



PCINU BELANDA 1st BIENNIAL
INTERNATIONAL CONFERENCE
VRIJE UNIVERSITEIT AMSTERDAM
08-09 JUNE 2022

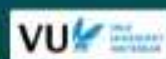
P C I N U B E L A N D A
3rd B I E N N I A L

INTERNATIONAL *Conference*

REIMAGINING RELIGION AND VALUES
IN TIME OF (SOCIETAL) CRISIS



08-09 JUNE 2022
VRIJE UNIVERSITEIT AMSTERDAM
THE NETHERLANDS





INTRODUCTION

The PCINU Belanda International conference is organised biennially. Series of events is prepared surround the academic conference. It presents a range of events aimed at engaging every level of communities in the Netherlands, opening dialogue, developing connections, sharing mutual understanding and celebrating art and culture, through academic conferences, public lectures, dialogue, Interreligious dialogue, cultural performances & Photo exhibition.

Further, the objective of the conference is to introduce Islam Indonesia to the broader Dutch communities. Since 2015 PCINU has been actively promoting the face of moderate Islam through the concept of Islam Nusantara (lit. meaning is Islam in the Archipelago). Islam Nusantara promotes moderation, compassion, anti-radicalism, inclusiveness, and tolerance.

The establishment of PCINU Belanda is made possible on the initiative of the Indonesian Muslim diaspora and the alumni of NU pesantren who were studying in the Netherlands. It organises various events such as religious gatherings at Al-Hikmah Mosque in Den Haag and Al Ikhshab in Amsterdam, lectures at various Universities throughout the Netherlands. PCINU Belanda is a branch of the Nahdlatul Ulama (NU) organisation. NU is a faith-based organization as well as the largest social independent organization in the world with a membership of 90 million in 2016. It sets as a traditionalist Sunni Islam movement in Indonesia following the Shafi'i school of jurisprudence. NU was established on 31 January 1926 in Surabaya (East Java) as a response to the rise of Wahabism in Saudi Arabia and Islamic modernism in Indonesia. NU is also a charitable body funding schools and hospitals as well as organizing communities to help alleviate poverty.

We wish you an enjoyable and a fruitful conference!
The committee



PCINU Belanda 3rd Biennial International Conference

Reimagining Religion and Values in Time of (Societal) Crisis

Wednesday, 8 June 2022 at Vrije University, Amsterdam,
The Netherlands

MORNING

09.00-12.00



OPENING SPEECHES | 09.00-09.45 | @ Aula

Prof. dr. Jeroen J.G. Geurts/Rector Magnificus of Vrije
University

Afnan Anshori/Chairman of PCINU Belanda

HE. Mayerfas, the Indonesian Ambassador to the Netherlands



KEYNOTE 1 | 09.45-10.00 | Online Speech

HE Prof. H. Ma'ruf Amin, The Vice-President of the Republic of
Indonesia

Coffee break | 10.00-10.15



LECTURE 1 | 10.15-12.00 | @ Aula

HE Yaquut Cholil Qoumas, Minister of Religious Affairs (MoRA)
of the Republic of Indonesia (Representative)

Religious moderation



LECTURE 2 | 10.15-12.00 | @ Aula

Ruard Ganzevoort

Reimagining Religion



LECTURE 3 | 10.15-12.00 | @ Aula

Joram van Klaveren

In times of nothingness

Lunch break | 12.00-13.30





AFTERNOON

13.30-18.30

PANEL SESSIONS (Part1) | 13.30-15.00

Detailed program see next page (Panel 1, Panel 2, Panel 3)

Coffee break | 15.00-15.15



PANEL SESSIONS (Part 2) | 15.15-16.45

Detailed program see next page (Panel 4, Panel 5, Panel 6)



LECTURE & CLOSING REMARKS | 16.45-17.15 | @ Aula

Nusron Wahid/PBNU
Ulil Abshar Abdalla/Unusia



Question and Answer | 17.15-17.45 | @ Aula

Frans Wijzen (Radboud University)

**Announcements. Halal centre soft launching | 17.45-18.00
@ Aula**

Borrel (Drinks) | 18.30



**Exhibition 'The Traversing of Islam Nusantara in the Netherlands'
02-14 June 2022 | @ Foyer Aula**



PCINU Belanda 3rd Biennial International Conference

Reimagining Religion and Values in Time of (Societal) Crisis
Wednesday, 8 June 2022 at Vrije University, Amsterdam,
The Netherlands

PANEL 1

13.30-15.00 | @Agora 1



Bridging Humanitarian Crisis and Religious Moderation

Convener: Ulil Abshar Abdalla (Unusia) & Laurens Bakker (UvA)

PANEL 2

13.30-15.00 | @Agora 2



Religion in Socio-Ecological and Economic Crisis

Convener: Frans Wijzen (RU) & Diana Suhardiman (KITLV)

PANEL 3

13.30-15.00 | @Agora 4



Reharmonising Religious Values in Science, Progress and Innovation

Convener: Zainuddin (UIN Malang) & Robert Setio (UKDW)

PANEL 4

15.15-16.45 | @Agora 2



Religion, Gender Role and Women's Rights

Convener: Anne Dijk (Fahm Institute) & Ambar S. Dewi (UIN Sunan Kalijaga)

PANEL 5

15.15-16.45 | @Aula



Identity Crisis: Nationalism, Global Culture and the Future of Religion

Convener: Ruard Ganzevoort (VU) & Moch Nur Ichwan (UIN Sunan Kalijaga)

PANEL 6

15.15-16.45 | Agora 4



Decolonising Religion: Hurgronje, Islam Indonesia and Postcolonial Incognizance

Convener: Freek Colombijn (VU) & Yus Sa'diyah-Broersma (PCINU Belanda/ Bronbeek Museum, Arnhem)

Cultural Night and Gala Dinner

"Seeking the Middle Path (Al-Wasatiyya): Articulations of Moderate Islam"

Thursday, 9 June 2022 at 18.30-22.15 at the
Indonesian Embassy, The Hague

EVENING

18.30-22.15



OPENING SPEECHES | 18.30-19.00

Words by the Organizer

Welcome speech by HE. Mayerfas, the Indonesian Ambassador
to the Netherlands

Dinner (accompanied by Cultural Performances) | 19.00-20.00



MISCELLANEOUS SPEECHES (By The Honorary Guests) | 20.00-22.00

HE Minister MORA/Representative

HE Mahfud Md

HE Yahya Cholil Staquf/Representative



The honorary guests are expected to be able to share their ideas and experiences so far in campaigning for Moderate Islam in their respective organisation or countries which of course can be a valuable lesson in designing and furthering the moderate Islamic campaign agenda in the future

CLOSING | 22.00-22.15

FULL PROGRAM OF 3rd BIENNIAL

The Series of Events of
the PCINU Belanda 3rd Biennial International Conference
“*Reimagining Religion and Values in Time of (Societal) Crisis*”

The detailed programmes are as follows:

Exhibition

The Traversing of Islam Nusantara in the Netherlands

Date : Thursday-Tuesday, 2-14 June 2022

Time : Monday to Friday/08.00-10.30 CEST

Saturday/08.00- 18.00 CEST

Sunday/10.00-18.00 CEST

Venue : The Central Hall of Vrije University Amsterdam’s Main Building

International Conference

Reimagining Religion and Values in Time of (Societal) Crisis

Date : Wednesday, 8 June 2022

Time : 08.00 - 18.30 CEST

Venue : Aula Vrije University, Amsterdam

*co-organised with Vrije University, Amsterdam

Discussion Forum of Islamic Higher Education Practitioners Indonesia and The Netherlands

The Future of Islamic Higher Education in Indonesia

Date : Thursday, 9 June 2022

Time : 09.00 - 13.00 CEST

Venue : Klooster Kerk, The Hague

*co-organized with NESO-NUFFIC

Interfaith Dialogue

Religion in Colonization and Decolonization. Indonesian-Dutch Confrontation, Confirmation, Transformation

Date : Thursday, 9 June 2022
Time : 13.30 - 17.30 CEST
Venue : Klooster Kerk, The Hague

*co-organized with The Netherlands-Indonesia Consortium for Muslim-Christian Relations, NICMCR

Cultural Night and Gala Dinner

Seeking the Middle Path (Al-Wasatiyya): Articulations of Moderate Islam

Date : Thursday, 9 June 2022
Time : 19.00 - 22.15 CEST
Venue : Indonesian Embassy for the Netherlands in The Hague

*co-organized with the Indonesian Embassy for the Netherlands in The Hague

PCINU Belanda 3rd Biennial International Conference

Reimagining Religion and Values in Time of (Societal) Crisis

Wednesday, 8 June 2022 at Vrije University, Amsterdam,
The Netherlands

PANEL 1

13.30-15.00 | @Agora 1

Bridging Humanitarian Crisis and Religious Moderation

Muhammad Ahalla Tsauro | Faruq Ibnul Haqi | Abdulloh Hamid

Defending the Weak; Exploring Liberation Theology and Religious-Liberative Figures in Indonesia

Nadhif Muhammad Mumtaz

Mutual Supporting Relationship between Islamic Law and Customary Law

Ali Rido | Ahmad Sabirin

Design of State Involvement in Managing Freedom of Religion / Belief in Indonesia

Imam Malik Riduan

Delegitimization of the Anti-Terror Law

Diah Febri Utami

Philosophy of Action in Islam

Saru Arifin

Post-Authoritarian Constitutional Approaches to Religious Minority Protection in Hungary

M. Khamim

NU Online Super App and Strengthening Nahdlatul Ulama Religious Moderation Based on Literature in the New Media Era 4.0

Hairunnas | Ilyas Husti | Zaitun | Khairunnas Jamal | Mochammad Novendri S.

Government Protection of Human Rights in Indonesia in The Perspective of Maqasid Al-Syari'ah

Tery Setiawan

About Interreligious Conflicts between Muslims and Christian in Indonesia

Religion in Socio-Ecological and Economic Crisis

Saadatul Jannah Nabhani

The Use and Abuse of Religion in Pandemic Covid-19 For Economics and Political Reasons in Indonesia

Silvany Chandra | Margareth Indrawati

Is It True That Islamic Banks Are More Stable During Covid-19 Pandemic? (Analysis of Islamic Bank Customer in Indonesia)

Abdillah Muhammad Marzuqi

Ecological Thought and Movement in Indonesia as a Synthesis of Deep Ecology and Social Ecology

Guntur Adi Putra | Rifki Ulul Azmi | Ahmad Rofi Uddin

Muslim Community in Conservation of Patirtan Ngawonggo Site In Nanasan Village, Malang Regency

Nur Said | Farida Ulyani

Sustainable Gusjigang in Time of Societal Crisis; Reconstruction of Sunan Kudus' Leadership Values in Building the Nation's Spiritual Entrepreneurship in Indonesia

Andi Iswandi | Dito Alif Pratama

The Strategy of Islamic Philanthropy Institutions in Recovering the Economic Crisis During and Post-Covid-19 Pandemic

M. Naufal Waliyuddin

Youth Interfaith Movement and the Quest for Social Harmony: Peacebuilding Efforts in the Time of Covid-19 Pandemic

Thohir Luth | Siti Rohmah | Nur Chanifah | Ranitya Ganindha

Coastal Lamongan Ulama's Ijtihad as Living Law in Efforts to Prevent Destructive Fishing: Streightening Fishing Regulations Through Fatwas of NU and Muhammadiyah Ulama

Jauhar Azizy | Badru Tamam

The Ecology of the Qur'an: A Religious Environmental Conservation Effort

PANEL 3

13.30-15.00 | @Agora 4

Reharmonising Religious Values in Science, Progress and Innovation

Anton Abdul Fatah | Eva Laela Hidayati

Secondary School Teachers' Perceptions of the Causes of the Conflict in Ambon, Indonesia

Muqarramah Sulaiman Kurd

Animation, Reflection, and Action in a Pedagogical-Philosophical Mindst: The Phenomenon of Awareness in the New Normal Amid Covid-19

Joost Blokker

Studying Ritual Through Windows: Reflections on Digitally Learning Religious Practice, Through Ethnography of Jewish Rituals During Lockdown

Mohammad Nailul Muna

Quranic Wirid Tradition of Indonesian Pesantren in Digital Era: Analysis on 'Wirid Mambaus Sholihin' Apps

Sitti Aisyah Rahman | Florence Rudolf

Lontara and Rub al Hizb, The Symbolic Applies to the Design: An Architectural Experience of Sultan Alauddin Grand Mosque

Imam Mustofa | Ahmad Syarifudin | Tohir Muntoha

The Role of Islamic Universities in Indonesia in Managing Environmental Crisis: Concepts, Policies, and Implications

PANEL 4

15.15-16.45 | @Agora 2

Religion, Gender Role and Women's Rights

Nor Ismah

The Indonesian Congress of Female Ulama (Kongres Ulama Perempuan Indonesia, KUPI): Fatwa-Making, Community Network, and Building Social Movement

Ulfatun Hasanah | Muhim Nailul Ulya

Various Types of Qira'at and Their Implications on Tafsir: Critical Study of Qira'at Differences in Gender Verses

Farah Nuril Izza

The recitation of the Qur'an among the Aisyiyah communities (The position of religious authority of women and their agency)

Fachrizal Afandi | Milda Istiqomah

Growing Threats of Violent Extremism in Indonesia: The Urgency of Gender-based Counterterrorism Response

Moch. Chotib | Martha Eri Safira | Maftukhin | Lailatul Maulida

Examining the Long Road to Protection of Women from Sexual Violence in the Bill on the Elimination of Sexual Violence (RUU P-KS)

Uswatun Hasanah | Firda Fadilla Amaliah

Hadiith Study on the Marginalization of the Position and Role of Women in the village of Keban Agung Kec. Muara Enim Palembang City

Latifatul Khasanah Lasmoen | Siti Nasichah | Umi Musyarafah

Women's Role in Building Religious Moderation Literature in Indonesia: Study on the Dharma Wanita Persatuan of the Republic of Indonesia

Siti Rohmah | Nur Chanifah

The parenting Style of Prostitutes : a Review of Hadhanah Jurisprudence and Child Protection Laws

Mufidah | Jamilah

Women and Family Resilience During Pandemic Covid-19; Religion and Humanity Across Religions

Tutik Hamidah | Mulyadi

Controlling the Rise of Adolescents Who Get Pregnant Out of Wedlock: Analyzed from Sadd Al ar'ah' Theory (Case Study of Modin and the Heads of KUA in Indonesia)

Ifa Khoiria Ningrum | Nova Nevila Rodhi | Ima Isnaini Taufiqur Rohmah

Woman's Role in Synergizing Education and Economics Improvement in Rural Communities: A Narrative Inquiry Study

PANEL 5

15.15-16.45 | @Aula

Identity Crisis: Nationalism, Global Culture and the Future of Religion

Musyarrarah Sulaiman Kurdi

The Future Religion and A-Z Factors: The Influences of Indonesian Values, Religious Beliefs, Behaviors and Trends

Yulianingsih Riswan | Burhan Ali

Faith, Knowledge, and Authorities: Muslim Youth Responses to the Pandemic

M. Itsbatul Haq | Qurrota A'yuni | Moh. Husen | Mutiah Robiah Aladawiyah
Role of Tasawwuf in Da'wah for Millennials (Study of "Pemuda Tersesat" Content by Habib Husein Ja'far al-Hadar on Youtube)

Ahmad Syaifuddin Amin | Lilik Ummu Kultsum
Establishing Sustainable Sufism Movement through the Living Qur'an : Study of Sema'an al-Qur'an "Mantab"

Hamdani | Muhamad Ersad Mamonto
For The Bajau People, Maritime life is their Cultural System

Muhammad Wahyudi
From Mosques to Cafes: Muslim Youth and Mawlid Celebration in Yogyakarta

Media Zainul Bahri
Religion and Social Change: Fifty Years of Indonesia's Islam (1970-2020) in the Context of Social

Babun Suharto | Al Furqon | Moch Imam Mahfudi
The Contest of Religious and Cultural Authorities at the Haul Ritual of Syeikh Jumadil Kubro in Tralaya

Basri | Ilfi Nur Diana | Zainuddin
The Emerging Radical Islamism and the Challenge of Democracy in Contemporary Indonesia

PANEL 6

15.15-16.45 | Agora 4

Decolonising Religion: Hurgronje, Islam Indonesia and Postcolonial Incognizance

Frans Wijsen
Snouck Hurgronje: a strategic convert or a multi-voiced person?

Nuri Kurnaz
How did Snouck Hurgronje's international network of Orientalists influence knowledge formation about political Islam?

Nur Ahmad
Quranic Exegesis as Political Commentary in Nineteenth-century Java

Reni Rentika Waty
Hurgronje's Political Strategies to Defeat Muslims in Aceh Warfare



Murry Darmoko Moersidin

Geopolitic Reconstruction of Religion: Learning from Hurgronje in Religion versus Government Conflict Management

Ginanjar Sya'ban

The Friendship of the Meccan Ulama with the Colonial Advisor of the Dutch East Indies: Letters of Sayyid Abdullah al-Zawâwî to C. Snouck Hurgronje, Sent from Priangan in 1895

Muhamad Bekti Khudari Lantong

Decolonizing Christian-Muslim Relation in Manado: Past and Present

Willem Jansen

Decolonising Religion, a Human Rights-based Approach, Hurgronje, and the study of Islam in times of societal crisis

POSTER

@Foyer Aula

Afna Asyfini Noor

Bridging the Humanitarian Crisis and Religious Moderation: Muslim Students Perspectives

Asep Ubaidillah | Muhammad Sholeh

'Marriage Witnessess Requirement and a Tendency towards Gender Bias: Islamic Law Perspectives'

Faisal Hilmi Manshur | Ade Jamarudin | Faridah Ashsholihah

Development of Indicators Country in Nusantara Interpretation

Nunung Khoiriyah Arsyad | Nurkhayati | Nadya Kharima

Evaluation of Community Development Implementation in Practicum II Social Welfare Students of UIN Syarif Hidayatullah Jakarta in the Covid-19 Pandemic

Rosidin | Fenty Andriani | Masyithah Mardhatillah

Islamic Mass Organization and the Efforts of Preventing Radicalism in Indonesia: A Case Study of Nahdlatul Ulama Executive Board (PBNU) Leaders

Revivo Tulaseket | Naila Intania

Reharmonising Islam and Science of creating a Scientific Civilization based on Religious Values

Baeti Rohman

The Extent of Islamic Education Nondiscrimination Policy Protection for Transgender: An Islamic Law Analysis

Ade Rina Farida | Musfiah Saidah

The Role Of The Government To Solve Provocation In Order To Realize Religious Moderation

Ahmad Sabirin | Achmad Zainulloh Hamid

Optimizing the Role of Pesantren as Habitus for Inculturation and Cultural Acculturation in Facing the Crisis of Humanity, Intolerance and Religious Moderation in Indonesia

Muhammad Iman Maedi

The Development of Traditional Da'wah Values to Platforms Social Media in Digital Era (Study Al Wafa Tarim on Youtube From TV Al Wafa Tarim by Habib Hasan bin Ismail al-Muhdor)

Muhammad Julianto | Mansurni Abadi

Fostering Extremism: Transforming of Discourse Dissemination and Funding Strategies for Islamic Salafism in Indonesia

Musfiah Saidah | Neng Hannah | Ade Rina Farida

The Philanthropic Movement Through Social Media During A Pandemic

Farida Ulyani | Nur Said

Batik Culture Based Mental Therapy in Time of Covid-19 Pandemic in Indonesia

Durrah binti Abd Malek

The Future of Multicultural Politics in Malaysia: Evaluating the Perspectives of Malaysian Youths

Umi Musyarrofah | Mahmudah Fitriyah ZA | Wati Nilamsari | Anisah Fauziah | Musfirah Nurlaily

Religious Moderation in the Nahdlatul Ulama Da'wah Discourse in the Industrial Revolution 4.0 Era

COMPILATION OF ABSTRACTS PCINU BELANDA 3RD BIENNIAL INTERNATIONAL CONFERENCE

Panel 1 - Bridging humanitarian crisis and religious moderation

Convener 1 : Ulil Abshar Abdalla (Unusia)

Convener 2 : Laurens Bakker (UvA)

Room : Agora 1

Time : 13.30-15.00

1. Defending the Weak: Exploring Liberation Theology from Theologian and Thinkers in Indonesia

By: Ahalla Tsauro, National University of Singapore, Abdulloh Hamid & Faruq Ibnul Haqi, Sunan Ampel State Islamic University

This paper tries to explore the liberation theologians in Indonesia that have been involved on various occasions, fighting for the oppressed and upholding their voices and rights for the sake of justice. In understanding this topic, the big picture of historical liberation theology is needed to explain the role of religious orientation and religious values that derived from their thoughts related to exact practices in dealing with social problems. Such movements were similar or can be referred to as movements in Latin America or Asia that were inspired directly or indirectly, such as Gustavo Gutierrez, Ali Shariati, Asghar Ali, and Hassan Hanafi that might be a proper cornerstone of exploring local theologians. Although there have been numerous Indonesian theologians and thinkers, only four prominent figures will be discussed: Abdurrahman Wahid as a theologian, Francis Wahono, Mansour Fakihi and Moeslim Abdurrahman as thinkers and scholars. Using Karl Manheim's Sociology of Knowledge, this paper found among other things; that these religious-liberative figures have been crucial in shaping and marking the importance of religious orientation in fighting social issues including those who are oppressed and marginalized within society. In terms of decolonizing knowledge, critical education has been proposed by theologians to liberate

people from the captive way of thinking such as backwardness and ignorance. The study concludes these figures' engagement has a significant role to formulate an alternative mode of thinking that can liberate marginalized people and counter injustices.

2. Mutual Supporting Relationship between Islamic Law and Customary Law (Study of Pencak Silat Groups in Indonesia)

By: Nadhif Muhammad Mumtaz, PP Gading Kota Madiun

This article shows that Islamic law has a mutually supporting relationship with customary law. In the context of Islam in Indonesia, Islamic law is proven to be able to coexist with indigenous customary law to create an Indonesian Islam face. This thesis is in a different position from Hurgronje's "receptie" theory (Islamic law should adapt customary law) and Sayuti Thalib's "receptio a contrario" theory (customary law should adopt Islamic law). As evidence of this thesis, this article examines the relationship between Islamic law and customary law in Pencak silat (Indonesian martial art) groups in Indonesia. Pencak silat was chosen as the object of this research because Pencak silat is an original custom of the Indonesian and it is also a tool to fight for Islamic teachings, especially in the colonialization era. There are two Pencak silat groups that will be researched. The first one is Pencak silat PN (Pagar Nusa) as a representation of Pencak silat under an Islamic organization. The second is PSHT (Persaudaraan Setia Hati Terate) as a representation of pencak silat that is not under Islamic organization. This study focuses on how the two Pencak silat groups compromise the two sources of law, namely Islamic law and customary law in carrying out their teachings. The method used in this research is participatory observation and in-depth interview with an ethnographic approach. The result of this study shows that the two Pencak silat groups compromise two laws, namely Islamic law, and customary law in their teachings. Some of the compromised teachings are the openness of membership in PSHT (not for Muslims only); meditation teaching both for spiritual aspect; and spreading mercy to nature (memayu hayuning bawana in PSHT and rahmah lil 'alamin in PN).

3. Design of State Involvement in Managing Freedom of Religion/Belief in Indonesia

By: Ali Ridho & Ahmad Sabirin, Faculty of Law, Trisakti University, Jakarta Indonesia

The 1945 Constitution of the Republic of Indonesia has guaranteed the right to freedom of religion/belief for Indonesian citizens. However, when it is implemented, it still seems to cause serious problems because there are still many conflicts with religious nuances. In responding to this, the state tries to be present to resolve the issue. However, the involvement of the state is often considered to cause new problems because its actions it is sometimes considered to be inconsistent and does not prioritize the principles of human rights. One example that can be taken is the existence of several Joint Decrees of the Three Ministers which terminate the right of minority faith communities in Indonesia to freely practice their beliefs. This action was then considered a violation of human rights protected by the constitution. In fact, this step by the state through its apparatus can actually be seen as a role in providing protection for the religion and beliefs of other citizens from blasphemy. This condition is, of course, a dilemma, so it is necessary to find a solution. Based on that, there are 2 (two) questions to be discussed, namely: 1). What is the urgency for the state to be involved in guarding freedom of religion/belief? and 2). What is the ideal design for state involvement in guarding freedom of religion/belief? This study is a juridical-normative study, using secondary data as the main data source. The data analysis uses qualitative analysis, and an approach method is a statute approach and a conceptual approach.

4. Delegitimization of the Anti-Terror Law in Indonesia

By: Imam Malik Riduan, Fahmina Institute of Islamic Studies; Western Sydney University

The Law (Undang-Undang Nomor 5 Tahun 2018), which should be the

legal protection for every citizen, has brought forth resistance which resulted in delegitimation. This study aims to analyze the delegitimation of the anti-terror law, which results in public resistance. Data were collected through observation, interviews, and documentation studies in the form of the formulation of the anti-terror law. This study shows that the content of the anti-terror law that has been enacted indicates a potential for violation of Human Rights, and abuse the deliberative democratic procedure, thus causing delegitimization. The process of formulating the law that does not involve certain parties is considered counterproductive and makes the law less participatory. Those things trigger the emergence of community resistance attitudes that lead to the failure of the enactment of the law or the loss of the substance of the purpose of the legislation. As a result, it worsens the government's image in preventing terrorism and extremism, which in turn, shows the delegitimation of the law. This paper is limited to measures the potential failure of the enactment of laws that have been passed and does not evaluate the implementation of anti-terrorism policies. Therefore, further studies are needed to focus on testing the effectiveness of the law involving stakeholders.

5. Philosophy of Action in Islam

By: Diah Febri Utami, Department of Philosophy, University of Vienna

The sense of agency (for the rest, SoA is the abbreviation of sense of agency) is a crucial notion in the discussion of action, widely used in psychology, neurology, and philosophy. In a nutshell, the S.o.A is a pre-reflective intentional sense of a movement that includes some possibility to control an action. Besides the S.o.A, there is the sense of ownership (For the rest, SoO is the abbreviation of sense of ownership), which refers to 'that movement is mine.' When you read this abstract, and your finger keeps touching the mobile screen or touchpad, you might have the S.o.A and the S.o.O in this reading action, since this action is caused by you; you master your body moves to the screen and control your 'thinking' towards this abstract. If someone pushes your chair and it makes your body move forward, it seems that you lose your S.o.A because this movement isn't

caused by you, but you still have the S.o.O in the sense that you realize your body is moving.

The theory seems convincing enough, but a gap in the empirical realm might still happen. Take a case of religious radicalism thru demonstrations. Several findings point out that protesters don't know why they did the demo. They realize that their feet are running, their hands are clutching stones, and their mouths are screaming holy words, but—again—the protesters don't know what for they did that. One could say they might have the minimum S.o.A, or this sense just totally disappeared. But a consequence question then, how could one massive movement—which might be divided into several descriptions, i.e., running the feet, clutching stones, and screaming—be run without agent causation? Let say that it was an 'inserted thought' in their brain that is guided their action; then the matter is: what is the difference between an agentive situation and the situation itself?

In the case of radical Islamic organizations, some research show that the understanding of Al-Qadr shifts the member's thoughts regarding themselves and others. Al Qadr is often equated with predestination, which means that Allah has decided everything that will happen in the world and in people's lives. They believe that humans cannot choose to do something if Allah has not already chosen that path for them. If a bad thing happens, it must be part of God's plan.

This paper aims to analyze sorts of that phenomena via the philosophy of action. The subjects are such a radical phenomenon that links Islam as its attributive. An inquiry is crucial since one tends to draw such bodily movements as a whole picture of the action. If one doesn't put an individual methodology into action, the line between moral responsibility and causal one is vague. Besides a case study, the method is a literature review; the primary purpose is not only to elucidate what is inside the actors' heads but also to reharmonize Islam's value in science, especially in terms of action. Since action has several components, the discussion would focus on three essential ones: intentionality, the sense of agency, and

meaning. For clarity's sake, research questions are about 1) what is action in Islam; is it constituted or situated? 2) Rasulullah S.A.W said, “Innamal a'malu bin niyat.” How does Islam view motor intention (one kind of intention) and automaticity or others' pre-reflective (self-) awareness? How do non-conscious or conscious relate to one another? 3) Where to place Khalifah amid Al-Qadr? Does the SoA in Islam always appear retributively and in a non-linguistic way?

6. Post-Authoritarian Constitutional Approaches to Religious Minority Protection in Hungary

By: Saru Arifin, Doctoral Scholar at Faculty of Law, University of Pecs, Hungary

Theoretically, the transition from an autocratic to a democratic regime is advantageous for civil society's fundamental liberties, such as religious liberty. However, the constitutional guarantee of security for these basic rights is frequently inversely proportional to the empirical reality on the ground. This asymmetry is demonstrated by analyzing the post-authoritarian constitutions of Hungary from the viewpoint of the Islamic minority group. The article contends that the post-authoritarian constitutions of Hungary favour an illiberal constitutional approach. This strategy protects religious minorities on the basis of the government's authority, not the Constitution's precept. If they are deemed advantageous to the power, this perspective will be applied to the rights of religious minorities. Otherwise, the protection that allows for their rights to be violated would be insignificant. Academics and human rights activists play a crucial role in ensuring the constitutionality of the government's approach in this instance. As a result, this article proposes that the constitutional law frameworks of Hungary be revised to enhance the standing of human rights defenders.

7. NU Online Super App and Strengthening Religious Moderation of Nahdlatul Ulama Based on Literacy in the New Media Era 4.0

By: M. Khamim, Sekolah Pascasarjana Universitas Islam Negeri Syarif Hidayatullah Jakarta Indonesia

One of the points of strengthening religious moderation is media literacy. In the era of disruption, the development of religious literacy that contains moderate teachings is urgently needed to balance social media-based conservatism. The need for moderate religious narratives is not only a personal or institutional need but in general for citizens of the world, especially in the midst of the development of information technology in the face of global capitalism and accelerated politics called the digital era. Currently, in Indonesia, there are many online media application features that are aggressively campaigning for the idea of religious moderation, one of which is the NU Online Super App. This article discusses how the transformation and transmission of religious moderation are channelled in the digital realm as a contestation space to seize moderate and tolerant religious narratives through the features of the NU Online Super App. The data collection method used is library research with note-taking techniques. The technical analysis of the data used is descriptive-analytic. This article aims to examine the role of the NU Online Super App in efforts to strengthen literacy based Nahdlatul Ulama religious moderation in the new media era 4.0. The results of the study concluded that the NU Online Super App, which is the development of the mobile version of NU Online, is one of the online media that is committed to presenting moderate content and narratives that emphasize the importance of ummah integration, soothing messages, and bringing the message of Islam rahmatan lil 'alamin through the khutbah feature, article feature and more.

8. Government Protection of Human Rights in Indonesia in the Perspective of Maqasid al-Syari'ah

By: Hairunnas, Ilyas Husti, Zaitun, Khairunnas Jamal, Mochammad Novendri S, State Islamic University of Sultan Syarif Kasim Riau

This research discusses the protection of government to the right human rights in Indonesia from the perspective of Maqasid Syari'ah. Problems in guaranteeing the right basic man on every individual are things which are sensitive. Because every decision given will give birth to various perceptions, including what happened in Indonesia. There is often overlap in the implementation of human rights protection. Then the policy that was initiated by the government of Indonesia should notice rules and elements from five aspects maqasid al-Shari'ah. So, study this study view para expert law and para cleric fiqiyah in review government protection regulations for human rights in Indonesia in the perspective of Maqasid al-Shari'ah. This research is literature research and the approach used in this research is a legal approach based on Maqasid al-Shari'ah. The data related to this study were collected through a literature study and presented with technical content analysis, with reference to the arguments and laws and regulations. as data primary and books literature which related as secondary data. The results of this study are that government regulations on the right basic man in Indonesia in perspective maqasid al-Shari'ah have been mentioned contextually, although the limitations and details are not complete as in shari'ah Islam. Thing they appear consequence differences in the aspect of determining the size of violence, sanctions and penalties, as well as the impact on the economy and social conditions. However, the formulation and details of human rights regulations in Indonesia still contain values and principles that are in line with Maqasid al-Shari'ah.

9. Interreligious Conflicts between Muslims and Christian in Indonesia

By: Tery Setiawan, Radboud University-Nijmegen

As one identifies with a particular religion, they not only identify with the ingroup religious values but also with evaluations of the relevant religious outgroup. Using a theoretical notion of ethnocentrism, this study offers religio-centrism to explain how one favourably perceives their religious affiliation and unfavourably evaluates the religious outgroup. Specifically, this study is focused on the recent interreligious conflicts between Muslims and Christians in Indonesia. In carrying out the study, we employ relevant constructs to test our hypothesis that religio-centrism is related to acts of religious-imbued protests in the past directly and indirectly via perceived injustice and collective efficacy. We perform confirmatory factor analysis to test all the measures' validity. In testing the hypothesis, we conduct a structural equation modelling to test the direct and indirect relations between religio-centrism and religious-imbued protest. The results are expected to shed light on the current interreligious relations in Indonesia and possibly prevent future interreligious conflicts.

10. Political Mediatization in Response to the Russia-Ukraine Conflict: Indonesian Netizens' Divided Philosophical Views

By: Robby Habiba Abror, UIN Sunan Kalijaga, Yogyakarta, Indonesia

Western media have labelled Russia's attack that began on February 24, 2022, against Ukraine as an act of invasion. A total of 137 people were killed and 316 injured, consisting of the Ukraine military and civilians in the attack on the first day. Ukraine President Volodymyr Zelensky said he was fighting alone to defend his country without the role of NATO, the US, and their allies. On the other hand, on the Russian side, President Vladimir Putin called his goals demilitarization and denazification through special military operations. Up to a month, more war raged and destroyed several major cities in Ukraine and claimed thousands of lives from both

sides. As a result, major European countries such as Germany and several other countries experienced a spike in the price of oil and gas purchased from Russia. In retaliation, Putin has stipulated those purchases of Russian natural resources must be in rubles after the US imposed various political, economic and other sanctions against Russia. In Indonesia, the view of conflict is polarized into two opposite poles. On the one hand, the government asked Russia to stop the war, while on the other hand it also asked Putin to attend the G20 event held in Bali. Netizens are also divided into those who are pro-anti-Russia and pro-anti-Ukraine. For more than a month, the war of opinion and the logic of argumentative (philosophical point of view) has enlivened the cyber world in Indonesia.

Panel 2 - Religion in socio-ecological and economic crisis

Convener 1 : Frans Wijsen (RU)
Convener 2 : Diana Suhardiman (KITLV)
Room : Agora 2
Time : 13.30-15.00

1. The Use and Abuse of Religion in Pandemic Covid-19 For Economics and Political Reasons in Indonesia

By: Saadatul Jannah, Institut Agama Islam Banten

The pandemic of Covid-19 has impacted the economy of individuals, corporates and state finance. It forces them to utilize religious stories to gain economic benefits. For example, the case of the property of Ladang Kurma cost customers hundreds of billions and the number of fictional donations increased using religious marketing. The article attempts to discover a public figure, Aldi Taher, who is suspected of utilizing religious narratives for his political interest as the candidate for Central Sulawesi Governor and he is assumed of abused religion to reestablish his existence in the media television. Therefore, he obtains existence and benefits in exchange. This paper will analyze the form of narratives used by Aldi in various media such as Instagram, Youtube and Indonesian National Television. The research uses a descriptive analytical-qualitative method by using the media as the basic analysis sources. This paper supports Heidegger's argumentation in The Age of World Picture that imagery in cultural and social-political contestation is more influential because it can produce other identities as imagined.

2. Is It True That Islamic Banks Are More Stable During Covid-19 Pandemic? (Analysis of Islamic Bank Customers in Indonesia)

By: Silvany Chandra & Margareth Indrawati, Faculty of Law, University of Surabaya Bhayangkara

Economic has been the primary sector of a country's growth, while the

Covid-19 outbreak around the world alongside its health impact rapidly disrupting all aspects of our life. We should find another proper alternative strategy to avoid unnecessary loss. Millions of people lost their job, also the number of bankruptcies increased rapidly during the lockdown. The present study aims to evaluate the use of Islamic Banks and Conventional Banks in Indonesia with respect to profitability, efficiency, and liquidity from each banking sector is taken for assessment. This study aims to determine the financing choice addressed to random university students at Surabaya in 2021. Comparative analysis and interview are applied to determine the characteristics of study respondents and regression analysis is applied to examine the difference in terms of significant factors that influence customer trust in Islamic banks and commercial banks. The results show that there is a significant difference between both types of banking for the variables under study. Moreover, the influence of return on assets is more on customer trust for the study period for the Conventional bank as compared to the Islamic banking even though they have more moral values. The study also examines the significant factors that are important for Islamic banking growth.

3. Ecological Thought and Movement in Indonesia as a Synthesis of Deep Ecology and Social Ecology

By: Abdillah Muhammad Marzuqi, Universitas Gajah Mada Yogyakarta

The main problem of the ecological crisis is thinking. There are two main ideas in ecology: deep ecology and social ecology. Indonesia has more than 17,000 islands and has the highest biodiversity in the world. The people also have local wisdom. Biodiversity plays a role in food sources, health, renewable energy sources, and ecosystem services. The balance of the ecosystem is helpful as a provider of clean water and water, natural beauty, and cultural heritage. This paper investigates ecological thinking and movement in Indonesia between the two extreme poles of thought: deep ecology and social ecology. The methods used are verstehen, holistic, heuristics, description, and reflection. In Indonesia, mysticism, religiosity, and spirituality are essential to ecological thinking and movements, such as

the tarekat community and indigenous peoples. Deep ecology and social ecology find a form of synthesis in Indonesia, fighting social injustice without ignoring spiritual, religious, or traditional bases.

4. Muslim Community in Conservation of Patirtan Ngawonggo Site in Nanasan Village, Malang Regency

By: Guntur Adi Putra, Rifki Ulul Azmi, Ahmad Rofi Uddin, Universitas Negeri Malang, Indonesia

The Ngawonggo site is a patirtan or ancient spring bathing garden. Geographically, the Ngawonggo patirtan is located on the cliff of the Manten River, Nanasan Village, Malang Regency, which is only 500 meters from residential areas. This artefact is believed to be a remnant of the power of Medhang Kamulan, when Mpu Sindok led the 10th century. Since the start of the excavations in 2017, this site has become an attraction for local tourists, especially college students. Although these remains are Hindu-Buddhist, the unique management and the majority of the people in the area of this site are Muslims. The uniqueness of site management by Muslim residents can be seen from the construction of a surau and mosque near the patirtan site area. Starting from site maintenance to the provision of offerings in the patirtan area is also routinely carried out. This treatment then indicates the strong kejawen element of the Muslim community around Ngawonggo. This research is oriented toward qualitative studies. The method of analysis in this research is the ethnography of the Spradley model. The purpose of this research is to reveal two aspects, including: 1) the role of the Muslim community in the conservation of the Ngawonggo Site; and 2) the impact of the conservation of the Ngawonggo Site on the implementation of the religiosity dimension of the Glock and Stark models in the Muslim community in Nanasan Village. The data was collected by using interviews, documentation, observation, and literature study techniques.

5. 'Sustainable Gusjigang in Time of Societal Crisis; Reconstruction of Sunan Kudus' Leadership Values in Building the Nation's Spiritual Entrepreneurship in Indonesia

By: Nur Said & Farida Ulyani, IAIN Kudus, Indonesia

The societal crisis in the midst of the Covid-19 pandemic in Indonesia is caused by many reasons. To deal with the nation's various problems requires the art of leadership which is rooted in a philosophy that according to the founding fathers of the nation was known as a wake up the soul, wake up the body. When the nation's leaders are faced with a character crisis in leadership, there is a longing to adopt the leadership of the Walisongo (nine propagators of Islam in the 15th and 16th centuries) era which has been proven to transform religious values in colouring their leadership which is certainly part of the spirit of Pancasila. These leadership values are known in the acronym of Gusjigang (Bagus laku, Pinter Ngaji and Wasis dagang, three core values that are in harmony with the dimension of morality (Bagus), intellectuality (Ngaji) and entrepreneurship (Dagang) of Sunan Kudus's legacy). With a semiotic approach, the data obtained through observation and literature review will be discussed with a critical philosophy analysis. The results of this study indicate that Gusjigang's values which include leadership values can be developed into a hypothetical model of leadership in strengthening the nation's character in the midst of global challenges included in facing the Covid-19 Pandemic Crisis. Gusjigang Leadership is also a model of value education that can be adopted at various levels and paths of education in Indonesia. There are three main principles that need to be considered in Gusjigang Leadership, namely the stages of understanding (knowing), contemplating (feeling) and implementing (acting) in revitalizing 3 (three) main values of good morals, respect for the development of science, and skilful of trading (entrepreneurship) in the embodiment of Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia and the 1945 Constitution. As a curriculum idea, the Gusjigang leadership model needs to be reconstructed in the curriculum document covering objectives, content, methods and evaluations, complemented by

curriculum implementation innovations that are in line with the development of current science and technology toward the nation's spiritual entrepreneurship.

6. The Strategy of Islamic Philanthropy Institutions in Recovering the Economic Crisis During and Post-Covid-19 Pandemic

By: Andi Iswandi, Dito Alif Pratama, Fakultas Syariah Institut PTIQ Jakarta

The rapid spread of COVID-19 which is still ongoing in Indonesia had a profound impact on the community's lives. This pandemic does not only affect the public health but also the economic sector, as indicated by layoffs; increase in the price of goods, scarcity of goods produced, decrease in purchasing power, and food crisis. Moreover, the rise of layoffs and the decline in people's purchasing power, especially, lead to a sluggish and unstable economic activity. This makes Indonesia which has Muslims as the majority population, adopt philanthropic instruments as one of the solutions during and post-Covid-19 catastrophe, and the collection and distribution of ZIS (Zakat, Infaq, and Shadaqah) by Islamic philanthropic institutions are believed to be a strong stabilizer for economic empowerment during and post the pandemic. This study uses a qualitative approach to analyse the strategies and contributions made by LAZISNU and LAZISMU through literature review and interviews. Furthermore, LAZISNU comprises Amil Zakat, Infaq, and Shadaqah of Nahdlatul Ulama while the LAZISMU consists of Amil Zakat, Infaq, and Shadaqah of Muhammadiyah. The result revealed that these strategies help to minimize the major impact of the economic crisis caused by the pandemic. Both Islamic philanthropic institutions have helped in serving primary measures in minimizing the economic crisis like protecting the poor and vulnerable, delivering the business plans and financial planning education for the public, and accelerating digital transformation through training on using social media as promotional tools. Moreover, other measures have been taken like delivering health education, providing psychological consultation, and supporting the covid-19 vaccination. For Nahdlatul

Ulama and Muhammadiyah, the large members of the organization involving grassroots to the top-national levels and reputable philanthropic institutions were their added values and strengths in their performing those activities. However, the structural coordination, especially when the structural coordination path is too long, between the organization from the central board to the branch level and the lack of understanding of the members, especially the villagers on using the digital collection of philanthropic funds are considerable challenges faced by these two institutions.

7. Youth Interfaith Movement and the Quest for Social Harmony: Peacebuilding Efforts in the Time of Covid-19 Pandemic

By: M. Naufal Waliyuddin, Graduate School of Islamic Studies, UIN Sunan Kalijaga Yogyakarta

This paper investigates a series of efforts to seek social harmony and peace campaign strategies carried out by interfaith youth communities, namely the young interfaith peacemaker community (YIPC) in Yogyakarta, especially during the COVID-19 pandemic. This qualitative research uses an interpretive phenomenological approach to map their aspirations, actions, and strategies in mainstreaming inclusive narratives in the midst of a crisis of tolerance and socio-religious segregation in Indonesia. As a result, there are four dialectical strategies for spreading peace values during a pandemic: interfaith dialogue, scriptural reasoning, E-Peace Camp, and social media campaign. All of these strategies are configured simultaneously, adapting to communication patterns in new media (virtual culture), and packaged creatively and attractively for the tastes of young people to stimulate their open-mindedness to the serious danger that must be warded off, namely the current trend of extremism. In addition, they also represent a potential and seed of a collective circle that endeavours to counter-narrative the behaviour of intolerance as a form of religious social expression for young people which is actualized in the public sphere as well as a vehicle for searching for a more compatible and applicable mental format of social harmonization models in the future.

8. Coastal Lamongan Ulama's Ijtihad as Living Law in Efforts to Prevent Destructive Fishing: Strengthening Fishing Regulations through Fatwas of NU and Muhammadiyah Ulama

By: Thohir Luth, Ranitya Ganindha, Siti Rohmah, Azahlia Umar, Faculty of Law University of Brawijaya

Indonesia has enormous wealth and potential for fisheries and marine development. However, the majority of Indonesia's marine rich ecosystems are still under threat. The threat of damage to the Lamongan marine ecosystem is also caused by destructive fishing activities. Namely, the use of fishing gear that destroys marine ecosystems such as trawls and drags nets. Most of Lamongan's coastal fishermen use trawl fishing gear which is prohibited by the government. This destructive fishing practice can damage marine resources and catch fish that are not suitable for consumption, so marine habitat ecosystems experience degradation and result in low fishery production in Indonesia. The effectiveness of the implementation of laws on marine affairs has not been optimal. Research in Lamongan found that quite a lot of Lamongan fishermen do not comply with government regulations that prohibit the use of destructive fishing gear. One of the reasons is that its use leads to higher catches and also that the tool has been used for generations. The social life of the Lamongan coastal community is currently framed by religious awareness based on the understanding of the religious organizations that they follow. Namely Nahdlatul Ulama (NU) and Muhammadiyah. Therefore, fiqh provisions regarding destructive actions that threaten marine ecosystems originating from the cultural environment of NU and Muhammadiyah have great potential to become a reference for fishermen and the Lamongan community in addressing issues of damage to marine ecosystems. For this reason, this study seeks to examine more deeply the environmental fatwas or ecological ijtihad containing fiqh provisions regarding marine conservation sourced from competent Ulama who represent the socio-religious organizations of NU and Muhammadiyah in Lamongan. The study of these fatwas is expected to contribute to the development of Islamic law, particularly in the field of

environmental conservation. In addition, the results of this study are also expected to provide alternative insights into marine conservation efforts. Based on the problem formulation and research objectives, this research approach includes an empirical juridical approach. This research examines the provisions of Islamic law or fatwas regarding Destructive Fishing and Fish Catching. And also, regulations regarding Islamic arrests, namely Law no. 45 of 2009, Ministry of Marine and Fisheries Regulation No. 2 of 2015 and Ministry of Marine and Fisheries Regulation No. 71 of 2016. The empirical aspect in the context of this research is the socio-cultural implications of applying Islamic law as living law in catching fish in the Lamongan coastal community. The data in this study were obtained from legal materials, which include primary legal materials and secondary legal materials. The analysis will be carried out to answer research problems related to the fatwa of the Lamongan coastal scholars, especially regarding fishing, which is oriented toward the preservation of marine ecosystems. The analysis is also carried out by correlating these fatwas with existing fishing regulations.

9. The Ecology of the Qur'an: A Religious Environmental Conservation Effort

By: Jauhar Azizy & Badru Tamam, UIN Syarif Hidayatullah Jakarta

Environmental damage is a common issue that must be addressed with a real solution and tangible evidence. One of the causes of environmental damage is the anthropocentric paradigm. This paradigm holds that humans are the centre of the universe and thus have the right to exploit natural resources because nature was created for them. This will reveal the preservation of the environment based on religion in the scriptures, including whether humans are the centre of the universe or partners with nature who not only exploit but also observe and regenerate nature. This paper aims to protect the concept of al-Qur'an-based nature conservation so that it can be used in real-world conservation efforts. This study used a qualitative research method with a content analysis approach. The conclusion of this paper demonstrates that humans and nature are partners

with distinct roles and purposes in God's creation as fellow creatures. Humans can use nature and the environment to meet their needs, but they must also maintain and preserve the environment. According to the Qur'an, there are nine points regarding human awareness as partners with nature and the preservation of nature, namely: 1) Recognizing oneself and one's surroundings in order to know God (eco-spiritual); 2) Recognizing oneself and the environment in order to know God (eco-spiritual); 3) Recognizing oneself and the environment in order to contribute to natural environment preservation; 4) Recognizing oneself and the environment in order to contribute to natural environment preservation. 3) Humans are always God's representatives on earth who are steadfast in upholding justice for all parties; 4) Exploration of nature on the basis of faith so that humans can use natural resources with respect and wisdom; 5) Observations to always ensure the existence of natural resources; 6) Reliability and dedication to conservation efforts; 7) Accountability for research findings that benefit both the environment and humans; 8) Protection of nature as a form of worship and obedience to God's commands; and 9) The Guardians of the Earth are innovative in managing and prospering the earth's natural and divine economies.

Panel 3 - Reharmonising religious values in science, progress and innovation

Convener 1 : Zainuddin (UIN Malang)

Convener 2 : Robert Setio (UKDW)

Room : Agora 4

Time : 13.30-15.00

1. Secondary School Teachers' Perceptions of the Causes of the Conflict in Ambon, Indonesia

By: Anton Abdul Fatah, KU Leuven

Despite teachers' potentially instrumental role in contributing to peace and reconciliation, surprisingly little empirical research has been conducted on teachers' perceptions of conflict and peace in different post-conflict societies. The current paper aims to contribute toward filling this important academic lacuna by analyzing the case of Ambon in Indonesia. On the basis of a unique survey dataset of 558 secondary school teachers from Ambon, this study analyzes quantitatively to what extent the local teachers perceive and interpret the causes of the past conflict that ravaged this island in the period 1999-2002. In addition, since Ambon can be categorized as a segregated city based on religion and ethnicity, this research also investigates how the personal background of the teachers (religion and ethnicity) influences their perception of the causes of the conflict. Overall, the local teachers blame mostly Ambon's outside-related factors such as political interests from outside Maluku and the interests of the central government as the triggering factor of past conflict. Furthermore, the personal background of the teachers, which are religions and ethnicities, influences their perception of the causes of conflict. The differences, however, are not related to the triggering factors of the conflict itself, but to the level of profundity in blaming the factors for the cause of conflict. Thus, this study argues the views of peace educationalists on the neutrality of teachers in a post-conflict society since their religion and ethnic background induces their perception.

2. Animation, reflection, and action in a philosophical mindset: the phenomenon of awareness in the new normal amid Covid-19

By: Muqarramah Sulaiman Kurdi, Universitas Islam Negeri Antasari Banjarmasin

As is well known, culture and ideology are not two instant things that can be directly applied, especially in the current era of disruption. People are forced to implement behavioural changes by implementing health protocols in the midst of a pandemic. Religious communities are forced explicitly or implicitly to live side by side with the coronavirus, namely by changing the traditions of religious rituals. As a form of breaking the chain of virus transmission, it becomes a challenge for each individual to have vigilance in various daily activities. Based on this, it is necessary to have "other" contemplation views in seeing the reality of the new normal era amid the current Covid-19, and thoughts about the basics of reality/reflection of life need to be studied. Therefore, this paper has a research focus to provide insight into the rotation of scientific narratives in the discourse of the thought of Martin Heidegger, a 20th-century metaphysical philosopher in his work 'Sein und Zeit', with relation to individual attitudes that must be carried out in the current pandemic. This research is a literature review with data analyzed based on discussions related to the contextualization of Martin Heidegger's thoughts in the present context. The analytical knife perspective barometer used in this study is a pedagogical approach, thus this study is expected to be able to contribute related to exploring everyday transparency and negative experiences during a pandemic with Heidegger's perspective on "being" and "time" and being able to view life during a pandemic with a meditative attitude. Based on the results of the research, it is known that there are three consequences of reality that are faced related to existence and time, namely: existence with anxiety and fear of facing the time limit for everything (death/the most radical future); the process of adjustment to the existence, and limited interaction (alienation) in the empirical. As for the pedagogical perspective, by looking at Heidegger's thoughts on the phenomenon of awareness, it is divided into three aspects: (1) animation

aspect: the experience of dealing with Covid-19 makes life enter into a situation of facticity and "existence" principle, (2) reflection aspect: silence and clarity of thought are important in situations of opening oneself to "reality" and "self" to create moments of life experience during a pandemic, (3) action aspect: human openness as social beings must-see time as an "inner atmosphere" so that people "time " with change and commitment. Transparency of experience makes each individual give meaning to life and enjoy the mode of "existence" in Dasein, wisely and happily.

3. Studying rituals through windows: Reflections on digitally learning religious practice, through ethnography of Jewish rituals during lockdown

By: Joost Blokker, VU Amsterdam

During the Covid-19 pandemic, religious teachers increasingly moved to computer screens and other digital tools, such as video-conferencing platforms, so as to provide education on ritual practices. My paper addresses how we can learn ritual practices via digital means. I contend that a comparison between games and rituals (Wagner, 2012) can help in understanding how ritual practices can be taught digitally. I draw on my auto-ethnographic experience of learning Jewish ritual practices through Zoom gatherings hosted from the Netherlands. I theorize how immersion through stories as mediated through sensory experience (Meyer and Verrips, 2008: 21) – eg. via the material qualities of foods – can simultaneously instill emotions and symbolize the sacred texts we consume, thereby stimulating a thorough embodiment of the texts' lessons. Further, I demonstrate how the varied ways that different synagogue organizations host gatherings teach us the rules of the 'game': how and when to engage with digital media for religious practice. The paper recounts that I was able to learn to perform Jewish ritual practices. The lessons I learned during Jewish ritual practices made me more attuned to the sacred in everyday surroundings; ethical lessons nurtured in me an awareness of the importance of interacting with the world around me in ways that support the well-being of people and other life-forms. Therefore,

stories, material objects, and interactive ways to engage participants digitally enables religious ‘world-making’, transcending an analysis that dichotomizes the digital and the physical.

4. Quranic Wirid Tradition of Indonesian Pesantren in Digital Era: Analysis on ‘Wirid Mambaus Sholihin’ Apps

By: Moh. Nailul Muna, Syarif Hidayatullah State Islamic University, Jakarta, Indonesia

This paper aims to examine ‘Wirid Mambaus Sholihin’ App, one of the pesantren mobile apps launched by Mambaus Sholihin Islamic Boarding School, a large Islamic boarding school located in the Gresik Region, East Java, Indonesia. There are ±300 mobile apps in the Play Store with affiliations to Indonesian Pesantren, both institutionally and individually issued. The affiliations of these apps cover a variety of pesantren models, including Salaf, khalaf, and integrated types. The existence of pesantren apps has shown that technology has an impact on the transformation of pesantren services. In addition, the ‘wirid application’ shows the sustainability of wirid culture that lives in pesantren. However, this fact has not been studied in depth. ‘Wirid Mambaus Sholihin’ app is intended to make it easier for ‘santri’, students of pesantren, and alumni in particular to continue to carry out the ‘wirid’ practice that is usually done in pesantren. Based on the descriptive-analytical analysis and ethnographic methods, it was found that ‘Wirid Mambaus Sholihin’ App is not only a tool to produce the sustainability of pesantren culture but also as a tie between pesantren alumni and pesantren institutions. Thus, pesantren culture has transformed from a social space to a digital space through mobile applications. In the next stage, this research also explores the causes and impacts of ‘Wirid Mambaus Sholihin’ app in society.

5. Lontara and Rub Al Hizb, The Symbolic Applies to the Design: An Architectural Experience of Sultan Alauddin Grand Mosque

By: Sitti Aisyah Rahman, Doctoral Student at D'Aménagement
D'Architecture - École Doctorale des Sciences Humaines et Sociales &
Florence Rudolf, Director of Architecture, Morphogenèse Urbaine et
Projet (AMUP) Laboratory – INSA Strasbourg, France

Applying symbols to an architectural design is a challenge for a designer. Many things must be considered, especially in terms of the function and meaning of the building itself in its environment. As Islamic Architecture has shown for centuries, how it is shaped by the acculturation of the local culture and Islamic values, this will be the starting point of this paper which is based on the experience of designing a mosque, namely the Sultan Alauddin Grand Mosque which is located on the Makassar State Islamic University campus in Samata – Gowa, Indonesia. The design has been started in 2016, while the construction started in 2018 and it is still in the progress of development these days, which gave a huge encounter to bring the ideas to become the reality. Design considerations in terms of site selection, layout, shape and building facade are the main topics in this article by analyzing the symbols used from “Lontara” as one of the traditional symbols that come from Makassar ancient language and “Rub al Hizb” as one of the religious symbols that come from the Al Qur’an, used integrated into the design of the mosque. The purpose of this essay is to elaborate on the application of the symbols and their influence and contribution to form the apparition of the building, to which extent it can be understood as the effort to maintain the representation of the local values and religious significances.

6. The Role of Islamic Universities in Indonesia in Managing Environmental Crisis: Concepts, Policies, and Implications

By: Imam Mustofa & Ahmad Syarifudin, State Islamic Institute (IAIN) of
Metro, Tohir Muntoha, Sekolah Tinggi Ilmu Tarbiyah (STIT) Darul
Ishlah Tulang Bawang

The integration and interconnectedness of many branches of knowledge through Islamic institutions is one example of outstanding progress in Islamic studies in Indonesia. This approach has been concretized during the previous two decades by transforming Islamic institutions from institutes to universities, allowing them to expand many scientific subjects, particularly social humanities, and science, by integrating them with Islamic studies. When the contemporary era's environmental crisis has impacted nearly every country in the world, including Indonesia, the question toward this issue is on how Islamic universities may help in alleviating the environmental crisis through an integrative-interconnected strategy. This study investigates the concepts, strategies, and real tactical initiatives taken by Islamic universities in Indonesia, as well as their implications in the fight against environmental catastrophe. The study is based on qualitative data collected from three state Islamic universities (UINs). The study's findings reveal that Indonesian Islamic universities' conceptualizations and policies are framed in the context of overcoming the environmental catastrophe. The idea has progressed to the level of the environmental conservation curriculum. Similarly, at the policy level, it has been used for spatial planning and the creation of campus infrastructure. However, because these stages are still internal, there are no real effects or repercussions. The effects of Islamic universities' efforts in Indonesia have not been effective in overcoming the country's environmental issues.

Panel 4 - Religion, gender role and women's Rights

Convener 1 : Anne Dijk (Fahm Institute)

Convener 2 : Ambar Sari Dewi (UIN Sunan Kalijaga Yogyakarta)

Room : Agora 2

Time : 15.15-16.45

1. The Indonesian Congress of Female Ulama (Kongres Ulama Perempuan Indonesia, KUPI): Fatwa-Making, Community Network, and Building Social Movement

By: Nor Ismah, Leiden University

This study aims at describing the Indonesian Congress of Female Ulama (Kongres Ulama Perempuan Indonesia, KUPI) taken place in Pesantren Kebon Jambu, Cirebon, West Java, Indonesia on 24-27 April 2017. This congress was initiated by three Muslim NGOs namely Rahima, Fahmina and Alimat. There were 519 registered participants from female ulama and Muslim activists, and 131 observers from Indonesia and other countries such as Afghanistan, Saudi Arabia, Singapore, Australia, the USA, and the Netherlands. This number was added by guests, speakers, and participants who did not attend the whole program. In total there were more than 1500 attendances, especially during the opening and closing ceremonies. This paper elaborates on the KUPI as a network, a site of sharing knowledge and experience, and a social movement of female ulama through which they seek to establish their collective and female ulama's community-based authority. The elaboration of this paper attempts to answer three questions. Firstly, how and why was KUPI being held and organized? Secondly, what are the goals, and how can the event achieve the goals? Thirdly, what kinds of debates, challenges, and responses emerge at the congress?

2. Various Types of Qira'at and Their Implications on Tafsir: Critical Study of Qira'at Differences in Gender Verses

By: Ulfatun Hasanah dan Muhim Nailul Ulya/Institut Ilmu Al-Quran
Jakarta

This paper discusses (revisits) the concept of al-Ghazali's economic

thinking, especially about the economic behavior of individuals in the book of *Ihyā` Ulūm Al-Dīn*. The main reasons for discussing the concept are: (1) al-Ghazali was better known as a Sufi and a philosopher, not as an economist thinker; (2) al-Ghazali included his concept of economic in a special chapter; and (3) many previous researchers have discussed it, but, in the author's view, for some aspects, it is necessary to sharpen the discussion. By using the survey of literature, this paper finds that Al-Ghazali's economic thinking: (1) focuses more on individual economic behavior; (2) sourced from the Qur'an, Hadiths, *Aqwāl* (Opinions) of Sahabah (Companions), and *Aqwāl* (Opinions of the scholars who agreed; (3) trusting the market mechanism; (4) very concerned about the aspects of *Fiqh al-Muāmalah*; (5) patterned ethical-sufistic integration; (6) oriented to social welfare; (7) strengthen the role of the state by distributing the income; and (8) bring forth eschatological awareness. By doing contextualization, this paper offers the idea that Al-Ghazali's economic thinking can be applied to all groups of society without looking at what religion is held by the communities wherever they are.

3. The recitation of the Qur'an among the Aisiyah communities (The position of the religious authority of women and their agency)

By: Farah Nuril Izza, Tilburg University

In the majority, the ulama who hold the authority in Islam are men and always have been (Krämer & Schmidtke, 2006, p. 6). They have generally occupied the roles of religious authority in the Muslim world, although women are permissible to gain this status (Kloos & Künkler, 2016). Nevertheless, historically, women's role as religious authority figures who speak for Islam as teachers, preachers, or interpreters of Islamic texts was significant. In the earlier days of Islam, female companions participated in religious knowledge transmission with their male counterparts (Kalmbach, 2012; Nadwi, 2007; Sayeed, 2013). The number of women transmitters decreased two and half centuries later. However, in the next periods, women re-emerged as religious authorities within their society (Sayeed,

2013; Tahhān, 2004). In recent years, the role of women as religious authorities continues to expand. Several studies of female religious authority have been written in various academic disciplines such as history, anthropology, education, sociology. Most of these studies give attention to the way in which Muslim women achieve their position as female religious authorities through their agency, the involvement of state or non-governmental institutions, or the invitation of male religious authority. Other studies are focusing on the role of these female religious authorities in a variety of fields such as in interpreting religious texts, offering religious lessons and guidance, or leading religious rituals by being state functionaries, teachers, preachers, mosque instructors, Sufi and Islamic institutions leaders. Little attention has been paid to the way in which these Muslim women gain their position as religious authorities, play their roles, and exhibit their agency within a patriarchal religious organization. This study focuses on these issues by exploring how the Aisiyah women achieve their position as religious authorities within the Muhammadiyah organization. Besides, it focuses on the way these women exhibit their agency and play their role within the organization through redefining “Islamic ritual” and negotiating Islamic texts within the local contexts during the Qur’an recitation practices in the life cycle, calendrical and occasional rituals.

This study reveals that the Aisiyah women began their careers and gained a position as religious authorities through spheres created by the Muhammadiyah such as women-only gatherings and training given by the organization. In addition, they achieved entrance into the patriarchal field because the Muhammadiyah organization attempted to empower women and addressed its bias toward gender equality. However, this attempt did not assist the Aisiyah women to the extent that they got the position of religious authorities. Instead, their agency played an important role related to this status and recognition. Using Pierre Bourdieu’s theory of practice to analyse the findings of my research, this study shows that the Aisiyah women achieved a position as Islamic religious authorities by accumulating Islamic religious authority capital mix of two capitals: cultural and social capitals in accordance with the field. The Aisiyah

women in this study were recognized as religious authorities through their active participation in the Aisyiyah activities. Among the Aisyiyah activities, they participated in were the life cycle, calendrical, and occasional rituals. Many scholars see ritual as a medium of power relationships. It is an instrument of domination and an arena of contesting authority. In the aforementioned rituals, the Aisyiyah women could express and accumulate different forms of cultural capital. Not only cultural capital was accumulated throughout these ritual practices, but the Aisyiyah women could also achieve social capital. These circumstances allowed them to develop a good social network and recognition within the Muhammadiyah communities. The higher the recognition they have within the Muhammadiyah, the higher the chances to gain a position. In addition to having symbolic capital in accordance with the field, one's success depends on the compatibility of his/her habitus with the field's habitus. The Aisyiyah members in this research did not only know the rules, views, and thoughts of the Muhammadiyah organization, but they followed them. Their tastes, preferences, and behaviour matched the Muhammadiyah community's tastes, preferences, and behaviour in their local contexts, Jombang and Bantul, where this study was conducted.

Within the Muhammadiyah organization, the Aisyiyah women were not merely passive agents of this patriarchal structure. They also exhibited agency, particularly through the life cycle, calendrical, and occasional ritual events. Agency is often associated with freedom and resistance. Some studies indicate that transgressive behaviour is shown by women through ritual practices. However, rather than demonstrating the resistance form of agency in the above events, the Aisyiyah women in this study exhibited their agency in a way which it was in accordance with their religious teachings and for religious purposes. There was no evidence of their resistance to the institution of religion, which was said to be patriarchal in its beliefs and practices. Furthermore, based on my fieldwork material, while performing the recitation of the Qur'an on the above occasions, the Aisyiyah women were also showing their identities as members of the Muhammadiyah organization. In other words, these women chose to express their agency in line with the views of the

Muhammadiyah organization. This study also demonstrates that two female religious authority figures in this research, by holding Islamic religious authority capital, expressed their agency and played their roles through negotiating Islamic texts and the views of the Muhammadiyah organization within their local communities during the Qur'an recitation practices in the life cycle, calendrical, and occasional rituals.

4. Growing Threats of Violent Extremism in Indonesia: The Urgency of Gender-based Counterterrorism Response

By: Fachrizal Afandi and Milda Istiqomah, PERSADA UB (UB Centre For Criminal Justice Research)

The number of female terrorists and suicide bombers in Indonesia has increased in the last few years. On 28 March 2021, a married couple detonated a suicide bomb outside a Catholic Church in Makassar, leaving 20 people injured. Three days later, a woman opened fire at officers at the national police headquarters in Jakarta, inspired by the Islamic State. The recent attacks have left the nation perplexed about the growing role of women in terrorist networks. Since women's roles remain unexplored by government and policymakers, this article aims to explore a complex relationship between gender and counterterrorism policies. Furthermore, this paper examines the current Indonesian counterterrorism policy, whether or not it is gender-based responses, as well as analysing the benefits and challenges of incorporating a gender lens in counter-terrorism strategies. Finally, this article suggests that the inclusion of a gender lens may assist the Indonesian government in developing a counter-terrorism strategy.

5. Examining A Long Way to Protecting Women from Sexual Violence in The Bill of the Elimination of Sexual Violence (RUU P-KS)

By: Moch. Chotib, UIN Jember, Martha Eri Safira, IAIN Ponorogo, Maftukhin, UIN Tulungagung, Lailatul Maulida, PC Fatayat NU Ponorogo

One of the gender-based violence is sexual violence. In 2014, The National Commission on Violence Against Women (Komnas Perempuan) declared that Indonesia was in an emergency on sexual violence. The agency noted that in 2014, there were 329,570 cases of sexual violence against women and girls. In subsequent years cases of violence against women and children tended to increase. There were 431,471 cases in 2019 and until mid-2021 there were 299,911 cases. This has prompted the Indonesian government to issue regulations related to the protection of women and children. Some of the existing regulations include Law No. 23 of 2002 jo. Law Number 35 of 2014 concerning Child Protection, and Law 23 of 2004 concerning the Elimination of Violence, as well as other related laws. However, there is no specific regulation regarding sexual violence against women. In early 2015, Indonesia received a recommendation from the United Nations Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) to enact legislation to eliminate gender-based violence, one of which is sexual violence. In order to carry out this obligation, the Bill on the Elimination of Sexual Violence (RUU P-KS) has been drawn up since 2016 but has not yet been ratified. The purpose of this study is to analyze the factors behind the bill that has not yet been ratified and to analyze the harmonization of laws and regulations both internally and externally the articles in the bill so that it can be used as a recommendation for the government to be included in the priority of national legislation program in the future.

6. Hadith Study on the Marginalization of the Position and Role of Women in the village of Keban Agung Kec. Muara Enim Palembang City

By: Uswatun Hasanah & Firda Fadilla Amaliah, Raden Fatah State Islamic University Palembang

Character differences between men and women are influenced by the social and cultural environment in society. Not a few of the growing traditions of placing women as second-class human beings. Her main job is just to cook in the kitchen, take care of the household and take care of the children. Women are in the position of "servants" for their husbands who must always obey, even though their husbands treat them unfairly and behave rudely. Whereas men and women can enjoy the same status and perform the same role because they have equal rights, both in learning, obtaining education, working, having a career and in everyday life. The fact is that in some public spaces and positions it is not allowed to be occupied and led by a woman. Generally, women who are given roles are in service positions that do not prioritize the use of reason.

Keban Agung Village is one of the villages located in Lawang Kidul District, Muara Enim Regency, South Sumatra, Palembang, Indonesia, with an area of 6200 hectares. This village is located approximately 12 km from Muara Enim Regency, South Sumatra Province. Even though it has smooth communication and transportation lines, it is not classified as an underdeveloped village, it does not change people's thinking about women. The formulation of the problem in this study is to review, determine the meaning and explain the application method of the command to prostrate to the husband in the frame of the Prophet's hadith. The search results in the field found the fact that there is gender inequality, limited opportunities and work positions for women, harassment and cases of violence against women that often make children as victims. Whereas in the perspective of hadith the relationship between men and women is as a complementary couple.

7. Women's Role in Building Religious Moderation Literature in Indonesia: Study on the Dharma Wanita Persatuan of the Republic of Indonesia

By: Latifatul Khasanah, Nasichah, Umi Musyarafah, UIN Jakarta

The Indonesian nation is a multicultural society with its plurality. Diversity includes differences in culture, religion, race, language, ethnicity, tradition, and so on. In such a multicultural society, tensions and conflicts often occur between cultural groups and have an impact on the harmony of life. Acts of intolerance with religious nuances and acts of terrorism, most recently the bombing in Surabaya in 2018 involving women and children. This phenomenon is an indication that some communities are still experiencing problems. This study aims to describe the role of the Dharma Wanita Association of the Indonesian Ministry of Religion in building religious literacy. The research method used is qualitative research. This study concludes that the role of the DWP of the Ministry of Religion of the Republic of Indonesia in building religious moderation literacy for the sake of the integrity of the Unitary State of the Republic of Indonesia can eradicate radicalism in the name of religion through moderate and inclusive Islamic education. This is shown by the DWP of the Ministry of Religion as an effective partner in socializing the programs of the Ministry of Religion of the Republic of Indonesia, building Harmony and Tolerance between Religious People and placing more emphasis on creating peace rather than creating conflict.

8. The parenting style of prostitutes: A review of hadhanah jurisprudence and child protection laws

By: Siti Rohmah & Nur Chanifah Faculty of Law, Universitas Brawijaya, Malang

This study aims to understand and analyze how the construction of prostitutes on parenting patterns from the perspective of fiqh hadhanah. This research is also conducted to analyze how the fulfilment of children's

rights by prostitutes from the perspective of Child Protection Laws. This research used a juridic empirical study that belongs to a type of descriptive-analytical research. The method of data collection used in this study is observation and in-depth interviews. The results of this research show: 1) Cognitively, prostitutes never know the term fiqh hadhanah in their knowledge. However, their parenting pattern towards their children has answered their ignorance of fiqh hadhanah itself, which they have practised without realizing it. As nightclub hostesses, as well as parents, they still fulfil their hadhanah obligations even from a distance with the help of hadlin (caregiver) they trust, because in the perspective of fiqh hadhanah they do not have hadlin rights directly. 2) As a prostitute, they never knew about the Child Protection Laws, but in the practice of parenting, not a single article in the Child Protection Laws was violated; for example, related to child abandonment, neglect of duty as a parent as well as the fulfilment of child rights. This study reminds us that in looking at the lives of prostitutes it should not be viewed in binary. On one hand, they are often labelled as agents of human trafficking, juvenile delinquency, alcohol, and drugs, but on the other hand, they have good potential especially related to parenting patterns that go beyond the pejorative accusations of the society.

9. Women and family resilience during pandemic covid-19; Religion and humanity across religions

By: Mufidah Ch & Jamilah, UIN Maulana Malik Ibrahim Malang

This study focuses on how female activists of the interfaith forum perceive the role of religion in maintaining family resilience among interfaith families and their efforts the maintenance during pandemic covid-19 in the local context of Malang, East Java. 6 female leaders are included in the interview to gain an insight into their perceptions and roles in maintaining a family's resilience. The data show that the female religious leaders believe that religion should be the main basis to work together among religious communities to maintain the family during the pandemic of covid-19 for three main reasons. First, the religious tenets of each religion

acknowledge humanity across different religions. Second, family is the most fundamental place to preserve humanity, especially during the pandemic. Third, the family's resilience during the pandemic can be maintained by working together among the interfaith actors. Also, the data demonstrate the efforts taken by the female religious leaders to maintain the family's resilience in two ways, practical and non-practical ways. On a practical level, the family leaders encourage all parties to distribute food, and medical aids and open a consultation media for housewives to deal with pandemic issues. At the non-practical level, they build up public awareness and information about the pandemic covid-19 and its related issues through radio broadcasting programs. In summary, female religious leaders in Malang use religious values as the root or basis to face the challenge of pandemic covid-19 toward family resilience among interfaith communities in Malang.

10. Controlling the Rise of Adolescents Who Get Pregnant Out of Wedlock: Analysed from Sadd Al ari'ah' Theory (Case Study of Modin and the Heads of KUA in Indonesia)

By: Tutik Hamidah & Mulyadi – UIN, Maulana Malik Ibrahim Malang

Muslim youth in Indonesia, no doubt, in the current digital era are exposed to foreign cultures that are contrary to Islamic teachings. The flow of unfiltered information in Indonesia, although it has a positive side, but the negative side is no less big. Families, schools and community leaders seem powerless to face the negative excesses of the digital era. As a result, many Muslim youths fall into a lifestyle of promiscuity, which results in, among other things, getting pregnant out of wedlock. The rise of pregnancies out of wedlock is very troubling for Modin and the head of the KUA, as community leaders are in charge of the institution in charge of serving marriages. The views of the heads of Modin and the KUA of Malang and Batu on the prevalence of teenage marriages that are already pregnant are interesting to study. On the one hand, as community leaders, they have a call to preach "amar ma'rūf nahiy munkar" but on the other hand they have to serve the marriage because the marriage law and KHI

allow pregnant marriages. Their inner conflict led to the emergence of several initiatives in dealing with this situation based on local wisdom. This research will reveal what their initiatives are in dealing with problems in their assignments. This study will use qualitative methods and the theory of *sad al zari'ah*, a theory of establishing Islamic law that uses the paradigm of closing the road which is thought to lead to destruction. The purpose of this study is to describe the initiatives of the heads of KUA and Modin in the cities of Malang and Batu in the face of rampant promiscuity among teenagers, with a *sadd al-zari'ah* perspective. It is hoped that the results of this study can be used as a consideration in an effort to protect adolescents from external cultural currents that are contrary to Islamic teachings, which are based on local wisdom.

11. Woman's Role in Synergizing Education and Economics Improvement in Rural Communities: A Narrative Inquiry Study

By: Ifa Khoiria Ningrum, Nova Nevila Rodhi, Ima Isnaini Taufiqur Rohmah

The study aims to describe the woman's efforts in synergizing education and economic improvement in rural communities. The current study under qualitative research is in the form of a narrative inquiry study. The study used the stories to understand some efforts that participants done in synergizing education and economic improvement in rural communities. The data is taken from stories from the participants and stories created by researchers from the information they gather from participants. An interview guide, observation sheet, and questionnaires were used to gather the data. The finding reveals that: 1) organizing women in rural communities; 2) providing some education and economic program collaborated with a non-governmental organization (NGO) and private companies; 3) infiltrating values through some community programs. This study recommends the government pay more attention to providing community programs specified to improve the quality of education and economy in rural communities.

Panel 5 - Identity crisis: Nationalism, Global culture and the future of religion

Convener 1 : Ruard Ganzevoort (VU)

Convener 2 : Moch Nur Ichwan (UIN Sunan Kalijaga Yogyakarta)

Room : Aula

Time : 15.15-16.45

1. The Future Religion and A-Z Factors: The Influences of Indonesian Values, Religious Beliefs, Behaviors and Trends

By: Musyarrafah Sulaiman Kurdi, Universitas Islam Negeri Antasari Banjarmasin

Religion in Indonesia is an inseparable part of people's lives, from birth to death, it is influenced by religion. Government policies and the rules that apply in society are influenced by religion. Although initially the Indonesian government officially only recognized 6 religions as philosophies of community life, such as Islam, Christians-Catholic, Christians-Protestants, Hindus, Buddhists, and Confucianists, in 2017 the Government also legalized the recognition of people living with other beliefs, such as Kaharingan, Kejawen, Kapitayan, Parmalim, Tolotang, Sunda Wiwitan, and other beliefs. Apart from showing concern for human rights, it also shows that religion has a very important role in Indonesia. Moreover, the advances in technology that are quite massive today make many changes in the order of values, religious beliefs, behaviours, and trends that occur. Will existing religions and beliefs still be the main factors in influencing values, religious beliefs, behaviours, and trends in the future? Is there any new religion in the future that will be able to replace the position of the religions and beliefs in Indonesia? Are there other factors that also influence the values, religious beliefs, behaviours, and trends in Indonesia in the next few decades? Will the religions still outnumber A-Z factors in influencing the values, religious beliefs, behaviours, and trends in Indonesian in the future? These questions are the basis for the author to conduct this study. This survey research with a descriptive method uses respondents aged 18 years and over who are spread from various regions in Indonesia and are taken randomly. The survey technique is used as the

main tool in collecting data in this study, then the survey results are analyzed in-depth to make a conclusion regarding the dominant influence of Indonesian values, religious beliefs, behaviours and trends. Based on the results of the study, it is known that the values of Indonesian people are still influenced by religion and beliefs in the future. This is indicated by a fairly large percentage number in religion and belief, namely 48%, while ethnicity and culture (22%), society and environment (17%), economics and family, 8% and 5%, respectively. Although religion is still the dominant factor in influencing the religious beliefs of the Indonesian people, the meaning of religion has changed to be more individual by 43% and public piety by 57%. Not the same as the meaning of religion that occurs in western countries, where religion has been replaced its position by artificial intelligence, but in Indonesia artificial intelligence and technology are the only tools used to channel religion in influencing one's religious beliefs. This is shown by 38% of respondents stating that the internet and gadgets are used to access data and information related to religion, the rest percentage is for news, entertainment, hobbies, education, business, and sports. However, in contrast to the behaviour of the Indonesian people, the majority tend to be more influenced by social media (42%), while the behaviours that are influenced by religion-belief and educational institutions are only 37%, and the rest of the other percentages are for culture, personal experience, emotional factors in individuals, and other people who are considered important. The trends that occur in Indonesia are almost entirely predicted to be influenced by religion with varying percentages, both in authenticity on social media, fashion, ethical living, foodie-ism, consumerism, gender roles, technology, social networking, games and toys.

2. Faith, Knowledge, and Authorities: Muslim Youth Responses to the Pandemic

By: Yulianingsih Riswan & Burhan Ali, Freiburg University

This study explores myriad ways young Indonesian Muslim activists respond to the current pandemic situation in Indonesia. By looking at

debates in a WhatsApp group of Muslim activists, alumni of Lembaga Dakwah Kampus (LDK) in a secular university, it maps types of sources posted online, multiple authorities referred to, both secular and religious, and the reasonings for building their own narrative about the pandemic. The responses of the activists, coming from a different background (traditionalist, Salafist, as well as political activists), can be categorized into three approaches, science, pseudo-science, and religion, which reflect how Muslim society, in general, respond to the pandemic.

3. Role of Tasawwuf in Da'wah for Millennials (Study of “Pemuda Tersesat” Content by Habib Husein Ja'far al-Hadar on Youtube)

By: Muhammad Itsbatul Haq, Qurrota A'yuni, Mohammad Husen, & Mutiah Robiah Aladawiyah

Da'wah (preaching) as an integral part of Islamic teachings currently faces serious challenges, especially da'wah to millennials. In the context of Indonesia, there are two big challenges faced in da'wah to millennials. First, the influence of science is getting stronger in the millennials' way of thinking. This is a problem because many da'i (preachers) do not master science and are even apathetic about it and make a gap between science and religion. Second, religious radicalism also has a strong influence on millennials, especially after the strengthening of the Salafism movement in Indonesia. Tasawwuf as an instrument of Islam that emphasizes the humanism side has encouraged Habib Husain Ja'far al-Hadar to create an attractive da'wah method for millennials. Together with two national standup comedians, Tretan Muslim and Coki Pardede, Husein created “Pemuda tersesat” (lost youth) content on YouTube as a medium for da'wah to millennials. This research was conducted to see how tasawwuf plays an important role in Habib Husein's da'wah in the content. This research is qualitative research using content analysis approach. The results of this study are some points. First, comedy is a method used to attract young people to see and follow Habib Husein's da'wah. Second, Habib Husein makes the da'wah inclusive by embracing various groups in the content, which can be seen from the presence of Coki Pardede who an

agnostic theist is. Third, Islam of love is the basis of all Islamic teachings conveyed in the content. Islam of love is reflected in the values conveyed, namely the emphasis on humanity, equality, and tolerance. All these points are part of tasawwuf teachings.

4. Establishing Sustainable Sufism Community through Living Qur'an: Study of Sema'an al-Qur'an "Mantab"

By: Ahmad Syaifuddin Amin & Lilik Ummu Kaltsum, Syarif Hidayatullah State Islamic University, Jakarta, Indonesia

To achieve Sustainable Development Goals, all components of the society, including religious communities, must take part according to their field. Unfortunately, there is not enough empirical research on how a specific religious entity establishes itself to be a sustainable one. This article presents an overview of Sema'an Mantab, a Sufism community followed by thousands of people from various regions of Indonesia with routine agenda of listening to Quranic recitation and zikir. For decades, its sustainability in rural and urban areas has manifested the social acceptance of Sema'an Mantab in society. Using the descriptive-analytical analysis of data collected by observation and interview, this article finds that Sema'an Mantab established significant social capital through al-Qur'an as a point of the deal of whole Muslims. Sema'an Mantab can be considered a sustainable Sufism community model based on three leading indicators: involving various social structures of Muslims, continuously developing the attitudes of society, and emphasizing not only Sufism values but also social, economic, and ecological ones through instruments such as reciting al-Qur'an, dzikir, speech and invocation couplets containing advice. These findings might be rumination that the Sufism community can transform from the mystical Islamic practice and believe to be a social capital that develops many aspects of society. Keywords: Living Qur'an, Sema'an Mantab, Sufism Community, Sustainable Development Goals

5. For The Bajau People, Maritime life is their Cultural System (Identity Crisis of Southeast Asian Sea-Nomads: Beyond Global Culture, Nationalism and Terrestrial Islam)

By: Hamdani and Muhamad Ersad Mamonto

In the archipelago's constellation, human activities have been shaped by actors and events taking place on the water. Indonesian people and its neighbours (world citizens) have long interacted in the economic transaction and cultural exchange through rivers and oceans over centuries. Instead of making the water as a temporary medium of activities, some Southeast Asian communities treat the vast ocean as their home, livelihood and center of many things. The Bajau people, who are well-known as the Bajo tribe, predominantly spent ashore and afloat around Sulawesi, Borneo, East Nusatenggara and the Sulu Archipelago. Since their lives have been characterized by houseboats, coastal stilt villages and sea-oriented economies, these nomad communities have distinct cultural systems compared to terrestrial communities. In the administrative approach of citizenship of the nation-state, the status of the Bajau People has often been questioned by authorities and emerged certain problems. Their limited access to information and technology led them to be rural poor which is left behind and threatened to be precarious communities. Their syncretic inclination to incorporating Islam and the old system of belief has been regarded by puritan factions of Muslims as heterodox. This study attempts to capture the complexity of the maritime culture of the Bajau People under the shadow of the administrative regime and mainstream Islam in changing global culture. The identity of sea nomads which is very much dependent on the aquatic lifestyle such as mobile sea hunter-gatherers and mobile boat-dwellers has been seriously undermined by the powerful terrestrial world. This study examines the religious understanding and practices of Sulawesi's Bajau to identify a distinct characteristic of maritime Islam rather than terrestrial Islam.

6. From Mosques to Cafes: Muslim Youth and Mawlid Celebration in Yogyakarta

By: Muhammad Wahyudi, Universitas Islam Internasional Indonesia

The Mawlid celebration is one of the religious rituals that has always been a topic of debate between traditionalist Muslims and modernist Muslims. For traditionalist Muslims, Mawlid is a tradition passed down by generations of Muslims in the past and is a symbol of joy and love for the prophet Muhammad. As for those who refuse, Mawlid is a heresy and a form of decline in Muslim societies in the modern era. However, in its dynamics, there is a rare Mawlid phenomenon. It is the Mawlid celebration held in cafes in Yogyakarta and attended by Muslim youth, which is commonly held in mosques and attended by the older Muslim generations. This phenomenon seems to be the antithesis for that the younger generation not really care about traditions or religious rituals. This study aims to find out how Mawlid celebrations are held in cafes in Yogyakarta, what are the motivations for Muslim youths to participate in celebrating Mawlid at cafes, and how Husein Ja'far influenced them in understanding Islam as Rahmatan lil Alamin. This study uses a qualitative method and a phenomenological approach to reveal this phenomenon. The Mawlid celebration at cafes was carried out with a simple agenda, but what sets it apart is the atmosphere filled with jokes, lectures delivered in easy language, rationalization of Islamic teachings for Muslim youth, and the diversity of participants. Muslim youths are motivated to participate in the mawlid by the figure of Husein Ja'far, believing in syafaat, emotional bonds and ingrained tradition.

7. Religion and Social Change: Fifty Years of Indonesia's Islam (1970-2020) in the context of Social Change, Global Network, and the Shift of Islamic Thought

By: Media Zainul Bahri, UIN Syarif Hidayatullah Jakarta

This paper would explore the fifty years of Indonesia's Islamization

(period of 1970-2020) which focused on the social change, global networks and the shift of Islamic thought. This study wants to strengthen several theories in the field of history, Islamic thought and social-anthropology that religious understanding and its practice are always closely related to social change, especially on a global scale as shown by W. F. Wertheim (1956), Harry J. Benda (1987), Taufik Abdullah (1989, 1996), Chandra Muzaffar (1989) Robert Hefner (1997), Mohammed Arkoun (1994, 2006), and Kuntowijoyo (2017 & 2018). Until the 1970s, Indonesian Islam was still in two major groups, traditionalists and modernists. However from the late 1980s to 2020, the typology of Indonesian Islam became very diverse went beyond traditionalism and modernism. The New Order developmentalism project since the 1970's brought up the modernization process and social change evolutionarily. The revolutionary socio-religious changes took place from the Reformation era (1998) up until the aftermath. The massive Islamization of Indonesia since the 1970s is also due to global networks: the Middle East, Africa, Central Asia, West Asia, Southeast Asia and Western countries. In addition to using historical, hermeneutic and sociological approaches, this research will also examine two theories: What is Islam? Shahab Ahmed (2016) stated that Islam as meaning-making for the self in terms of hermeneutical engagement with Revelation as Pre-Text, Text, and Con-Text, and Martin Riesebrodt's theory about the promise of salvation (2010) explaining the rise of religion in post-secular society.

8. The Contest of Religious and Cultural Authorities at the Haul Ritual of Syeikh Jumadil Kubro in Tralaya

By: Al Furqon, Babun Suharto, Moch Imam Mahfudzi, Tilburg university, Universitas Islam Negeri KH Achmad Shiddiq, Jember

This study investigates the dynamics of the haul ceremony of Syeikh Jumadil Kubro in Tralaya, Mojokerto, East Java which is contested between the house of KH Ismail and the cultural figures supported by the local government. The matter emerged because the local government of Mojokerto took over the haul ritual of Syeikh Jumadil Kubro, which was

initiated by KH Ismail in the 1980s. Since then, the houses of KH Ismail carried out their own haul namely jamúl jawami'. Consequently, both the house of KH Ismail and the administrator of Sentonorejo Village supported by the local government of Mojokerto performed the haul ceremony in the respective ritual. The haul ritual of Syekh Jumadil kubro in Tralaya was held by presenting kirab budaya event while the house of KH Ismail was preserving an old tradition. However, both actors did not show a frontal contest due to a common interest behind the haul ceremony in the form of economic and political advantages that should be maintained.

9. The Emerging Radical Islamism and the Challenge of Democracy in Contemporary Indonesia

By: Basri, Ilfi Nur Diana, & Zainuddin, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Indonesia

Religious revitalization and the rise of democratization are two of the most important phenomena and development in the early decade of the twenty-first century. In several areas, the movement of religious resurgence coincides with and occasionally reinforces the formation of a more democratic political system. In other places, the two dynamics occur in antagonistic trends. In the Muslim world, these issues not only enter worldwide intellectual debate but also bring about political ramifications. The growing strengths of Islamism (the term that will later be adopted) and its intensity of the demands for greater accommodation in the political process have definitely posed a threat to future democracy and plurality. Indonesia, as the most populous Islamic country in the world, has experienced both harmony and conflict in terms of its relationship with Islam both as a belief system and a political movement. In the early formation of Indonesia, religion set the framework for the establishment of the nation-state, and the state serves as a patron for the survival and propagation of religion. However, in the New Order religion began to diminish as the state grew stronger until the late 90s when the government saw Islam as a potential symbol to be used as the source of legitimacy.

Upon the collapse of the authoritarian regime, the role of Islam in Indonesian politics began to change substantially. Rather than simply being a means of legitimacy and complementary element within the political community, Islamists have emerged as a source of a new initiative for radical political changes which some view as disguised agenda of Islamization. As the radical Islamists could insert a powerful influence on some decision-makers and capital owners, the future of democracy and plurality are absolutely in serious jeopardy. The theme aims to analyze and provide vivid elaboration on the most current phenomenon of religious movement (Islamism) In Indonesia which is believed not only to threaten the democracy that has been firmly established but also to jeopardize the religious harmony among various believers. The analysis will include – naming a few— the Islamist groups such as GNPF-MUI (National Movement to Safeguard Indonesian Ulama Council Edict), Islamic Community Forum (FUI), JAD, Hisbut Tahrir that has been officially banned, and other Islamist-related groups.

Panel 6 - Decolonising religion: Hurgronje, Islam Indonesia and postcolonial incognizance

Convener 1 : Freek Colombijn (VU)
Convener 2 : Yus Sa'diyah (PCINU Belanda)
Room : Agora 4
Time : 15.15-16.45

1. Snouck Hurgronje: a strategic convert or a multi-voiced person?

By: Frans Wijsen, Radboud University

Among scholars of Islam, there has been a debate about the authenticity of Snouck Hurgronje's conversion to Islam and his loyalty to the colonial government. While most Indonesian scholars hold that his conversion was sincere (otherwise his marriages under Islamic law would have been problematic), most Dutch scholars hold that it was a conversion in name only (taking into account Snouck Hurgronje's earlier expressions of religious scepticism). Analysing Snouck Hurgronje's writings and looking at them from the perspective of the Dialogical Self Theory, the question that this paper address is: can both be true? Scholars pointed out several inconsistencies in the personality and work of Christiaan Snouck Hurgronje, both in relation to Indonesian Islam and to the Dutch colonial Government. But, instead of seeing these inconsistencies as contradictions, one can interpret them as complementary, Snouck Hurgronje moving between various I-positions.

2. How did Snouck Hurgronje's international network of Orientalists influence knowledge formation about political Islam?

By: Nuri Kurnaz, student Europaeum: joint MA programme Universiteit Leiden, Paris1-Sorbonne Pantheon Universite and Oxford University

In a reciprocal process of knowledge formation between European based Orientalists and travelling Orientalists, knowledge about Islam was formed in friendly correspondence to and from the Orient. Snouck was an

empirical door for the European Orientalists who by the time could only rely on non-professional adventurer travellers. However, with the professionalization of the field and the creation of Orientalism as a distinct academic discipline, a new idea of what knowledge was developed and therewith turned travelling Orientalists into authorities of epistemology.

Moreover, collective efforts like the Encyclopedia of Islam and the International Congress of Orientalists in the European continent increased awareness of an existing network of Orientalists, who simultaneously fulfilled academic and official colonial duties. Most of today's notions about the Islamic world, like pan-Islamism, have their origins in the years between 1870 and 1920. The words, notions, and ideas that Orientalists developed in their colonial and European contexts still define how we look at Islam, because of their academic involvement in the professionalized field. To speak in the words of J.H. Kramers, professor of Arabic in Leiden from 1939 to 1951, "Snouck's scholarly work remained hidden in his extensive correspondence". In his correspondence with Ignaz Goldziher, Theodore Nöldeke and other European based Orientalists, Snouck, as an empirical door to the real contemporary Islamic world provided Europe's orientalists with his findings in the colony. Therefore, the colony cannot be seen apart from European history or knowledge formation about Islam.

For instance, to understand why the Ottoman Caliphate and Sultan Abdulhamid II's pan-Islamic policies were regarded as a threat in Europe one has to study exactly when and how these ideas developed. While Snouck Hurgronje was in Aceh, on a journey to study the religiopolitical situation in Aceh for the colonial government, he found out that the Acehnese referred to the Ottoman Caliph as Radja Rum. Ideas about pan-Islamism and the Ottoman caliphate were formed while Snouck Hurgronje was on this journey in Aceh, and informed European orientalists about the danger of a worldwide anti-European Islamic conspiracy against Europe. Something which many still consider true, but that truth was created in a different colonial context.

3. Quranic Exegesis as Political Commentary in Nineteenth-century Java

By: Nur Ahmad, Leiden University

The Quran for Muslims is the verbatim Word of God. It is the primary source of all that is authentically Islamic. The understanding of the Quran is therefore so central in the lives of Muslims. Through Quranic exegesis, Muslim exegetes develop ways to comprehend the text of the Quran and how-to live-in accordance with its messages. Generally believed to be a merely timeless elucidation of God's Word that is informed only by authoritative sources, Quranic exegesis is a product bound by the time and place of not only its author but also his greater environment. Therefore, their methods of interpretation varied and changed from period to period. In this insight, I will analyze the Quranic exegesis composed at the end of the 19th century in Java. Meticulous attention to several verses of this exegesis will show how political actors from the Dutch east enterprise and traditional Muslims were competing for winning a discourse. I will show how the socio-political milieu and school of thought contribute to the elaboration of God's Word. Finally, this study will shed light on how this Quranic commentary provided Muslims with a compass during a period of socio-political upheaval in nineteenth-century Java.

4. Hurgronje's Political Strategies to Defeat Muslims in Aceh Warfare

By: Reni Rentika Waty

Hurgronje is an influential figure in Dutch colonial policy because the Dutch colonialists had difficulty suppressing indigenous resistance, especially in Aceh. Hurgronje was assigned to explore the lives of indigenous Muslims, then gave recommendations to conquer Aceh. This study will review the political strategies used by Hurgronje to deal with indigenous Muslims, especially in Aceh, using Robert Greene's theory of the 33 strategies of war. This paper uses a descriptive qualitative method

with a political and historical approach. The results of this study indicate that Hurgronje uses an effective strategy. Some of the strategies used are adaptation and identification of the enemy to know the opponent in detail; divide et impera to destroy the opponent from within; association politics to control the opponent's mind and dominate emotionally; counter-attack strategy carried out as an effort to resist betrayal and defeat war strategy.

5. Geopolitic Reconstruction of Religion (Learning from Hurgronje in Religion versus Government Conflict Management)

By: Murry Darmoko Moersidin. Law Faculty, University of Surabaya
Bhayangkara

Religion becomes the enemy of the government. And this has really happened in Indonesian history, both during the Dutch occupation and when Indonesia became independent. Religion has become a political vehicle in various forms of political parties and non-parties. Religion also caused military wars which resulted in heavy casualties. The research questions are: What are the factors that turn religion against the government? How did Hurgronje resolve the religious versus government conflict? The approach is carried out with the Sociology of Religion. This paper uses the IMRaD style. Materials were obtained through documents and internet news media. The method used is qualitative. The Results: religion as a political doctrine will lead to conflict between religion and government and through three groupings of the role of religion in the right portion, ala Hurgronje, will enable the government to reduce conflict. The discussion that occurred regarding Hurgronje's role in conflict management was divided into pro legacy and controversy. Pro considers that the grouping of the role of religion in government governance has provided a solution to geopolitical stability. The cons consider that this grouping causes religion to separate from politics which is detrimental to Indonesia. Conclusions are that religions can get along with the government when the placement of religion is done properly and Hurgronje has provided a pragmatic solution that needs to be applied in religion - government harmony. The impact wanted is that the United

Nations and all religious institutions in this world and especially State Islamic Universities in Indonesia to re-read Hurgronje's thoughts as a universal religious geopolitical treasure.

6. The Friendship of the Meccan Ulama with the Colonial Advisor of the Dutch East Indies: Letters of Sayyid Abdullah al-Zawâwî to C. Snouck Hurgronje, Sent from Priangan in 1895.

By: Ginanjar Sya'ban, Fakultas Islam Nusantara UNUSIA Jakarta

This study will review the friendly relations that existed between Sayyid Abdullah al-Zawâwî (1850–1924), a great scholar who taught at the Grand Mosque, the mufti of Syafi'iyah in the holy city of Mecca, and also the professor of the Nusantara scholars of his time, and C. Snouck Hugronje (1857–1936), a Dutch scientist and orientalist, professor at the University of Leiden who had served as a colonial adviser to the Dutch East Indies on indigenous affairs. In 1884, Al-Zawâwî first met Hurgronje in Jeddah. Relations between the two continued. Their friendship and close relationship are reflected in the letters written by al-Zawâwî to Hurgronje. In 1895, al-Zawâwî was recorded as visiting several cities in the Priangan region (West Java), such as Bogor (Buitenzorg), Cipanas, Cianjur, Sukabumi, Bandung, and Garut. From these cities, al-Zawâwî wrote to Hurgronje, who was in Batavia to exchange news and provide some information. The letters were written by al-Zawâwî to Hurgronje while in Priangan are currently stored in the Leiden University Library with the code number Or. 8952. A1119. This study looks at both the content of the letters and the friendship between Al-Zawâwî and Hurgronje. It also looks at the figure of Hurgronje, who had a special place in the eyes of a great Meccan scholar at the time, and the wider intellectual network of Nusantara scholars at that time.

7. Decolonizing Christian-Muslim Relation in Manado: Past and Present

By: Muhamad Bektı Khudari Lantong, State Institute of Islamic Studies Manado

This article aims at investigating the current development of Christian-Muslim relations in Manado regarding the issue of congratulating Merry Christmas and Happy New Year (Ucapan Selamat Natal dan tahun Baru) within the Muslim community. Manado, the capital of North Sulawesi Province, is an icon for peaceful and harmonious Christian-Muslim relations in Indonesia for decades. According to Setara Institute (2018), Manado is the 3rd city in Indonesia with a high index of tolerance. In addition, Samsurijal Panggabean and Ihsan Ali-Fauzi's research (2016) showed that both Christian and Muslim communities in Manado coexist in a tolerant and peaceful daily life in four areas, that is: in the neighbourhood, at school and universities, at the workplace as well as in social-political organisations. In fact, during Idul Fitri annual moment, the Christian community who live in the neighbourhood usually deliver "Ucapan Selamat Idul Fitri" (sending best wishes during Idul Fitri) to their Muslim fellows, as a genuine indicator of mutual respect and interreligious brotherhood/sisterhood. On the contrary, the Muslim community will reciprocate by congratulating "Selamat Natal dan Tahun Baru" their fellow Christians as well. However, the current development in Christian-Muslim relations in Manado regarding the issue of delivering "Ucapan Selamat Natal dan Tahun Baru" raises deep concern. Based on my prior (participant) observation and (in-depth) interview with a few informants (in December 2021 and January 2022) reveal that there are a lot of Muslims in Manado who rigidly reject and resist delivering "Ucapan Selamat Natal dan Tahun Baru" (Merry Christmas and Happy New Year) to their fellow Christians. Some Friday khutbah preaches banning the Muslims to congratulate their Christian neighbour. This fact arising some important questions regarding the meaning of tolerance within the Muslim community in particular. Why do Muslims in Manado today reject and resist delivering "Ucapan Selamat Natal dan Tahun Baru" to their fellow

Christians? What are the underlying factors behind this fact? What is the effect of the colonial past on this fact? In this research, data will be gathered by applying ethnographic and qualitative methods through participant observation, in-depth interviews and documentation from the previous research, manuscripts, articles, and books related to this issue. Based on the above facts, I could propose a (preliminary) conclusion that it needs to decolonize the Muslim minds, and it needs to decolonize the Christian-Muslim Relation in Manado in general, regarding such issues.

8. Decolonising Religion, a Human Rights-based Approach, Hurgronje, and the study of Islam in times of societal crisis

By: Willem Jansen, Initiatives of Change Nederland

The present Dutch national interest for the colonial past in Indonesia is unveiling its postcolonial incognizance. In this paper, I will address the question: what lessons can we learn from Snouck Hurgronje (1857-1936), and his scholarly work on Islam in Indonesia, in the framework of a 'post-orientalist', 'counterhegemonic' human rights culture? In order to answer this question, I briefly touch upon the issue of the legitimacy of studying religion, and possibility of decolonizing it. This paper focuses on Snouck Hurgronje's scholarly work as a case-study of an orientalist-cum-colonial perspective on Islam. I evaluate Hurgronje's approach in the context of the Dutch colonial so-called 'ethical policy', and his idea of 'association'. Finally, this policy will be framed in terms of human dignity, and other beliefs, values, and principles underlying human rights culture.

Poster Presentation

Displayed at Foyer Aula

No.	Title	Name	Institution
1	Bridging the Humanitarian Crisis and Religious Moderation: Muslim Students Perspectives	Afna Asyфина Noor	Universitas Bunda Mulia
2	'Marriage Witnessess Requirement and a Tendency towards Gender Bias: Islamic Law Perspectives'	Asep Ubaidillah	Institut PTIQ Jakarta
		Muhammad Sholeh	
3	Development of Indicators Country in Nusantara Interpretation	Faisal Hilmi Manshur	PKTQ
		Ade Jamarudin	
		Faridah Ashsholihah	
4	Evaluation of Community Development Implementation in Practicum II Social Welfare Students of UIN Syarif Hidayatullah Jakarta in the Covid-19 Pandemic	Nunung Khoiriyah Arsyad	UIN Syarif Hidayatullah Jakarta
		Nurkhayati	
		Nadya Kharima	
5	Islamic Mass Organization and the Efforts of Preventing Radicalism in Indonesia: A Case Study of Nahdlatul Ulama Executive Board (PBNU) Leaders	Rosidin	STAI Ma'had Aly Al-Hikam
		Fenty Andriani	IAIN Ponorogo
		Masyithah Mardhatillah	IAIN Madura
6	Reharmonising Islam and Science of creating a Scientific Civilization based on Religious Values	Revivo Tulaseket	Sam Ratulangi University
		Naila Intania	Wahid Hasyim University
7	The Extent of Islamic Education Nondiscrimination Policy Protection for Transgender: An Islamic Law Analysis	Baeti Rohman	Institut PTIQ Jakarta
8	The Role Of The Government To Solve Provocation In Order To Realize Religious Moderation	Ade Rina Farida	UIN Syarif Hidayatullah Jakarta
		Musfiah Saidah	
9	Optimizing the Role of Pesantren as Habitus for Inculturation and Cultural Acculturation in Facing the Crisis of Humanity, Intolerance and Religious Moderation in Indonesia	Ahmad Sabirin	Trisakti University
		Achmad Zainulloh Hamid	Al-Azhar University

10	The Development of Traditional Da'wah Values to Platforms Social Media in Digital Era (Study Al Wafa Tarim on Youtube From TV Al Wafa Tarim by Habib Hasan bin Ismail al-Muhdor)	Muhammad Iman Maedi	UIN Syarif Hidayatullah Jakarta
11	Fostering Extremism: Transforming of Discourse Dissemination and Funding Strategies for Islamic Salafism in Indonesia	Muhammad Julianto	Universitas Kebangsaan Malaysia
		Mansurni Abadi	
12	Contest of Zakat Institutions in Makassar City: Efforts to Prevent Potential Conflicts of Zakat Institutions	Usluddin Almandary	Universitas Teknologi Sulawesi
13	The Philanthropic Movement Through Social Media During A Pandemic	Musfiah Saidah	UIN Syarif Hidayatullah Jakarta
		Neng Hannah	UIN Sunan Gunung Djati Bandung
		Ade Rina Farida	UIN Syarif Hidayatullah Jakarta
14	Batik Culture Based Mental Therapy in Time of Covid-19 Pandemic in Indonesia	Farida Ulyani	IAIN Kudus
		Nur Said	
15	The Future of Multicultural Politics in Malaysia: Evaluating the Perspectives of Malaysian Youths	Durrah binti Abd Malek	Univ. Kebangsaan Malaysia
16	Religious Moderation in The Nahdlatul Ulama Da'Wah Discourse in The Industrial Revolution 4.0 Era	Umi Musyarrofah	UIN Syarif Hidayatullah Jakarta
		Mahmudah Fitriyah ZA	
		Wati Nilamsari	
		Anisah Fauziah	
		Musfirah Nurlaily	



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