept remains central to the theological identity of the global churches in the Global South, including Africa and Asia (Roberts, 2023; Zurlo Johnson T. M. & Crossing P. F., 2024).

2.3. The Relevance of the Concept of Godhead in the Secular World

In the midst of the growing trend of secularism, both *Tawheed* and *the Trinity* face great challenges in terms of relevance and spiritual appeal. According to Charles Taylor in *A Secular Age* (2007), modern society lives in a state of "disenchantment"—a loss of awe of the transcendental dimension—which makes the concept of God increasingly difficult to understand intuitively (Marshall, 2011; Sánchez Berríos, 2022). This phenomenon is reflected in data from the European Values Study (2020), which noted that the percentage of Europeans who believe in God is declining, with approximately 47% of respondents declaring themselves non-religious (Bradic, n.d.; Ert, 2014; Mirza, 2022). In Indonesia, although the level of religiosity remains high, the Kompas R&D survey (2022) indicates that the younger generation is increasingly critical of traditional dogmas and is more inclined towards individual and inclusive spirituality (Aristawidya, 2024; Suprpto et al., 2025). In this context, both concepts of divinity—*Tawheed* and *the Trinity*—must be reinterpreted to remain meaningful in a post-traditional society that tends to be skeptical of the authority of revelation and religious institutions.

John Hick, in his paradigm of pluralism (*An Interpretation of Religion*, 1989), proposes that the world's religions can be viewed as cultural responses to the same Divine Reality, albeit with different names and formulations (Byrne, 1982; Cavalcanti, 2022). This view opens up space for dialogue between Islam and Christianity in understanding God beyond the claims of exclusivism. Hick proposed the term "*Real Ultimate Reality*" to refer to the Underlying Reality behind all religions, thereby facilitating mutual understanding among them (Aggarwal & Aggarwal P., 2023; Olawoyin, 2016). A similar approach is also seen in the thinking of Rowan Williams (*Faith in the Public Square*, 2012), the former Archbishop of Canterbury, who emphasizes the need for religion to speak in a public language that is acceptable to all groups, including non-believers (Cruickshank, 2016; Valk, 2009). Similarly, Saba Mahmood (*Politics of Piety*, 2005) demonstrates that religious life can remain relevant in secular spaces if it focuses on ethical practice and character building, rather than just doctrine (Bautista, 2008; Turner, 2019). Therefore, both *Tawheed* and *the Trinity* must be rearticulated as moral and spiritual principles that can bridge faith and modernity.

3. Methods

3.1 Research Design

This study employed a comparative theological literature study using an interdisciplinary hermeneutic-analytical approach. This design was chosen because the research focused on comparing two significant concepts of divinity—*Tawheed* in Islam and the Trinity in Christianity—within the context of modern challenges. The interdisciplinary approach allowed the integration of theology, philosophy of religion, and sociology, thereby capturing both traditions' doctrinal, historical, and social dimensions(Almutlaq & Al-shunyber, 2024; Ermawati et al., 2025).

3.2 Unit of Analysis

The units of analysis were the two central theological doctrines: *Tawheed*, which affirms the absolute oneness of God in Islam, and the Trinity, which constitutes the core Christian belief in the Father, Son, and Holy Spirit. These concepts were selected because they are foundational to each tradition's understanding of God and currently face challenges of relevance in increasingly secular and individualistic societies.

3.3 Data Sources and Selection Criteria

The data for this study were collected from both primary and secondary sources. Primary sources included sacred texts such as the Qur'an and the Bible, classical Islamic exegesis (e.g., Tafsir al-Tabari and Tafsir Ibn Kathir), and official Church documents, including the Nicene Creed and the documents of Vatican II. Secondary sources comprised scholarly books, peer-reviewed international journal articles, and global survey reports (e.g., Pew Research Center, World Values Survey, European Values Study). Sources were selected based on the following inclusion criteria: (1) publications addressing *Tawheed* or the Trinity about modernity, secularism, or interfaith dialogue, (2) published between 1980 and 2024, and (3) written in English, Arabic, or Indonesian—sources lacking precise theological analysis or categorized as popular opinion were excluded. In total, 52 key sources were analyzed, comprising 25 books, 20 peer-reviewed journal articles, and seven global survey datasets.

3.4 Data Collection and Analysis Techniques

Data were collected using theological content analysis, which involved identifying relevant texts and data, conducting a close hermeneutic reading, and recording core theological arguments(Horwitz, 2022). The extracted data were then categorized into major themes, including "crisis of transcendence," "individualization of belief," and "dominance of materialistic culture." Analysis was conducted using a comparative-hermeneutical method, enabling the mapping of similarities and differences between the Islamic and Christian traditions regarding the issue of God's alienation in the modern context(Ichwan & Salisu, 2024). This process was conducted iteratively until conceptual saturation was achieved.

3.5 Validity and Reliability

This study employed source triangulation to enhance validity by drawing from multiple traditions and academic disciplines. The analysis balanced classical and contemporary literature,

integrating theological findings with empirical data from global surveys. This approach was intended to ensure that the results provide a comprehensive and contextually relevant understanding of God's alienation in the modern world.

4. Result

4.1. The Crisis of Transcendence in the Understanding of the Divine

In an increasingly secular modern world, the concept of God's transcendence—both within the framework of *Tawheed* and *the Trinity*—is experiencing a crisis of meaning. On the one hand, monotheistic religions have historically taught that God is the Absolute, infinite, and not fully graspable by the human mind (Hewitt, 2020; Orbih & I, 2024). On the other hand, however, currents of modern rationalism and empiricism have reduced the understanding of God to a more humanist and immanent framework. In the Islamic tradition, for example, the doctrine of *Tawheed* emphasizes the absolute oneness of Allah and cannot be likened to His creatures (*laysa kamithlihi shay'*) (Prayogi & Nasrullah, 2024). In practice, however, many modern interpretations tend to place God in a moral and social context without giving sufficient space to His transcendental nature.

The same is true in Christian theology, where the concept of *the Trinity*—which essentially involves internal relationships within God Himself—is often understood reductively as a symbol of brotherhood or the unity of the human community (Bertato, 2023; Heim, 2001; Jaffee, 2001). Karl Rahner once noted that "the doctrine of the Trinity is the 'most fundamental and radical mystery' of Christian faith," but in the modern world, this mystery is often hollowed out of its metaphysical depths and seen only as moral or symbolic teachings (Scott, 2002; Speidell, 1994). A Pew Research Center survey (2020) shows that young generations in Europe and North America tend to view God as a "force of nature" or "moral principle", rather than as a transcendent reality active in history (Kielian et al., 2025; Pereira Coutinho & Wilkins Laflamme, 2023; Voas, 2025). This shows that in the modern context, God is no longer perceived as the Absolute, but as a projection of human values.

As a result, in both the Islamic and Christian traditions, God's transcendence has become increasingly elusive and relevant to individuals living in a secular paradigm. Modern societies focus more on God's practical benefits in everyday life—such as comfort, moral guidance, or emotional support—than on His transcendent essence or metaphysical nature (Landesz, 2023; Leite et al., 2020). This trend is evidenced by a Pew Research Center survey conducted in spring 2022 across 17 advanced economies, where a median of around two-thirds ($\approx 65\%$) of respondents stated that one can be moral without believing in God (Haimila et al., 2025). In many countries—including Sweden and the U.S.—a majority view God primarily as a "moral guide" or source of personal well-being rather than a transcendent being engaged in cosmic history (Johnson et al., 2025; Lemos & Puga-Gonzalez, 2021). Similarly, the concept of "vicarious religion", introduced by Grace Davie, highlights how many modern Europeans delegate religious commitment to a minority of active believers while retaining a symbolic or functional appreciation of divine concepts—not necessarily rooted in doctrinal belief (Altnurme & Möttus, 2022). Thus, the crisis of transcendence is not only about the loss of faith in God's existence, but also about the loss of the ability to understand and appreciate the deep and meaningful meaning of divinity in modern life.

4.2. The Individualization of Beliefs and the Weakening of Revelatory Authority

One of the primary signs that God is becoming increasingly distant in the midst of modernity is the erosion of the authority of revelation and religious institutions in shaping individual beliefs (Ekeke et al., 2024). In the premodern world, the authority of the scriptures and the scholars or pastors was very dominant in shaping people's understanding of God (Ward, 2000). However, in the modern world, individualism is gaining strength, and many people are beginning to form personal relationships with God outside of the traditional structures of religion (Mariański, 2019). In the context of Islam, this phenomenon can be seen from the increasing number of Muslims who prefer to read the Qur'an privately without the mediation of scholars, or even reject orthodox interpretations because they are considered not in accordance with the values of the times (Ichwan et al., 2024). Kompas R&D survey data (2022) shows that 64% of young Indonesian Muslim respondents trust their own version of religion more than the opinions of official religious leaders (Suprpto et al., 2025).

A similar situation arises in the Christian tradition, where the concept of *sola scriptura* (the Bible as the supreme authority) is increasingly being transformed into *sola mentis* (the personal mind as the supreme authority) (Punt, 2019; Santrac, 2013). Many modern Christians choose to interpret the Bible subjectively, based on their own spiritual experiences, rather than relying on the church or official doctrine (Chalfoun, 2023). This phenomenon is reflected in the increasing number of people who identify as "spiritual but not religious" (SBNR), i.e., those who believe in God or divine energy but do not affiliate with a particular religious institution. According to the World Values Survey (2020), almost half of the population in New countries such as France, Germany, and Canada choose a form of religion that is personal and non-traditional (Roberts, 2023).

This change made the concept of God more abstract and less connected to formal doctrines such as *Tawheed* or *the Trinity*. In many cases, individuals choose to enrich their beliefs with elements from various spiritual traditions, including yoga, Eastern philosophy, or mindfulness (Davari-Torshizi, 2024). This makes God more flexible and personal, but also more ambiguous, and lacks a clear theological foundation. As a result, God is no longer seen as an objective reality that demands moral responsibility, but rather as a reflection of the individual's emotional and psychological needs (Baggett & Walls, 2025). Thus, the individualization of faith is one of the primary factors that prevents modern humans from achieving a profound understanding of divinity and integrating with religious traditions.

4.3. Losing Religious Meaning in a Materialistic World

The third phenomenon that shows that God has become alien in the midst of modernity is the dominance of materialistic culture that reduces the meaning of religion in human life. In the global capitalist world, economic and technological values are at the center of life's orientation, leading to the marginalization of transcendental concepts such as God, the soul, and the hereafter (Sukhareva, 2024). The modern world focuses more on things that can be measured, quantified, and directly utilized—and this is at odds with the core of religious teachings, which emphasize the importance of a vertical relationship with God and the broader meaning of life (Andika, 2022; Ihsan et al., 2022). In the Islamic tradition, for example, the concept of *Tawheed* teaches that everything in this world belongs to Allah, and man is only His caliph (Ismail & Berghout, 2024). However, in practice, many

modern Muslim societies prioritize worldly achievements over devotion to God, as noted by UNDP in the Arab Human Development Report (2021).

In the Christian tradition, a similar situation occurs. The concept of *the Trinity*, which portrays God as a loving and harmonious relationship, is often overlooked in everyday life, dominated by competition and individualism (Anderson & Fiddes, 2020; Deetlefs, 2019). A study by the British theologian, Grace Davie (*Religion in Britain Since 1945*, 1994), shows that religious life in New Europe was increasingly separated from public life and more limited to personal or family rituals (Müller, 2019). This shows that although there is still faith in God, he is no longer at the center of the social and moral values that drive society. This phenomenon is reinforced by data from the European Social Survey (2022), which noted that only 27% of respondents stated that religion has a significant influence on their daily ethical decisions (Díaz de Rada & Gil-Gimeno, 2023; Dobra, 2024).

As a result of this dominance of materialistic cultures, God is often present only in moments of crisis or symbolic ritual, without being the foundation for individual identity and morality. In many cases, God is seen as an "emergency umbrella"—remembered only when needed, but forgotten when life is stable. In this context, both *Tawheed* and *the Trinity* lose their appeal because they are not easily associated with modern economic, career, or lifestyle needs. Therefore, God's alienation in the midst of modernity is not only a matter of belief, but also a matter of relevance—can the concept of divinity still be a source of meaning and motivation in an increasingly pragmatic and hedonistic world?

5. Discussion

The results of the study indicate that God is increasingly perceived as alien in the modern world due to three primary factors: the crisis of transcendence, the individualization of beliefs, and the prevalence of materialistic cultures. In the context of *Tawheed* and the *Trinity*, the concept of God is no longer deeply understood as a transcendent reality but is more often reduced to a moral symbol or projection of individual psychological needs (Timani, 2019). On the other hand, the authority of religious revelation is weakened because people prefer to build a personal relationship with God without the mediation of religious institutions. This is reflected in the increasing number of self-proclaimed "spiritual but non-religious" (SBNR) people among both Muslims and Christians. In addition, capitalist and technological cultures also shift the focus of humans from the meaning of the divine to worldly achievements, so that God is only present in certain moments, rather than at the center of identity and morality. This phenomenon suggests that, although many people still believe in God, their understanding of Him differs significantly from traditional theological formulations. Global survey data, such as the Pew Research Center and the World Values Survey, support these findings, showing a significant shift in the way young people view God amid the tide of secularism and individualism. Therefore, the challenge for Islamic and Christian theology today is to reconstruct the meaning of divinity in order to remain relevant in the post-traditional world without losing its transcendental essence.

These findings prompt us to reflect deeply on how religion can endure and remain meaningful in an increasingly secular and individualistic world. If God is understood solely as a projection of subjective values or a tool for emotional satisfaction, then the meaning of divinity will be more superficial and will lack spiritual or social transformative power. In the context of Islam, this

challenges Muslim scholars to reformulate the meaning of Tawheed in a way that bridges modern faith and rationality without sacrificing the transcendence of Allah (Asghar & Saqib, 2024; Thompson, 1994). Similarly, in the Christian tradition, the church and theologians must seek a form of incarnation of the doctrine of the Trinity that can address the existential questions of modern humanity. In addition, this result also invites reflection on the role of religious institutions in maintaining the relevance of divine teachings. Are religious institutions still effective in mediating between humans and God? Or do they become obstacles to individuals who seek direct contact with the Divine?

This question is important because global data shows that public trust in religious institutions is declining. The World Values Survey (2022) noted a significant decline in the level of trust in religious institutions, particularly among younger generations, who value autonomy and personal spirituality more (Stolz et al., 2025). Experts such as Bruce (2016) and Casanova (2019) argue that religious institutions often struggle to adapt to the dynamics of pluralistic societies and digital cultures that demand openness (Grigore & Maftai, 2025). As a result, many individuals prefer to build a direct relationship with God through independent spiritual practice, without the mediation of formal institutions. If they want to remain relevant, religious institutions must strengthen inclusivity, expand interfaith dialogue, and utilize digital platforms to foster closeness with broader and more diverse communities. Ultimately, God's alienation is not merely about the loss of trust, but more profoundly, about the loss of modern man's capacity to experience the divine in a profound and integral manner. This presents a significant challenge for the Islamic and Christian traditions in their efforts to revitalize the concept of divinity that resonates with the spiritual realities of contemporary society.

An interpretation of the results of this study suggests that God's alienation in the modern world is not entirely negative. It can also serve as a momentum for both traditions—Islam and Christianity—to reformulate the concept of divinity in a more inclusive, humanistic, and dialogical manner. Within the framework of *Tawheed*, doctrinal reinterpretation can be carried out using a contextual hermeneutic approach that takes into account the dynamics of the times, as proposed by Fazlur Rahman and Nasr Hamid Abu Zayd. Thus, *Tawheed* is understood not only as a static monotheistic doctrine but also as a universal principle that can be the basis for interfaith dialogue and the construction of a just and egalitarian society. In the context of *the Trinity*, a new interpretation can be made by emphasizing the relational and communal aspects of the concept of God, as developed by Karl Rahner and Catherine Mowry LaCugna. The concept of the Trinity can be an ideal model for harmonious relations between people, as well as a basis for solidarity and cooperation in a pluralistic society. This kind of interpretation allows the concept of divinity to be relevant not only in the space of worship, but also in the public and political spheres. Thus, God's alienation can be the beginning of the process of revitalizing divine teachings that are more adaptive and responsive to the challenges of the times, without losing their theological integrity.

A comparison between *Tawheed* in Islam and the *Trinity* in Christianity reveals important similarities and differences in how the two traditions understand and respond to God's presence in the modern world. Philosophically, *Tawheed* emphasizes the transcendent absolute oneness of Allah (Mussa, 2024), while *the Trinity* emphasizes the internal relationship within Allah Himself (Kuhn, 2019). Although they differ in theological structure, these two concepts have the same goal: to explain the existence of God as the basis of morality, identity, and the meaning of human life. In the modern context, however, both face a similar challenge: how to maintain relevance in a society

increasingly skeptical of the authority of dogma and revelation. In terms of theological responses, Islamic traditions tend to be more cautious in reinterpreting core doctrines such as *Tawheed*, for fear of losing orthodox integrity. In contrast, the Christian tradition—especially in liberal and progressive theological circles—is more flexible in reconstructing the meaning of the *Trinity*, even to the point of using social and ecological analogies. For example, Christian feminist theology, such as that developed by Elizabeth Johnson, offers a more inclusive and non-gendered reinterpretation of God (Greene-McCreight, 2000). Meanwhile, in the Islamic world, movements such as Liberal Islam and Neo-Mu'tazilism are beginning to open up space for discussion about God within the framework of human rights and pluralism, but they are still limited to minority groups (Bukhari et al., 2024). Overall, this comparison reveals that although *Tawheed* and the *Trinity* have distinct theological frameworks, they share similar challenges in maintaining the relevance of the concept of divinity amid the rise of secularism. This presents a significant opportunity for intercultural theological dialogue to jointly explore a more inclusive, humanistic, and relevant understanding of divinity in the modern world.

Based on the above results and analysis, several advanced steps and important implications can be deduced. First, there needs to be a collective effort from religious scholars, community leaders, and educational institutions to revitalize the concept of divinity in a format that is more relevant and accessible to the younger generation. In both Islamic and Christian contexts, a more contextual, humanist, and interdisciplinary approach is needed so that the concepts of *Tawheed* and the *Trinity* are not only ritualistic doctrines, but also moral and spiritual foundations in daily life. Second, religious institutions must reform the way they convey the divine message. Churches and mosques should not only be places of worship, but also spaces for dialogue, education, and spiritual innovation. Digital approaches and social media can be utilized to convey divine teachings in a more engaging and interactive manner, particularly to reach young audiences. Third, further research is needed to explore how the concept of divinity can be integrated with global issues such as climate change, human rights, and world peace. In this way, God is not only an object of faith but also a source of inspiration to create a more just, peaceful, and sustainable world.

6. Conclusion

This study shows that in modern secular and individualistic societies, the concepts of *Tawheed* in Islam and the *Trinity* in Christianity face significant challenges in maintaining their relevance. The findings highlight three key factors contributing to the alienation of God from human consciousness: the crisis of transcendence, the individualization of belief, and the dominance of materialistic culture. Survey data from the Pew Research Center and the World Values Survey further confirm that younger generations tend to focus on God's functional or symbolic role rather than His transcendent essence. These conditions have weakened the authority of religious institutions and fostered a growing preference for personalized spirituality, which often detaches individuals from the theological depth embedded in their religious traditions.

This study enriches the field of comparative theology by offering a contextual model for reinterpreting the concept of God in secular societies. By engaging Islamic and Christian theological frameworks, the research demonstrates that *Tawheed* and the *Trinity*, despite their doctrinal differences, share a common potential for renewal through the lens of contextual hermeneutics and interfaith dialogue. This contribution addresses the gap in existing scholarship, which often studies

these doctrines in isolation. Furthermore, integrating sociological data with theological analysis provides a holistic perspective that captures the lived realities of contemporary believers. *This research enriches the study of comparative theology by offering a contextual model of divine reinterpretation for secular societies.*

Based on these findings, three strategic recommendations are proposed. First, contextual theology must be strengthened through hermeneutical approaches that connect traditional doctrines with the social and spiritual realities of contemporary life. Second, religious institutions must reform their roles by promoting inclusivity, sustained interfaith dialogue, and digital engagement to reach younger generations and those identifying as "spiritual but not religious" (SBNR). Ultimately, further research should investigate how theological concepts of divinity can be effectively integrated with pressing global issues, such as climate change, human rights, and peacebuilding. Such efforts will ensure that the idea of God remains a transformative source of moral and spiritual guidance in the twenty-first century.

References

- Aggarwal & Aggarwal P., P. (2023). Hick's Theory of Religion and a Muslim View on the Inclusivist Option. *Palgrave Frontiers in Philosophy of Religion*. https://doi.org/10.1007/978-3-031-11008-5_10
- Al-Khattaf, & H. (2024). X. *الدراسات الإسلامية*. <https://doi.org/10.52541/adal.v59i4.3787>
- Almutlaq, K. M., & Al-shunyber, K. M. (2024). The Christian Trinity in the Writings of Quranic Exegetes: A Comparison with Islamic Polemicists. *Mağallaṭ Kullīyyaṭ Al-Šarī'aṭ Wa-al-Dirāsāt al-Islāmiyyaṭ*. <https://doi.org/10.29117/jcsis.2024.0383>
- Al Qurtuby, S. (2013). The Islamic Roots of Liberation, Justice, and Peace. *Islamic Studies*. <https://doi.org/https://doi.org/10.52541/isiri.v52i3-4.73>
- Altizer, T. J. J. (2012). *The Mystery of the Trinity*. https://doi.org/https://doi.org/10.1057/9781137276223_2
- Altnurme, L., & Möttus, M. (2022). The demand for Christianity: vicarious religion? *Journal of Contemporary Religion*. <https://doi.org/10.1080/13537903.2022.2073028>
- Anderson, P. S., & Fiddes, P. S. (2020). Creating a new imaginary for love in religion. *Angelaki*. <https://doi.org/10.1080/0969725X.2020.1717772>
- Andika, A. (2022). The existence of religion within technological progress in modern society. *Al' Adalah (Jember)*. <https://doi.org/10.35719/aladalah.v25i1.86>
- Aristawidya, M. D. (2024). Harmonising Science and Religion in the Life of Generation Z in Indonesia: Efforts Towards Social and Cultural Integration. *Deleted Journal*. <https://doi.org/10.62446/averroes.010202>
- Asghar, M. S., & Saqib, K. M. (2024). *The Divine Singularity: Unity and Oneness in Islam*. <https://doi.org/10.53762/alnasr.03.02.e05>

- Aydn, & M. (2025). Contemporary Western Christian Perceptions of Islam. <https://doi.org/10.70458/Fcr.9786255536433>
- Baggett, D., & Walls, J. L. (2025). *Does Ethical Objectivity Require God?* <https://doi.org/10.1093/9780197607169.003.0011>
- Bautista, J. (2008). The meta-theory of piety: reflections on the work of Saba Mahmood. *Contemporary Islam*. <https://doi.org/10.1007/S11562-007-0030-Y>
- Bertato, F. M. (2023). *The Trinitarian Doctrine in the Language of Category Theory*. https://doi.org/10.1007/978-3-031-42127-3_22
- Bingemer, M. C. L. (2010). *Um deus para ser amado algumas reflexões sobre a doutrina trinitária em karl rahner*. <https://doi.org/10.20911/21768757V36N98P125/2004>
- Bradic, A. (n.d.). From Attentiveness to Distraction: The Transformation of Belief and Disbelief in Western Society. *Social Science Research Network*. <https://doi.org/10.2139/ssrn.4695571>
- Bukhari, S. H. F., Abid, M. A., & Arif, S. (2024). Atheism in the Muslim World: Classical Approach through Medieval Islamic Intellectual and Philosophical Traditions. *Journal of Religious and Social Studies*. <https://doi.org/10.53583/jrss06.06.2023>
- Burley, & M. (2020). Religious Pluralisms: From Homogenization to Radicality. *Sophia*. <https://doi.org/10.1007/S11841-017-0636-3>
- Byrne, P. (1982). John Hick's Philosophy of World Religions. *Scottish Journal of Theology*. <https://doi.org/10.1017/S0036930600017075>
- Cavalcanti, P. E. T. (2022). Abordagem Cultural de John Hick como Resposta ao Problema da Diversidade Religiosa. *Revista de Filosofia Moderna e Contemporânea*. <https://doi.org/10.26512/rfmc.v10i1.47754>
- Chalfoun, A. (2023). Biblical authority in interaction: How do evangelicals use the Bible? *Journal of Pragmatics*. <https://doi.org/10.1016/j.pragma.2023.02.010>
- Cizreli, B., Özyurt, C., Ekeke, E. C., Nwosu, E. E., LeDrew, S., Conrad, M., Hackett, C., Stolz, J., de Graaf, N. D., Hackett, C., Antonietti, J., Suprpto, S., Huda, M., Millenio, G. A. A., Widayat, P. A., Khaeroni, C., Kuliayatun, K., Sulaiman, A., Hannani, H., ... Arif, S. (2022). The Condition of Religion in Modern, Post-modern, Global Transformation Processes: Critical Contribution to Theories of Religion. *Küllie*. <https://doi.org/10.48139/aybukulliye.1038857>
- Conrad, M, Hackett, & C. (2025). How measurement changes exaggerate the growth of religious nones. https://doi.org/10.31235/osf.io/3wmbn_v4
- Cruickshank, J. (2016). *Rowan Williams and Hans-Georg Gadamer contra Jürgen Habermas: rethinking the problem of religion for liberals as a problem of dialogue*. <https://doi.org/10.1108/S0278-120420160000035006>
- Dar, O. M. (2024). Islam and Democracy in the 21st Century. *American Journal of Islam and Society*. <https://doi.org/https://doi.org/10.35632/ajis.v41i3-4.3535>
- Davari-Torshizi, M. (2024). Is the spiritual not religious? Some caveats concerning religious diversity. *Social Compass*. <https://doi.org/10.1177/00377686241296795>

- Deetlefs, J. P. (2019). Political implications of the Trinity: Two approaches. *HTS Teologiese Studies-Theological Studies*. <https://doi.org/10.4102/HTS.V75I1.5396>
- Díaz de Rada, V., & Gil-Gimeno, J. (2023). Have the Inhabitants of France, Great Britain, Spain, and the US Been Secularized? *Religions*. <https://doi.org/10.3390/rel14081005>
- Diouane, H, Ridwan, K, M., Kiram, Z, M., Abulmajid, & A. (2025). The Dynamics of Islamic Thought in Responding to Contemporary Challenges. *Bulletin of Islamic Research*. <https://doi.org/10.69526/bir.v3i4.361>
- Dobra, D. M. (2024). Between Secularisation and Loss of Faith. *Chrześcijaństwo, Świat, Polityka*. <https://doi.org/10.21697/csp.2024.28.1.09>
- Ekeke, C, E., Nwosu, & E, E. (2024). Humans and the de-creation of God in the contemporary society. *Theological Studies/Teologiese Studies*. <https://doi.org/10.4102/hts.v80i2.9843>
- Emery, G. (2000). Essentialism or Personalism in the Treatise on God in Saint Thomas Aquinas. *Thomist*. <https://doi.org/10.1353/THO.2000.0036>
- Ermawati, E., Baimunah, S., & Nursalim, E. (2025). Methodological Transformation in Islamic Theological Studies: From Classical Traditions to Contemporary Approaches. *Indonesian Journal of Islamic Studies*. <https://doi.org/10.59525/ijois.v6i1.986>
- Ert, V. (2014). European secularization process in light of theories. *The Journal of International Social Research*.
- Fox, J. (2017). Religious discrimination in European and Western Christian-majority democracies. *Zeitschrift Für Religion, Gesellschaft Und Politik*, 1(2), 185–209. <https://doi.org/10.1007/s41682-017-0009-3>
- Gaffar, A., & Anees, M. (2025). Inclusive Tawhid as an Epistemology of Islamic Education. *Fikrotuna*. <https://doi.org/https://doi.org/10.32806/jf.v15i1.833>
- Greene-McCreight, K. (2000). *Feminist Trinitarian Reconstructions*. <https://doi.org/10.1093/oso/9780195128628.003.0007>
- Grigore, C., & Maftai, A. (2025). The Impact of Digitalization on Religious Practices and Community Dynamics Following the COVID-19 Pandemic: A Systematic Review. *Revista Romaneasca Pentru Educatie Multidimensionala*. <https://doi.org/10.18662/rrem/17.2/984>
- Haimila, R., Parkkinen, T. A. M., Klocová, E. K., Maraldi, E. de O., Turpin, H., Farias, M., & van Mulukom, V. (2025). *Understanding the morality of unbelievers: Secular beliefs about right and wrong in ten countries*. https://doi.org/10.31234/osf.io/hk4w5_v1
- Hannani, H, Haq, & I. (2022). Transformative Islamic Law: Fazlurrahman's Study of Islamic Law Interpretation Towards Islamic Theocentrism. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*. <https://doi.org/10.35905/kur.v15i2.4936>
- Heim, S. M. (2001). The Depth of the Riches: Trinity and Religious Ends. *Modern Theology*. <https://doi.org/10.1111/1468-0025.00150>
- Hewitt, S. (2020). *God Beyond Words*. https://doi.org/10.1007/978-3-030-49602-9_1
- Horwitz, I. M. (2022). *A Methodological Overview*. <https://doi.org/10.1093/oso/9780197534144.005.0001>

- Ichwan, Moh. N., Amin, F., Khusairi, A., & Andrian, B. (2024). Digitalization and the shifting religious literature of Indonesian Muslims in the Era of Society 5.0. *Islamic Communication Journal*. <https://doi.org/10.21580/icj.2024.9.2.22515>
- Ichwan, Moh. N., & Salisu, A. (2024). Reevaluating Qur'anic Hermeneutics: A Comparative Analysis Between Classical Tafsir and Modern Hermeneutical Approaches. *Jurnal Studi Agama Dan Pemikiran Islam*. <https://doi.org/10.24042/kalam.v18i2.24213>
- Ihsan, N., Jamal, J. Mohd., Da'i, R. A. N. R., Rohman, A., & Atqiya, K. (2022). Secularization and its implication for the sciences. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*. <https://doi.org/10.25217/jf.v7i1.2413>
- Ismail, H. W., & Berghout, A. (2024). The concept of al-istikhlaf and its importance in reclaiming the attributes of man as khalifah on earth. *Deleted Journal*. <https://doi.org/10.31436/shajarah.vi.1930>
- Jaffee, M. S. (2001). One God, One Revelation, One People: On the Symbolic Structure of Elective Monotheism. *Journal of the American Academy of Religion*. <https://doi.org/10.1093/JAAREL/69.4.753>
- Johnson, K. A., Aglozo, E. Y., Case, B., Padgett, R. N., Johnson, B. R., & VanderWeele, T. J. (2025). A Cross-National Analysis of Demographic Variation in Belief in God, Gods, or Spiritual Forces in 22 Countries. https://doi.org/10.31234/osf.io/gnk93_v2
- Jowers, D. W. (2006). A Test of Karl Rahner's Axiom, "The Economic Trinity is the Immanent Trinity and Vice Versa." *Thomist*. <https://doi.org/10.1353/THO.2006.0009>
- Kärkkäinen, V.-M. (2011). *The trinitarian doctrines of Jürgen Moltmann and Wolfhart Pannenberg in the context of contemporary discussion*. <https://doi.org/10.1017/CCOL9780521877398.013>
- Kielian, A., Zellma, A., Solecki, R., & Szczukiewicz, P. (2025). The Image of God and Prayer in the Statements of Young People Aged 15–19 from Southeastern Poland. *Religions*. <https://doi.org/10.3390/rel16020110>
- Kilby, K. (2005). Aquinas, the Trinity and the Limits of Understanding. *International Journal of Systematic Theology*. <https://doi.org/10.1111/j.1468-2400.2005.00175.X>
- Komagata, K. N. (2022). *The Triune God and Participation*. <https://doi.org/10.36615/9781776419494-23>
- Kugler, C. (2020). Judaism/Hellenism in Early Christology. *Journal for the Study of the New Testament*. <https://doi.org/10.1177/0142064X20961283>
- Kuhn, M. (2019). *Allāh: Internalized Relationality: Awwaḍ Sim'ān on the Trinitarian Nature of God: Transformation*. <https://doi.org/10.1177/0265378819853176>
- Landesz, T. (2023). *Future of Religion*. https://doi.org/10.1007/978-3-031-36382-5_17
- LeDrew, & S. (2024). The Causes of Religious Decline. <https://doi.org/10.1093/oso/9780190086886.003.0008>
- Leite, Â., Vidal, D. G., Dinis, M. A. P., Sousa, H. F. P. e, & Dias, P. (2020). The Relevance of God to Religious Believers and Non-Believers. *Religion*. <https://doi.org/10.3390/REL11040212>

- Lemos, C. M., & Puga-Gonzalez, I. (2021). *Belief in God, Confidence in the Church and Secularization in Scandinavia*. <https://doi.org/10.5334/SNR.143>
- Maghfiroh, M., & Musyafiq, A. (2024). Islamic Moral Ideas In Fazlur Rahman's Perspective. *Islamadina*. <https://doi.org/https://doi.org/10.30595/islamadina.v0i0.19480>
- Maghribi, H, Hidayah, & A. (2023). Contesting the Exegetical Approaches of Muhammad Abduh and Fazlur Rahman to the Qur'ān. *Religia*. <https://doi.org/10.28918/religia.v26i1.865>
- Mansor, M, Asst. Prof. Dr., Spahic, & O, Assoc. Prof. Dr. (2020). Tawhid and its Implications for Islamic Architecture. <https://doi.org/10.31436/japcm.v1i2.465> <https://doi.org/10.31436/japcm.v1i2.465>
- Mariański, J. (2019). Individualization as a socio-cultural process and religiosity. *Uniwersyteckie Czasopismo Socjologiczne*. <https://doi.org/10.21697/ucs.2019.25.2.01>
- Marshall, P. (2011). Disenchantment and re-enchantment in Europe, 1250–1920. *The Historical Journal*. <https://doi.org/10.1017/S0018246X11000148>
- Mirza, S. (2022). Islam and the West: A principled opposition. *Kom: Časopis Za Religijske Nauke*. <https://doi.org/10.5937/kom2201001m>
- Müller, O. (2019). *Grace Davie: Religion in Britain since 1945: Believing without Belonging (1994)*. https://doi.org/10.1007/978-3-658-15250-5_51
- Mussa, M. A. (2024). Allah is the Only True God. *International Journal of Religion*. <https://doi.org/10.61707/x6qpvj46>
- Nemes, S. (n.d.). Early High Christology. *Philosophia Christi*. <https://doi.org/https://doi.org/10.5840/pc20242612>
- Olawayin, O. N. (2016). *John Hick's Philosophy of Religious Pluralism in the Context of Traditional Yoruba Religion*. <https://doi.org/10.4314/TP.V7I2.5>
- Orbih, & I, W. (2024). Divine Transcendence and the Possibility of Theological Dialogue between Christians and Muslims. *Interreligious Studies and Intercultural Theology*. <https://doi.org/10.1558/isit.25750>
- Parry, L. (2022). *Essence and Existence, God's Simplicity and Trinity*. <https://doi.org/10.1017/9781009043595.006>
- Pereira Coutinho, J., & Wilkins Laflamme, S. (2023). Religiously Unaffiliated Youth in Europe: Shifting Remnants of Belief and Practice in Contexts of Diffused Religion and Cohort Decline. *Journal for the Scientific Study of Religion*. <https://doi.org/10.1111/jssr.12901>
- Phan, P. C. (2011). *Mystery of grace and salvation: Karl Rahner's theology of the Trinity*. <https://doi.org/10.1017/CCOL9780521877398.011>
- Prayogi, A., & Nasrullah, R. (2024). Authenticity of the God Concept in Islam. *Cendekiawan*. <https://doi.org/10.61253/cendekiawan.v2i3.214>
- Punt, J. (2019). What Are Authoritative Scriptures. *Religion and Theology*. <https://doi.org/10.1163/15743012-02601004>
- Putra, Y, Y., Susanta, & K, Y. (2024). Karl Barth's theology of the Trinity in conversation with Christian theology of religions. *Verbum Et Ecclesia*. <https://doi.org/10.4102/ve.v45i1.2824>

- Roberts, L. (2023). How Exceptional Is the West? An Investigation of Worldwide Trends in Societal-Average Levels of Religiosity, 1981–2020. *Journal for the Scientific Study of Religion*. <https://doi.org/10.1111/jssr.12860>
- Salontai, Z. (2020). An Examination of the Significance of the Trinitarian Theology of St. Augustine.
- Sánchez Berríos, J. E. (2022). Un abordaje a la secularidad desde la perspectiva de Charles Taylor. *Desglosando Las Ideas Claves de Era Secular. Tomo I. Phainomenon*. <https://doi.org/10.33539/phai.v21i2.2661>
- Santrac, A. S. (2013). The Sola Scriptura Principle in the Current Debate. *Journal of the Adventist Theological Society*.
- Schurink, Dykstra, Hess, S, Tennent, & Tennent. (2023). The link between religious ministry and theology: an analysis of influences, challenges, and cooperation in modern christian communities. <https://doi.org/10.35335/5nzdsw35>
- Scott, K. (2002). Practicing the Trinity in the Local Church: The Symbol as Icon and Lure. *Review & Expositor*. <https://doi.org/10.1177/003463730209900312>
- Senin, N, Hambali, @ K. M. K, Ramli, W., A, W. M., Misra, A., & K, M. (2022). Al-Ghazālī's Approach in Refuting Anthropomorphism. *Islamiyat*. <https://doi.org/10.17576/islamiyyat-2022-44ik-2>
- Sisaeng, A, B, A., & Z. (2024). The Tauhid of Imam Al-Asy'ari in The Malay Tradition: An Analysis of Faridat Al-Farāid by Sheikh Wan Ahmad bin Muhammad Zayn. *Jurnal Pemikiran Islam*. <https://doi.org/10.22373/jpi.v4i2.27608>
- Smiles, A. J., & Rao, P. V. (2020). Holy trinity and the arian controversy. *Indian Journal of Applied Research*. <https://doi.org/10.36106/IJAR/4114732>
- Speidell, T. S. (1994). A Trinitarian ontology of persons in society. *Scottish Journal of Theology*. <https://doi.org/10.1017/S0036930600046202>
- Stolz, J, Graaf, de, D, N., Hackett, C, Antonietti, & J. (2025). The three stages of religious decline around the world. *Nature Communications*. <https://doi.org/10.1038/s41467-025-62452-z>
- Sukhareva, E. S. (2024). Religion and secularity as value orientations. <https://doi.org/10.37539/240530.2024.53.97.033>
- Sulaiman, & A. (2023). From Textuality To Discursivity; The Hermeneutics of Quran Nasr Hamid Abu Zayd. *Sophist*. <https://doi.org/10.20414/sophist.v5i2.96>
- Suprpto, S, Huda, M, Millenio, & A, G. A. (2025). Religiosity and Nationalism of Gen Z Muslims: Aspirations and Challenges for Indonesia's Future. *Ulmuna: Jurnal Sekolah Tinggi Agama Islam Negeri Mataram*. <https://doi.org/10.20414/ujis.v29i1.1285>
- Tamer, G. (2011). Nasr hamid abu zayd. *International Journal of Middle East Studies*. <https://doi.org/10.1017/S0020743810001558>
- Teske, R. J. (2001). Augustine's philosophy of memory. <https://doi.org/10.1017/CCOL0521650186.012>
- Thompson, J. (1994). The Trinity, Language, and Modern Thought. <https://doi.org/10.1093/oso/9780195088984.003.0007>

- Timani, H. S. (2019). *Confessing Tawhid and the Trinity: Towards a Christian-Muslim Theology of Liberation*. https://doi.org/10.1007/978-3-030-27308-8_2
- Turner, B. S. (2019). Saba Mahmood: Secularization, Practice, and the “Ethical Turn.” *Journal of the American Academy of Religion*. <https://doi.org/10.1093/JAAREL/LFZ081>
- Valk, J. (2009). Religion or Worldview: Enhancing Dialogue in the Public Square. *Marburg Journal of Religion*. <https://doi.org/10.17192/MJR.2009.14.3468>
- Venter, R. (2018). God in Systematic Theology after Barth: Trends and perspectives. *STJ / Stellenbosch Theological Journal*. <https://doi.org/10.17570/STJ.2018.V4N2.A15>
- Voas, D. (2025). Invisible secularity: American theism beyond belief. *Social Forces*. <https://doi.org/10.1093/sf/soaf018>
- Ward, K. (2000). *The Post-Enlightenment Tradition*. <https://doi.org/10.1093/oso/9780198752585.003.0016>
- Widayat, A, P., Khaeroni, C, Kuliayatun, & K. (2025). Religious Moderation Among Generation Z Indonesian Muslims: A Dialectical Analysis of Understanding and Practice. *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya*. <https://doi.org/10.25217/jf.v10i1.5726>
- Wilkinson, T. R. (2021). *Divine Unity and Human Plurality in Turkish Muslim Thought* (pp. 171–188). https://doi.org/10.1007/978-3-030-66089-5_10
- Zurlo Johnson T. M. & Crossing P. F., G. A. (2024). World Christianity 2025: Regional Perspectives. *International Bulletin of Mission Research*. <https://doi.org/10.1177/23969393241283291>

