

---

**ISBN: 978-602-5618-67-3**

***Proceeding of Conference on  
Contemporary Issues in Philosophy  
and New Islamic Civilization  
(CCI-PHONIC)***

---

**November 19, 2018**

***Graduate School of State Islamic Institute of Tulungagung, East Java,  
Indonesia***

---

***Published by:  
Graduate School of State Islamic Institute of  
Tulungagung, East Java, Indonesia and IAIN Tulungagung  
Press***

**Editor: Zaini Fasya**

**Reviewer: Maftukhin (At. al.)**

---

# Strengthening the psychology of religion in improving the ability to accept taqdir (Javanese marriage study)

Rifa Hidayah<sup>1</sup>, As'aril Muhajir<sup>2</sup>, Elfi Mu'awanah<sup>3</sup>

<sup>1</sup>UIN Maulana Malik Ibrahim, Malang, East Java, Indonesia

<sup>2</sup>IAIN Tulungagung, East Java, Indonesia

<sup>3</sup>IAIN Tulungagung, East Java, Indonesia

[rifa\\_hidayah@psi.uin-malang.ac.id](mailto:rifa_hidayah@psi.uin-malang.ac.id), [elfi\\_muawanah@yahoo.co.id](mailto:elfi_muawanah@yahoo.co.id), [arilmuhajir@gmail.com](mailto:arilmuhajir@gmail.com)

**Abstract** - the ability to face the negative destiny of God, psychology to deepen the client, provide reinforcement of the mind and heart to withstand suffering until then rise up, eliminate all that is happening and all that is lost and determine a new lifestyle becomes a priority in strengthening religious and spiritual based psychology even though it is inseparable from the pattern which developed in Javanese customs.

**Keywords:** psychological skills withstand suffering and acceptance of destiny

## I. Introduction

Marriage has its own happiness and suffering come and go. Therefore marriage psychology counseling exists to be a sharing of experiences in the family and counseling to overcome problems in the family. And when living in Java there is the story of a family who has a problem that cannot be denied but should be dealt with with all the strength and expertise of the Creator. The story of lusan besan-in-law-in-law in Javanese customs as a phenomenon of the many million phenomena that occur in Javanese society in particular. The presence of others to provide assistance to problems in the family is needed for those who need help. But actually as long as a family is equipped with the ability to accept and face any risk in the family can be a tool to maintain happiness in the family. Between belief in God and customary phenomena requires an individual's mental ability to be able to choose, run and face the hard things in plain view and require spiritual psychological strength to deal with them.

If something that is accepted is happiness, one does not need preparation, just keeps the heart from being arrogant and uses pride to hurt others. pride can be transformed into humility by always remembering and instilling in yourself that there is nothing if God does not give us anything. All that is in humans is entrusted by God so always remember that everything is only temporary. But if something is received hurts, then the mental ability of religion<sup>1</sup>, mental psychological abilities should gradually be prepared while facing what is happening. In QS Al Hasyr 18 It is stated that the need for tomorrow's preparation is indeed for the life of a person, but in the life of this world also needs to be prepared by self-analysis, self-introspection to what is done, it can be possible what happens is the result of decisions made by the individual itself. In addition, devotion to God is also the key to facing tomorrow. In the indictment there are cognitive, affective and psychomotor elements of the signs of God which are guided by the true life of various Muslims. As for the sound QS Al Hasyr 18 are as follows.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

This research attempts to answer the question of the position of someone who experiences negative taqdir from God, how to deal with the painful fact of losing a child only a puppet and husband in a marriage that was only three years old.. Why is it necessary to

provide psychological reinforcement to the client (IS), based on the idea that when getting a negative intention requires mental strength to be able to go beyond the time that demands the ability to think, behave by facing all the challenges from all parties and the risk of marriage coincides with the condition of the "in-law" ". Javanese traditional up to in-laws do the action "now I separate my son from you, you may not see my child again, later waiting for my second child to get married, if I have your soul mate I marry again with my son (LSB1)"So that when the husband dies is in a position separated husband and wife traditionally, at the time of death he is also not considered a son-in-law in her husband's house by his parents-in-law. Such conditions require psychological strengthening and practice the skills to withstand the pain of seeing a loved one die, and being sick when not considered as the son-in-law of his parents-in-law even though he is in his in-law's house gives the last respect to the husband who was then separated by Javanese custom even though he was not officially separated legally state.

The need for research on the IS case because most of the facts in the field, led to divorce, from this marriage there is a married couple who survived only 3 years, despite already having 2 children, but the husband disappeared until now, the marriage was only held on one side of the man Men without parents sit with their partner (KSS1), 15-year old Javanese married couple do not have offspring, although they are still together (KSS2), married couples of Javanese couples have one divorced child, marriage for 3 years, no party (KSS3), couples married Javanese lusan married married and taken to be someone else's child, there was no wedding party (KSS4), Javanese married couple had one divorced child, changed partners (KSS5), Javanese married couple married when the marriage contract was disposed of in the market taken by someone else, married have no problem children (KSS6), Javanese couples are married, a party is only one of the couple's family (KSS7). The couple canceled the marriage because of the Javanese legal year, while it was already blessed at the end of the marriage age even if Javanese still refused to continue (KSS8). There was a couple who were canceled because they had heard Javanese lusan, so they closed the match to the Javanese custom (KSS9). Because living in Java, it is necessary to do rituals, release distress through sadaqah, and prayers are done by many people for the safety of the community. So that sometimes Javanese customs can conflict with religion<sup>2</sup>, therefore religion should be the priority of life guidelines, and Javanese customs are considered to maintain safety in life.

## **II. Literature Review : Javanese customs and religion as life learning**

The need for research on the IS case because most of the facts in the field, led to divorce, from this marriage there are couples who married lasted only 3 years, despite already having 2 children, but the husband disappeared until now, his marriage was only held on one side Men without parents sit with their partner (KSS1), 15-year old Javanese married couple do not have offspring, although they are still together (KSS2), married couples of Javanese couples have one divorced child, marriage for 3 years, no party (KSS3), couples married Javanese lusan married married and taken to be someone else's child, there was no wedding party (KSS4), Javanese married couple had one divorced child, changed partners (KSS5), Javanese married couple married when the marriage contract was disposed of in the market taken by someone else, married have no problem children (KSS6), Javanese couples are married, a party is only one of the couple's family (KSS7). The couple was canceled because of the Javanese legal year, while it was nearing the end of the marriage age even if Javanese still refused to continue (KSS8). There was a couple who were canceled because they had heard Javanese lusan, so they closed the match to the Javanese custom (KSS9). Because living in Java, it is necessary to do rituals, release distress through sadaqah, and prayers are done by many people for the safety of the community. So that sometimes Javanese customs

can conflict with religion <sup>3</sup>, therefore religion should be the priority of life guidelines, and Javanese customs are considered to maintain safety in life. When someone is at a crossroads of thought between followers of culture and religion, it can cause a crisis <sup>4</sup>, , personality crisis and decision making crisis. Thus psychological encouragement is needed so that someone is able to resolve the crisis being faced and choose which after consideration is good. By continuing to prepare ourselves for all the risks of the decision choices that have been taken by someone. In addition, ideas around and influencing someone will affect someone quickly or not whether to resolve and exceed a crisis. But there are traditional activities <sup>5</sup> which can help the physical and mental healing of people as in India. Likewise, the traditional can be adapted to the teachings of religion and carried out both <sup>6</sup> simultaneously.

The role of the media <sup>7</sup> to decrease or increase the influence of culture or thoughts that affect individuals how to deal with conflicts due to culture and its consequences in life. Triggered by certain beliefs, the support of parents and closest people<sup>8</sup> relatives and the community around the individual to practice culture will affect a person whether he follows the culture or belief in his religion. In addition, the existence of ancestral spirits as wasilah in Javanese customs also supports the belief in Javanese culture and interfaith beliefs how it is applied in daily life. In other words, Javanese customs are life phenomena as well as a belief in religion, both have their respective adherents and even acculturation between them in people's lives is inevitable. The most important thing is what if the catastrophe occurs does not blame religion, does not blame culture but neighbor returned to the creator is predestined both good and bad, happiness or suffering. As humans are required to endeavor so that when experiencing suffering, can stay and still try to get out of suffering through ways that are justified in religious, legal and social society.

If you follow the custom to be saved, it needs to be followed. As we follow a religion that brings someone who is believed to bring individuals to the path of happiness. If you are experiencing suffering, it is necessary to introspect that a person might be religiously enhanced through religion<sup>9</sup>. And increasingly recognize God and life. And not even encouraged to live a healthy life as it is today with the right religion, ablution and right purification will improve health and even avoid dangerous diseases such as covid 19. Through strengthening religion will reduce conflicts of inner anxiety and balance thinking so that it can quickly overcome it the problem is getting closer to God as deep as any feeling is being experienced by individuals. Despite the pain and suffering caused by Javanese lusan, if it is stronger to return to God it will heal faster and rise<sup>10</sup> and immediately begin a new life. From Malaysia it is known that it is increasingly spiritual <sup>11</sup>, one's religion is getting back quickly from the physical and psychological conditions that plummeted. So that psychological reinforcement based on religion is very important for clients who are experiencing life crisis problems losing the most important person in their lives.

### **III. Method**

This research uses a qualitative approach <sup>12</sup> and data collection is done by observing subjects (IS) who have a history of Javanese marriage, who need help because they face problems that gradually require psychological reinforcement, systematically about a phenomenon of the death of a family member to the death of her husband. Then conducted in-depth interviews to transfer the acceptance of fate and the plan to face the fate experienced by the subjects. The 2-year accompaniment treatment period starts at the birth of the child from the marriage until the death of the husband of the IS subject. Data collection is done systematically, organization, description and interpretation of textual, verbal or visual data of all expressions of happiness expressed through gestures and potencies as well as words revealed from IS subjects.

## Trustworthiness

The purpose of this study is to get an idea of how IS subjects led to a storm of marriage. The history of couples meeting until marriage, expressions of each event from IS subjects and other secondary subjects that support the results of this study the purpose is revealed through words and behavior that can be included in the research data then discussed in logical thinking that meets the certainty element of an IS subject expression the other expression is a data unit.

## Credibility

In this study, reflections on cases from KSS1, KSS2, KSS3, KSS 4, KSS 5, KSS 6, KSS7, KSS8, KSS9 and IS subjects were examined in depth and reflexively so that this element of credibility could be recognized. Likewise, in this study triangulation was conducted through interviews, repeating and cross-examination of feeling events revealed by IS subjects, documentary observations and analyzes needed by integrating all research instrument material to restore the ability to accept destiny, endure pain and suffering in living a negative destiny and supported by secondary data of parties related to IS subjects.

## **IV. Results and Discussion**

The result of research was the story of the IS family accepting the takqir of the mere death of a child and mayang husband. Marriage has its own happiness and suffering come and go. Therefore, marriage counseling exists to be a sharing of experiences in the family and counseling to solve problems in the family. And when living in Java there is a family story that has problems that cannot be denied, but should be dealt with all the strength and sincerity to the Creator. As an introduction to this book, there are present messages about messages in the state of the city as a phenomenon from all the phenomena that occur in Javanese society, specifically. The presence of others to provide assistance to the problem in the family is needed for those who need assistance. Meanwhile, the flaming of a family has been invalidated by the ability to accept and to face the risk of the family in the world as a tool to maintain the happiness in the family.

There is an individual (initial IS) who was born as the 3rd child of 3 siblings. At the time of adolescence, he, given to a married couple who did not have children, he was also schooled up to S1 and had worked in banking. Physically, the girl can be said, "sexy and beautiful". During the 3 years he worked in banking had a relationship and had wanted to get married, but failed. Then, he met a high school friend (initial AG) who used to work as a soldier (ABRI) in which he was the 1st child of 2 brothers. Then both decided to get married. Apparently the male family did not fully understand "in-law", they still held a wedding celebration and were given a large-in-law invitation by presenting approximately 750 people, because the first child, once things with IS were considered to have changed to the 1st child, even though the adopted child and the wedding has been enlivened by presenting no less than 750 invitations as well. As they walked they lived a "very happy" life, until a boy was blessed. Staying on the way for the first child (call it GI), only 2 months old, seems to have lung disorders - requiring special treatment and also always carrying a gas cylinder where he goes. After struggling for more or less 5 months, the GI got worse and died after being tried by his partner to connect him with handing over money for treatment.

Medical and non-medical treatment is carried out for the sake of continuing this GI's life and in the end of the struggle is complete when God takes all the time. Because it has struggled to the maximum possible, then there is no regret in the pairing because it is already trying to cure bloody descent to save their children. The young father (AG) carried a child who had to be buried and said while crying "I am not strong" my child thank you when you take it ". But how should the death row be buried and the husband who is still 2 years old has

just had to release the small IG's departure towards the creator. Time has passed and there is an event which must be dealt with by all these young people. In the following year's story, the GI from this GI realized that IS and his son, AG, were messages. Then Mother AG separated AG from his wife IS. IS not allowed to be home. It was said that the " divorce first to wait for the marriage of the second child" and was able to return again to get rid of the "bad luck" of the illusions of this message. Then AG no longer lives in his home IS and lives in another city. In the course of time it is only known for AG to suffer kidney pain "it is predicted that during the sea, it often consumes the type of drinking oil with M55.

So that, he left in a state of separation and the wife of IS had not been able to meet while dying at the age of 3 years after AG's age had not yet been 30 years. When he was brought under his original house, the IS was not in fact at all by a thousand AG even though his house was still considered not to be a signal anymore. But the pain in the law is still tied to marriage then IS still in the house even though after the burial may go back to his house again. In the course of his death after his husband and his husband, IS then the lungs and medical treatment for doctors who are important even though he has been treating his bloody life since he has been killed for many times ... Thanks God he's still alive. Her face which was once beautiful and looked more fleshless and looked dirty was not very painful both physically and spiritually. He then went to the mosque five times and after his illness was raised by the Lord, he was "healthy, beautiful and sexually" like before after 3 years of marriage, abandoned by the child and mother and returning the head of God ". Then he also took care of his husband's retirement status as the official ABRI of the government. Until now, life has always remained with thousands who adopt it as a child and are considered as the first child.

Based on the data above, despite conflicts <sup>13</sup> between Javanese and Islamic customs, what happened was to keep accepting what had happened. What happens is God's test, and every human being has their own test. The ability to see exams is indeed different between women and men, but in this marriage the man who dies first from the woman. Men are washed away when they lose their baby, such as having a womanly nature by crying when their children are called the creator. The ability to give up taqdir is a skill that needs to be trained to someone who is experiencing a problem that is in the form of a negative destiny. Psychologically the ability to release destiny requires the strength to endure all suffering, think positively, stop imagining suffering. This ability is more owned by someone who is strong in religion so he can accept destiny<sup>14</sup>. Because finding a mate is something that needs to be realized. But when it turns out it was only three years, it was still grateful because there were some people who were not married and even before marriage had died or their spouse had died. So even though three years of having a relationship in marriage, having children and then both children and husband have been taken by God, the ability to eliminate something that has been lost is one's psychological work.

Although remembering the sadness and the rest of the past happiness, but still IS needs to clarify everything, and excite is strong mental work. Not everyone can live it. Sometimes it even sinks into the past for a very long time and then receives something or someone new. Through a choice of decision to run a life and immediately change a new pattern of life needs to be done by always getting closer to God. Through God the inspiration of life will arise, also the inspiration of what should be done to live life. When someone believes in God, his life will shine again. The extent to which a person is religious to that extent also the behavior will be revealed by someone <sup>15</sup>. So that if someone experiences a condition that is completely different from what he wants, then the ability to accept what happens is evidence of one's faith. Faith arises in a person when someone understands religion<sup>16</sup>. From the results of this study it was known at first IS rarely seen religiously, seen from the condition IS rarely went

to the mosque. Until one day experiencing major problems in his life. So then IS closer to God and increase worship in the mosque.

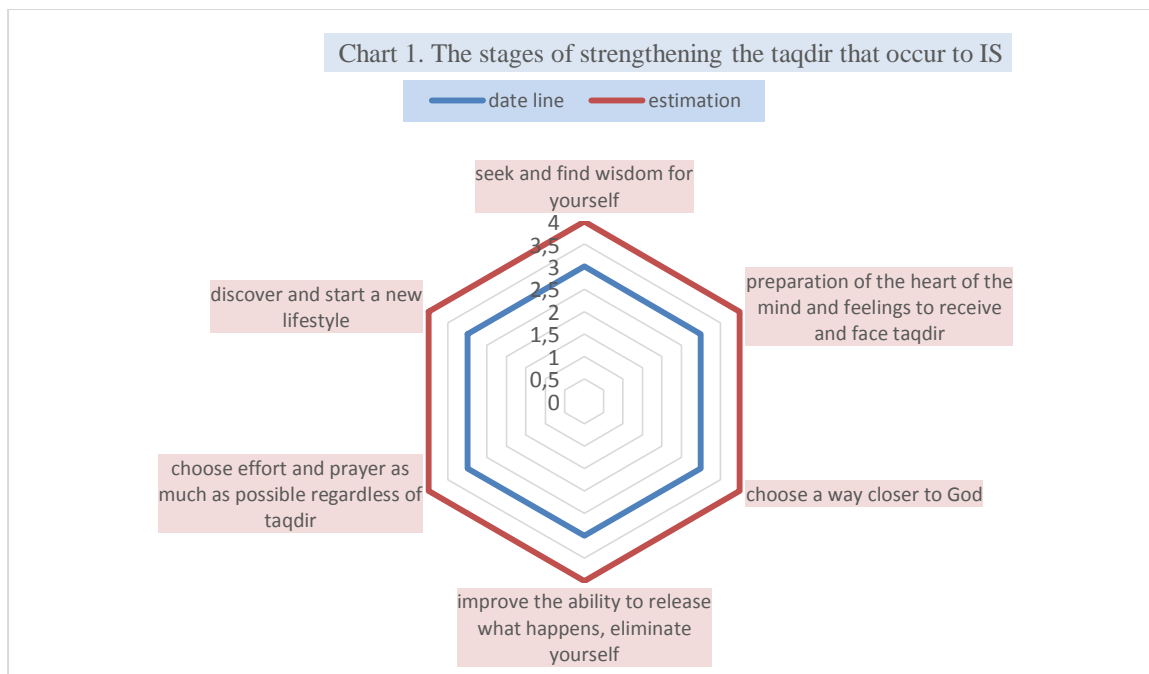
No need to be ashamed, no need to be afraid to realize the importance of God in life and only when sad, suffering, lost just someone more often communicate with God through worshipers in the mosque, charity charity, in hopes of getting forgiveness and inspiration from God to show the way in his life. Because God is the place for all complaints and solutions for those who believe in them. So that it concentrates worship<sup>17</sup> in daily life it becomes a separate task for individuals so that they are not only in a famine or critical period close to God. So that in everyday life accustomed to God. In this case the support of parents 'refraction and parents' role models for children will influence the child how to worship in the future, so that religious power is able to help someone survive and face any difficulties. As in QS Yusuf 86.

قَالَ إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ

That through the example of the Prophet Joseph's behavior, the psychology of those who experience sadness and need complaints should get a place. And the highest complaint and sadness is only to God, the creator of man. Not complaining, holding back all the pain and complaints is what needs to be trained when someone is having problems. Because God has claimed to be the almighty of all complaints and everything will return to God. If a servant lives the word of God, he will return all that has been or is being lived to God. So that if someone can release everything to God can be an indication of one's faith, and believe God is the protector of all things in human life. As in QS Al Baqarah 186.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Moreover, God promises that what humans ask for will be given to humans when he blesses in life, increases the faith or even a test of one's life and faith. However, when asking or praying to God, it is necessary to learn how to ask God and what kind of politeness to God should be done, it is necessary for the servant to be prepared so that the requested prayer is answered. If not granted, it will usually be replaced with other kindness. So the ability to open and find wisdom that occurs in yourself needs to be done. By finding a gap and making conclusions for yourself, and the best for yourself. So that a servant who believes in God's word will soon be able to change suffering into the slightest happiness in his form. And when someone is in suffering or experiencing problems can be identified in hell<sup>18</sup> the world because of experiencing God's negative destiny, it is necessary to immediately change the preparation of the heart, opening up people's personal feelings and behavior towards that negative destiny. Chart 1 describing the psychological reinforcement approach for individuals who accept the negative destiny of God includes six stages.



As for the Javanese custom, if it has been circumvented with certain activities and it turns out that it still receives a negative destiny, then think positively that everything that happens is part of God's destiny only needs to be done. Although it is not denied that between opposing Javanese customs or making peace with Javanese customs is one's own choice. Whatever human beings go through, their choices are the responsibility of humans themselves. Sinning or even acting good has its own consequences<sup>19</sup>. The existence of a sacral phenomenon<sup>20</sup> in culture including sacred objects is a phenomenon that exists in Javanese customs whose existence and implications in life for certain communities exist and even peace with cultural customs is the choice of each individual (case example. I am acquainted with 3 women all first child, I was married, was I not married because of custom? Even though in marriage there was no wedding only one of the families partying, and the delivery ceremony was carried out by a couple from someone else's house to avoid being the first or third child by carrying out certain rituals). And some even shy away from Javanese taboos and choose not to touch things that violate Javanese customs for the sake of circumcision (for example my case my first child will not marry a child when from a family). Such matters are related to myths, religious experience drawn from myths, rituals and cultural symbols<sup>21</sup> which occurs in Javanese society and lives in Java.

## V. Conclusion

Thus the conclusion of this study is that the story that occurs in the family should be used as wisdom for other families in protecting their hearts. When the field of health, fortune is not arrogant and then stay away from God. When receiving a very negative destiny within a short period of three years in the form of the death of a child and husband the ability to express, release destiny, get close to God, change new lifestyles and find wisdom in life becomes important as an effort of people who still have faith and are not dissolved, although there are also phenomena of several couples associated with Javanese customs. The theoretical implication of this research is a person's psychological ability to regulate all feelings, hearts, hearts and feelings naturally in controlling happiness and suffering. Practical implications equip a person for feelings, thoughts and hearts to face negative destiny in life as part of the faith and proof of faith in God and provide tips for dealing with challenges in life. As for the phenomenon of Javanese customs, when it has tried to avoid and anticipate Javanese



customs, then what needs to be done is to stay resigned and accept that everything that happens is part of God's destiny.

## Reference

- <sup>1</sup> King, W.M. (2020). Mental Religion. *Religious Studies Review*, 46(1): 13-15. <https://doi.org/10.1111/rsr.14359>.
- <sup>2</sup> Baratz, A. (2020). What Counts as Proof of Cross- Cultural Influence?. *Religious Studies Review*, 46(1): 47-50. <https://doi.org/10.1111/rsr.14365>
- <sup>3</sup> Baratz, A. (2020). What Counts as Proof of Cross- Cultural Influence?. *Religious Studies Review*, 46(1): 47-50. <https://doi.org/10.1111/rsr.14365>
- <sup>4</sup> Bonilla Y. & Marisol LeBrón. M. (2020). Religion and law. *Studies Review*, 46(1): 72-73. <https://doi.org/10.1111/rsr.14375>
- <sup>5</sup> Nepolion, B & Garkoti, S.C.IJ. (2020). Indigenous lac culture and local livelihood: a case study of Karbi community of Assam, North-Eastern India. *Indian* 19(1) : 197-207. <http://nopr.niscair.res.in/handle/123456789/52813>.
- <sup>6</sup> Sarah T.H., Muniba, S & Rivas-Drake, D. (2020). Examining the role of majority group attitudes and bicultural identity integration on bicultural students' behavioral responses toward White Americans. *Cultural Diversity and Ethnic Minority Psychology*. 26(2): 149-162.. <https://doi.org/10.1037/cdp0000284>
- <sup>7</sup> Carter, R., Blazek, J. L., & Kwesele, C. (2020). Perceptions of pubertal timing relative to peers: Comparison targets and social contexts of comparison. *Cultural Diversity and Ethnic Minority Psychology*, 26(2), 221–228. <https://doi.org/10.1037/cdp0000287>
- <sup>8</sup> Su, J., Kuo, S. I-C., Derlan, C. L., Hagiwara, N., Guy, M. C., & Dick, D. M. (2020). Racial discrimination and alcohol problems among African American young adults: Examining the moderating effects of racial socialization by parents and friends. *Cultural Diversity and Ethnic Minority Psychology*, 26(2), 260–270. <https://doi.org/10.1037/cdp0000294>.
- <sup>9</sup> Hart, C.W., Koenig, H.G. (2020). Religion and Health During the COVID-19 Pandemic. *J Relig Health* 59, 1141–1143. <https://doi.org/10.1007/s10943-020-01042-3>
- <sup>10</sup> Inozu, M., Kahya, Y. & Yorulmaz, O. (2020). Neuroticism and Religiosity: The Role of Obsessive Beliefs, Thought-Control Strategies and Guilt in Scrupulosity and Obsessive–Compulsive Symptoms Among Muslim Undergraduates. *J Relig Health* (59) 1144–1160. <https://doi.org/10.1007/s10943-018-0603-5>
- <sup>11</sup> Ganasegeran, K., Abdulrahman, S.A., Al-Dubai, S.A.R. *et al.* (2020) Spirituality Needs in Chronic Pain Patients: A Cross-Sectional Study in a General Hospital in Malaysia. *J Relig Health* 59, 1201–1216. <https://doi.org/10.1007/s10943-018-0730-z>
- <sup>12</sup> K. Hammarberg, M. Kirkman, S. de Lacey, (2016). Qualitative research methods: when to use them and how to judge them, *Human Reproduction*. 31 (3):498–501, <https://doi.org/10.1093/humrep/dev334>
- <sup>13</sup> Brock-utne, B. (2009). A gender perspective on peace education and the work for peace. *International Review of Education*. (55):205–220. DOI 10.1007/s11159-008-9122-z
- <sup>14</sup> Glazier, A.R. (2020). The Differential Impact of Religion on Political Activity and Community Engagement. *Review of Religious Research*. (62): 1–26. <https://doi.org/10.1007/s13644-019-00388-9>.
- <sup>15</sup> Dougherty, K.D., Mulder, M.T. (2020). Worshipping Local? Congregation Proximity, Attendance, and Neighborhood Commitment. *Rev Relig Res* (62): 27–44. <https://doi.org/10.1007/s13644-019-00387-w>

- 
- <sup>16</sup> Gutschmidt, R. (2020). The late Heidegger and a post-theistic understanding of religion. *Religious Studies*, 56(2), 152-168. Doi:10.1017/S0034412518000276
- <sup>17</sup> Hershenov, D. (2020). Healthy functioning as the key to fairness in a divinely determined world. *Religious Studies*, 56(2), 194-208. doi:10.1017/S0034412518000410
- <sup>18</sup> Sterba, J. (2020). Eliminating the problem of hell. *Religious Studies*, 56(2): 181-193. doi:10.1017/S0034412518000422.
- <sup>19</sup> Echavarría, A. (2020). Aquinas on divine impeccability, omnipotence, and free will. *Religious Studies*, 56(2), 256-273. doi:10.1017/S0034412518000367
- <sup>20</sup> Kerekes R.S. (2020). Material religion. *Religious Studies Review*, 46(1):9-11. <https://doi.org/10.1111/rsr.14358>
- <sup>21</sup> Collins B. (2020) Super religion. *Religious Studies Review*, 46(1):17-19. <https://doi.org/10.1111/rsr.14360>