



KEPUTUSAN DEKAN
FAKULTAS ILMU SOSIAL DAN STUDI GLOBAL
UNIVERSITAS BUDI LUHUR

NOMOR: K/UBL/FIS/000/056/09/24

TENTANG
PENELITIAN DOSEN
SEMESTER GASAL TAHUN AKADEMIK 2024/2025
FAKULTAS ILMU SOSIAL DAN STUDI GLOBAL
UNIVERSITAS BUDI LUHUR

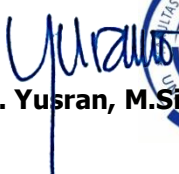
- Menimbang : a) Bahwa dosen dinyatakan sebagai pendidik profesional dan ilmuwan dengan tugas utama mentransformasikan, mengembangkan dan menyebarkan ilmu pengetahuan, teknologi, dan seni melalui Penelitian Dosen;
b) Bahwa untuk meningkatkan profesionalitas dan kompetensi sebagai pendidik profesional maka dipandang perlu memberikan tugas untuk melaksanakan Penelitian Dosen;
- Mengingat : 1) Undang-undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional;
2) Peraturan Pemerintah Republik Indonesia Nomor 4 Tahun 2022 Tentang Standar Nasional Pendidikan;
3) Undang-undang Nomor 14 Tahun 2005 Tentang Guru dan Dosen;
4) Undang-undang Nomor 12 Tahun 2012 Tentang Pendidikan Tinggi;
5) Peraturan Pemerintah Nomor 4 Tahun 2014 Tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6) Peraturan Menteri Pendidikan dan Kebudayaan Nomor 3 Tahun 2020 tentang Standar Nasional Pendidikan Tinggi;
7) Statuta Universitas Budi Luhur 2023;
8) Rencana Strategis Universitas Budi Luhur Tahun 2021-2029.

MEMUTUSKAN

- Menetapkan :
PERTAMA : Menunjuk dosen-dosen Fakultas Ilmu Sosial dan Studi Global Universitas Budi Luhur untuk melaksanakan penelitian pada Semester Gasal Tahun Akademik 2024/2025;
KEDUA : Dalam melaksanakan tugas tersebut pada diktum PERTAMA, dosen bertanggung jawab melaporkan kepada Dekan Fakultas Ilmu Sosial dan Studi Global Universitas Budi Luhur;
KETIGA : Kepada setiap dosen dalam menjalankan tugasnya berhak diberikan imbalan sesuai dengan aturan yang berlaku di lingkungan Yayasan Pendidikan Budi Luhur Cakti (YBLC);
KEEMPAT : Keputusan ini berlaku sejak tanggal di tetapkan dan akan diubah sebagaimana mestinya apabila di kemudian hari terdapat kekeliruan.

Ditetapkan di : Jakarta
Pada tanggal : 3 September 2024

Dekan Fakultas Ilmu Sosial dan Studi Global


Dr. Yusran, M.Si





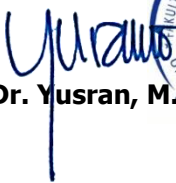
LAMPIRAN
SURAT KEPUTUSAN DEKAN
FAKULTAS ILMU SOSIAL DAN STUDI GLOBAL
UNIVERSITAS BUDI LUHUR

NOMOR: K/UBL/FIS/000/056/09/24

DAFTAR NAMA DOSEN
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7	160027	Chazizah Gusnita, S.Sos., M.Krim
8	080138	Denada Faraswacyen L. Gaol, M.Si
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19	210007	Shinta Julianti, M.Si
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21	230021	Triny Srihadiati, S.H, M.H
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23	140039	Untung Sumarwan, S.H, M.Si
24	180026	Vivi Pusvitasary, S.I.P, M.Si

Ditetapkan di : Jakarta
Pada tanggal : 3 September 2024
Dekan Fakultas Ilmu Sosial dan Studi Global


Dr. Yusran, M.Si





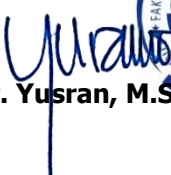
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TAMBAHAN DAFTAR NAMA DOSEN
TUGAS PENELITIAN
SEMESTER GASAL TAHUN AKADEMIK 2024/2025

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Ditetapkan di : Jakarta
Pada tanggal : 9 Oktober 2024
Dekan Fakultas Ilmu Sosial dan Studi Global


Dr. Yusran, M.Si



Certificate

of Appreciation

.....

Fany Nur Rahmadiana Hakim

Presenter

in the 3rd International Conference on Religious Moderation

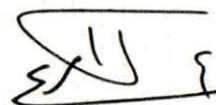
(ICROM) 2024 **"Religious Moderations and Its Responses to Humanitarian Crises"**

on 5th-7th November 2024 in Merlynn Park Hotel, Jakarta Pusat



Dr. H. Ahmad Zayadi, M.Ag.

Acting Director of Islamic Religious Affairs,
Indonesian Ministry of Religious Affairs



Abdul Karim Munthe, S.Sy., S.H., M.H.

Executive Director of El-Bukhari Institute

Conference Book



International Conference
on **Religious Moderation**

Religious Moderation and Its Responses to Humanitarian Crises

**Directorate Generale of Islamic Community Guidance,
Ministry of Religious Affairs, Indonesia**

Merlynn Park Hotel, Jakarta Pusat
November, 5th-7th, 2024



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Religious Moderation and Its Responses to Humanitarian Crisis

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Religious Moderation and Its Responses to Humanitarian Crisis

ABOUT

The 3rd International Conference on Religious Moderation (ICROM) 2024 Religious Moderation and Its Responses to Humanitarian Crises

Background

How does Religious Moderation respond to humanitarian crises? This is the central question that will be reflected at the 3rd ICROM 2024 conference. In the international context, the term "religious moderation" is inseparable from the global discourse responding to various phenomena such as intolerance, conservatism, and even terrorism, which have direct impacts on humanity. In 2019, the United Nations issued a resolution declaring 2019 as the Year of Moderation. The resolution stated that moderation is believed to be a value that can be used to address the challenges of conservatism, promote tolerance, and strengthen conditions of peace, development, and the enforcement of human rights. Furthermore, the term moderation has been part of the Muslim discourse for at least the past decade through the concept of *wasathiyah*. Interestingly, the term moderation, which was adopted in the UN resolution, was proposed by Malaysia during the administration of Najib Razak, who established an NGO named the Wasathiyah Institute of Malaysia.

In the same year, Indonesia also responded to and developed the concept referred to as "religious moderation." Through the Ministry of Religious Affairs, religious moderation has become a framework, serving as a policy foundation and a basis for practical activities conducted by the Ministry. The Ministry formulated four core values of religious moderation: nationalism, anti-violence, tolerance, and respect for tradition. These values were further developed by the Directorate General of Islamic Community Guidance within the Ministry, which outlined nine values of religious moderation. These values have been integrated into various policy enhancements across structural agencies under the Ministry of Religious Affairs. These include strengthening the capacity to detect religiously motivated social conflicts early and conducting regular evaluations through the Religious Harmony Index. Moreover, in 2023, religious moderation was adopted within the Ministry of Religious Affairs and expanded to other ministries and community elements through Presidential Regulation No. 58 of 2023 concerning Strengthening Religious Moderation across Indonesian government ministries and agencies.

The various positive achievements mentioned above are highly relevant to the core value of religious moderation: providing humanitarian justice for all without discrimination. However, beyond eliminating discrimination in obtaining the basic right to religious freedom through the lens of moderation,

could religious moderation, with its set of values, also contribute to addressing other humanitarian issues and challenges? These include global humanitarian disparities reflected in environmental problems, health issues, human development, and inter-state conflicts that systematically impact the international community, such as Israel's attack on Palestine and the Russia-Ukraine war.

The theme of the 3rd ICROM Conference in 2024 is "**Religious Moderation and Its Responses to Humanitarian Crises.**" This theme was chosen to enable conference participants, including academics, intellectuals, policymakers, and practitioners, to discuss how religious moderation can solve various ongoing humanitarian crises. The selection of this theme also reflects the implementation of previous ICROM conferences.

At the 1st ICROM (2022), the conference focused on developing religious moderation in the digital space, covering various issues, activities, and community groups. In the 2nd ICROM (2023), participants' attention was directed towards how religious moderation, as a set of values to foster tolerance and nationalism, was tested in addressing the diversity of beliefs in public spaces.

Building on these previous conferences, the 3rd ICROM aims to provide a broader platform for the public from various backgrounds to share their thoughts on religious moderation and to examine its capacity to respond to humanitarian issues.

Sub-Themes

Based on the theme, the conference featured four sub-themes as follows:

1. Religious Moderation, Ethics, and Justice
2. Religious Moderation and Global Securities
3. Religious Moderation, Health and Human Development
4. Religious Moderation and Environmental Challenges

Organizers and Journal Collaborators

The 3rd ICROM is carried out by the Sub-Directorate for Islamic Religious Thoughts of the Directorate General of Islamic Guidance of the Ministry of Religious Affairs of the Republic of Indonesia in collaboration with el-Bukhari Institute, State Islamic Institute of /IAIN Langsa, Aceh and Indonesian Scholar Network on Religious Freedom and Belief (ISFORB).

We also collaborate with remarkable journals from the Universities and Non-Governmental Organisation.

Time and Venue

Day : Tuesday to Thursday

Date : November, 5-7, 2024

Venue : The Merlynn Park Hotel, Central Jakarta

<https://maps.app.goo.gl/j1KiFw1JBLvs2c9R7>



The 3rd ICROM
International Conference on Religious Moderation

Religious Moderations and Its Responses to Humanitarian Crises

Keynote Speaker
Prof. Dr. K.H. Nasaruddin Umar
Minister of Religious Affairs

 Prof. Dr. Phil. Kamaruddin Amin, M.A. Director General of Islamic Community Guidance	 Sheikh Abdul Hakim Murad Cambridge Muslim College	 Thomas Wuchte Founder of the Multilateral Collaboration and Cooperation Leadership (SCMCC)	 Peter Prove Director Commission of the Churches on International Affairs at World Council of Churches, Porto Seguro Board	 Dr. Mohd Mizan bin Mohammad Aslam Taif Arab University for Security Sciences	 Muhammad Imran Khan, Ph.D. Trinity College Dublin - Associate Fellow ULI
 Andar Nubowo, DEA, Ph.D. Executive Director of Inqar Institute	 Dr. Mohammad Iqbal Ahnaf CBCS UGM	 Dr. Delsy Ronnie Head of Mission, Philippines and Regional Representative for Asia, Nonviolent Peaceforce Movement	 Dim Go Mang Nonviolence Peaceforce Myanmar	 Wietske Merison, M.A., LL.M. UCLA - Associate Fellow ULI	 Prof. Dr. Media Zainul Bahri Faculty of Ushuluddin IAIN Jakarta

Merlynn Park Hotel, Jakarta Pusat
November, 5th-7th, 2024

12.00-21.30 WIB

LIVE

for more information : contact@icrom.net

Bimas Islam TV
el-Bukhari Institute

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Collaboration Partner:    

Our Speakers

Keynote Speaker

H.E. Prof. Dr. K.H. Nasaruddin Umar, MA.

Indonesian Minister of Religious Affairs

Opening Remarks

Prof. Dr. Phil. Kamaruddin Amin, MA.

Director of Islamic Community Guidance, Ministry of Religious Affairs

Welcome Speech

Dr. Ahmad Zayadi, M.Pd.

Director of Islamic Religious Affairs, Indonesia.

Plenary Speakers

1. **Andar Nubowo** (Executive Director of Maarif Institute)
2. **Muhammad Imran Khan** (Trinity College, Dublin - Fellow at UIII)
3. **Wietske Merison** (UCLA, Los Angeles - Fellow at UIII)
4. **Mang Pi** (Nonviolent Peaceforce, Myanmar)
5. **Stefan Sengtsmann** (Director Technical Advisory Grou, World Vision Deutschland, PaRD Steering Board)
6. **Mohd Mizan bin Mohammad Aslam** (Naif Arab for Security Sciences, Riyadh, Saudi Arabia).
7. **Thomas Wuchte** (Founder of the Center for Multilateral Leadership)
8. **Muhammad Iqbal Ahnaf** (CRCS UGMISFORB)
9. **Peter Prove** (Director Commission of the Churches on International Affairs at World Council of Churches, PaRD Steering Board) (online)

Benefits

1. The committee will cover accommodation and transportation of all accepted papers.
2. Selected papers will be submitted to the collaborating journals or published in the conference proceeding with ISSN.
3. The three best presenters will get a grant of IDR 2.000.000 each.



Religious Moderation and Its Responses to Humanitarian Crisis

Important Dates of Agenda

October 11st : last day of submission date
October, 18st : Announcement of selected papers
November, 5th-7th : Conference dates

Conference Outcomes

The expected outcomes of the conference are as follows:

1. Selected papers published in journals in collaboration with the organizers.
2. The Proceedings are compiled from papers and discussions from each session. Conference recommendations are encouraged to be disseminated in various media channels, both mainstream and community media.
3. Policy Briefs provided to policymakers.

Contact

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contact@icrom.net

TIMELINE OF SCHEDULES

No	Time	Program	Note
Day 1: Tuesday, November, 5 th 2024			
1.	11.00 - 14.00	Re-Registration of Presenters	
2.	14.00 - 16.30	Panel Session 1 Invited Speakers: 1. Andar Nurbowo (Maarif Institute) 2. Muhammad Imran Khan (Trinity College, Dublin) 3. Wietske Merison (UCLA) 4. Mang Pi (Nonviolent Peaceforce Myanmar) 5. Stefan Sengtsmann (Director Technical Advisory Group, World Vision Deutschland, PaRD Steering Board) (online) Moderator: Alamsyah M. Dja'far	Venue: Ballroom
3.	16.30 - 17.00	Break - 'Ashar Pray	

4.	17.00 - 18.00	Side Event: Book Launching and Discussion on Abdul Hakim Murad's Work "Travelling Home: Essays on Islam in Europe" (Indonesian Version) Keynote Speech: Abdul Hakim Murad Discussants: 1. Dedi Slamet Riyadi (Translator) 2. Ulil Abshar Abdalla (PBNU) 3. Nani Abdul Rahman Moderator: Muhammad Husnil	Vanue: Ballroom
5.	18.00 - 19.00	Dinner - Maghrib-'Isya Pray	
6.	19.00 - 19.10	Opening by Master of Ceremony: Isna Rahmah Solihatin & M. Ramdhani	Vanue: Ballroom
7.	19.20 - 19.30	Opening Remarks by the Director General of Islamic Community Guidance, Ministry of Religious Affairs Prof. Dr. Phil. Kamaruddin Amin, MA.*	Vanue: Ballroom
8.	19.30 - 20.00	<i>Entertainment Cultural Performance</i> Panji Sakti	Vanue: Ballroom
9.	20.00 - 20.20	<i>Keynote Speaker</i> Minister of Religious Affairs Prof. Dr. K.H. Nasaruddin Umar, M.A.	Vanue: Ballroom
10.	20.20 - 21.10	ICROM Special Talkshow 1. Dirjen Bimas Islam 2. Dirjen Bimas Kristen 3. Dirjen Bimas Katolik	Vanue: Ballroom

		4. Dirjen Bimas Hindu 5. Dirjen Bimas Buddha 6. Direktur Pusat Pendidikan dan Pembinaan Konghucu 7. Direktur Pusat Kerukunan Umat Beragama (PKUB) Moderator: Yogi Febriand (IAIN Langsa - ISFORB)	
11.	21.10 - 21.40	<i>Entertainment Cultural Performance</i> Panji Sakti	Venue: Ballroom
Day 2: Wednesday, November, 6th 2024			
1.	08.30 - 10.30	PANEL SESSION 2 Invited Speakers: 1. Mohd Mizan bin Mohammad Aslam (Naif Arab for Security Sciences, Riyadh, Saudi Arabia). 2. Thomas Wuchte (Founder of the Center for Multilateral Leadership) 3. Muhammad Iqbal Ahnaf (ISFORB) 4. Peter Prove (Director Commission of the Churches on International Affairs at World Council of Churches, PaRD Steering Board) Moderator: Rifa Tsamrotus Sa'adah (STIU Darul Qur'an)	Venue: Ballroom
2.	10.30 - 10.40	Coffee Break	Restaurant

3.	10.40 - 13.10	PARALLEL SESSION 1 Topic 1A, 1B, IC, and 2  	1A: Hongkong 1B: Guangzhou 1C: Beijing 2: Tokyo
4.	13.10 - 14.00	Lunch Break Participants take a break, lunch, and pray	
5.	14.00 - 16.30	PARALLEL SESSION 2 Topic 3A, 3B. 4A, and 4B  	3A: Hongkong 3B:Guangzhou 4A: Beijing 4B: Tokyo
6.	16.30 - 18.00	Expert Meeting <i>Discussants and Committees</i>	
7.	18.00 - 19.00	Dinner Break Participants take a break, pray, and dine.	Restaurant
8.	19.00 - 20.00	Closing Ceremony 1. Reading of Recommendations 2. Announcement of the three best papers. 3. Closing remarks: Dedi Slamet Riyadi, M.Ag. <i>Head of Sub-Directorate of Islamic Religious Thoughts</i>	Vanue: Ballroom

DETAILED SCHEDULE OF PARALLEL SESSIONS

PARALLEL SESSION 1

SESSION 1A		Venue: Hongkong Room	Discussant: Andar Nubowo Moderator: Umi Barokah
RELIGIOUS MODERATION, ETHICS, AND JUSTICE			
1.	Mengurai Benang Kusut Politik Kebijakan Moderasi Beragama Dalam Pendidikan Agama Islam Di Indonesia.	Mubaidi Sulaeman (Universitas Islam Tribakti Lirboyo Kediri)	
2.	Peran Agen Resolusi Konflik dalam Penyelesaian Konflik (Studi Kasus Konflik Pendirian Masjid Ahmadiyah di Desa Purworejo)	Imron Rosyadi (KUA Kecamatan Kangkung)	
3.	Communication ethics of religious moderation concepts on Muslim Students perception in West Kalimantan	Bibi Suprianto, Egi Tanadi Taufik, Ibrahim (Center for Religious and Cross-Cultural Studies (CRCS), Universitas Gadjah Mada)	
4.	Menjadi Muslim Minoritas: Resiliensi Komunitas Dalam Dominasi Mayoritas Non-Muslim Di Samosir Sumatera Utara	Muhammad Roni, Muhazir (IAIN Langsa)	
5.	A Contested FoRB under the Majority Power: The Dynamics of Shia Community in Indonesia	Suheri (Center for Religious and Cross-cultural Studies (CRCS), Gadjah Mada University)	
6.	Youth Engagement in Religious Moderation: Impacts of Peace Journey Board Game on Ethical Perspectives	Muhammat Sabar Prihatin (Universitas Islam Internasional Indonesia)	
7.	Impact Of Religious Tolerance Towards Enhancing Social Life In The Multi-Religious Society	Ahmad Garba (Federal University of Kashere Nigeria)	

8.	Moderasi Beragama dalam Praktik: Peran Ulama Aceh dalam Mengatasi Penolakan Masyarakat terhadap Pengungsi Rohingya	Brigitta Novia Lumakso, Elvi Farhati, Nur Amalia Safitri Marasabessy, Raudhah (Magister Perdamaian dan Resolusi Konflik Universitas Gadjah Mada)
9.	Enhancing Religious Moderation In Indonesia Through The Incorporation Of Local Ethics From The Bonokeling Community	Usman (ICRS)

SESSION 1B		Venue: Guangzhou Room	Discussant: Yogi Febriandi Moderator: Nurul Isnaini
RELIGIOUS MODERATION, ETHICS, AND JUSTICE			
1.	The Transformation Of Interreligious Dialogue Between The Islamic Community And Sunda Wiwitan Believers In Garut Regency	Ihsan Kamaludin (Kinderfield-Highfield Bekasi)	
2.	Optimalisasi Moderasi Beragama dalam Mengatasi Diskriminasi Sistemis terhadap Pendidikan Kepercayaan di Indonesia	Siti Roisadul Nisok (Universitas Gadjah Mada)	
3.	Implementasi Nilai-Nilai Moderasi dalam Menyikapi Dua Arah Kiblat di Masjid Baitul Aman Balai-Balai, Sumatera Barat	Ilham Mustafa, Hendri (Universitas Islam Negeri Sjech M. Djami Djambek Bukittinggi)	
4.	Exploring Hate Speech Policies in Asia and Africa: A Penal Perspective on Religious Moderation	Rizqiyani Syifa Widiastuti, Muhammad Sofan Jupri (Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan)	
5.	Integrasi Moderasi Beragama dan Industri Halal: Tantangan dan Solusi	Asep Saefullah (Badan Riset dan Inovasi Nasional (BRIN), Jakarta)	

6.	Komunikasi Damai Majelis Ulama Rohingya	Andi Faisal Bakti, Cutra Sari (Kementerian Agama Kota Depok)
7.	Islamic ethics and morality: A panacea to extremism and Violence in Nigeria	Ibrahim Alhaji Isa, Muhammad Nazifi Inuwa, Farida Mahmoud Abdulsalam (Federal University of Education, Kano State- Nigeria)
8.	Navigating Resilience and Resistance: The Struggles and Activism of Shi'i Women in Contemporary Indonesia	Nur Azka Inayatussahara, Nuzul Fitriansyah (Universitas Islam Internasional Indonesia)
9.	Nilai Etika Dan Keadilan Masyarakat Multikultural, Studi Ziarah Etnis China Di Gunung Jati Cirebon	Dodo Widarda (UIN Sunan Gunung Djati Bandung)

SESSION 1C		Venue: Beijing Room	Discussant: Ibnu Sahroji Moderator: Ibnu Kharish
RELIGIOUS MODERATION, ETHICS, AND JUSTICE			
1.	Restrukturisasi Peran Negara atas Kerukunan Umat Beragama (Moderasi) dalam Tafsir Tematik Moderasi Beragama 2022	Muhammad Ilham Sofyan, Umar Kustiadi (Universitas Islam Negeri Sunan Kalijaga)	
2.	Moderasi Beragama Vs Kebebasan Beragama: Diskursus Paradigma Teoritik Pengelolaan Keagamaan di Indonesia	Donald Qomaidiasyah Tungkagi (Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, Indonesia)	
3.	Discourse on Religious Moderation in Indonesian Literature as an Instrument of Literacy Education for Strengthening Ethics and Social Justice in Religious Schools	Ahmad Alfi, Dwi Kurniasih, Muhamad Nur Adam (Universitas Sebelas Maret)	
4.	Keberagaman dalam Syair Assalam Karya Anis Chouchane sebagai Bentuk Moderasi Beragama	Aghnin Khulqi (UIN Syarif Hidayatullah Jakarta)	

5.	Mainstreaming Maqāṣid for the Sake of Moderation: The Religio-Intellectual Journey of Quraish Shihab and Yūsuf al-Qaraḏāwī	Muhammad Abdul Aziz (University of PTIQ-PKUMI Jakarta)
6.	Moderasi Sebagai Solusi Krisis: Membaca Ulang Studi Moderasi Beragama dalam Paradigma Ilmu Pengetahuan Thomas Kuhn	Mohammad Fattahun Ni'am (Pascasarjana UIN Sunan Kalijaga)
7.	Re-examining Criminalization Using Blasphemy Law: Media Studies in a Critical Criminology Perspective	Fany N. R. Hakim, Untung Sumarwan (Universitas Budi Luhur)
8.	Hijab Right's Vs (Bpip) Chairman Decree No. 35 Of 2024 As Unethical Justice On Religious Moderation (The overview of Fiqh Pancasila and the philosophy of existence)	Siti Wasiatun) Nikmah (UIN Imam Bonjol Padang/fakultas syariah/Hukum tatanegara
9.	Moderasi Kritik Sayyid Usman Batawi dalam Merespon Tradisi Keagamaan di Nusantara Abad XIX	Alwi Jamalulel Ubab , Robiah (Ma'had Aly Saiidussiddiqiyah Jakarta)

SESSION 2		Venue: Tokyo Room	Discussant: Alamsyah M. Dja'far (Wahid Foundation) Moderator: Zainuddin
RELIGIOUS MODERATION AND GLOBAL SECURITIES			
1.	Kristen Mennonite Dan Dialog Antaragama Di Indonesia (Studi Atas Perjumpaan Gkmi Dengan Lintas Komunitas Di Solo)	Ayu Kristina (CRCS UGM)	
2.	Analisis Gender Sebagai Paradigma Dalam Pencegahan Ekstrimisme: Strategi Menuju Keamanan Global Berkelanjutan	Lutfiana Mayasari, Abu Muslim (IAIN Ponorogo)	
3.	Moderation Of Religious Localities In Pancasila Village Sukorno Jember And Its Relevance To Religious Deradicalization In Indonesia	Rendi Kurniawan, Jaza Sakinatul Mawaddah, M Khoirul Hadi al As ari (Mahasiswa Prodi Hukum	

		Pidana Islam Fakultas Syariah UIN Khas Jember)
4.	Wacana Kemanusiaan pada Dokumen Abu Dhabi: Kajian Analisis Wacana Kritis Norman Fairclough dalam Dimensi Praktik Wacana	Dyta Septiyatik, Fahmi Moh Ansori, Fikri Ghazali, Umi Barokah (Pondok Pesantren Tahfiz Al Quran Daarul Firdaus)
5.	Kontra Narasi Radikalisme di Bumi Mataraman (Strategi PCNU Magetan dalam Menangkal Paham Radikal)	Rofi'udin (Kantor Kementerian Agama Kabupaten Magetan)
6.	Urgensi Dialog Inter-Religius M. Quraish Shihab dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)	Muhamad Abror, Suwendi, Fathu Bari (UIN Syarif Hidayatullah Jakarta)
7.	Nahdlatul Ulama and World Peace Discourse: Exploring Relations Between Indonesia-Israel on Non-Governmental Actors	Reza Bakhtiar Ramadhan (KUA Wirobrajan)
8.	Mainstreaming Religious Moderation Through Digital Space as a Reactualization of "Jihad" in the Millennial Era	Edy Sutrisno (Kantor Kementerian Agama Kabupaten Malang)
9.	Perang Palestina-Israel: Dilema Boikot, Isu Keamanan di Kawasan dan Pengarusutamaan Moderasi Beragama	Ferdiansah (UIN S)yari Hidayatullah Jakarta

PARALLEL SESSION 2

SESSION 3A	Venue: Hongkong Room	Discussant: Atikah Ainun Mufidah (Fakultas Psikologi UNJ) Moderator: Alvin Nur Choironi
RELIGIOUS MODERATION, HEALTH ISSUES, AND HUMAN DEVELOPMENT		
1.	Navigating Self-Esteem Through Religious Moderation: Understanding the Roles of Self-Worth and	Ainul Huda (FKMA As'adiyah Jakarta)

	Competence in Enhancing Critical Thinking	
2.	The Worship Places for Religious People in Indonesia as Health Promotion Center	Zainal Abidin, Anyta Ekaningsih (The Worship Places for Religious People in Indonesia as Health Promotion Center)
3.	Membumikan Moderasi Beragama Mahasiswa Perguruan Tinggi Umum Melalui Griya Moderasi Beragama dan Bela Negara	Ahmad Baedowi, Rohmatul Faizah (UIN Walisongo Semarang)
4.	Psychological Interventions In Helping Religious Doubt In Adolescents In A Multicultural Environment: Systematic Literature Review	Tomy Suganda, Salma Yulia Widayanti, Citra Anggraini (UIN Raden Intan Lampung)
5.	Insertion of Religious Moderation through Synergy in Harmony Family Time and Me Time for Early Childhood in the Era of Digital Disruption	Redite Kurniawan (UIN Sunan Ampel Surabaya)
6.	Creating a Harmonious Blend: Designing Moderated Islamic Education Inspired by Tengger Tribe Culture	Yulis Salis Hijriyani (IAIN Ponorogo)
7.	The Effectiveness of Mindfulness in Coping with Stress: Implications for Adolescents Experiencing Stress Due to Discrimination	Tomy Suganda, Dila Rahmawati, Baiq Elok Mandalika, Andi Thahir (UIN Raden Intan Lampung)
8.	Concretizing Ngerangkeb: A Study Of Diversity Embrace In Timor Village, Tosari	Rani Rakhmawati (MAN 1 PASURUAN)
9	Structural Equation Modeling Partial Least Squares (SEM-PLS) untuk Atribut GenZ: Pengembangan dan Validasi Skala untuk Mengukur Moderasi Beragama	Nurul Isnaini, Puput Fitria (UIN Raden Intan Lampung), Isna Rahmah Solihatin (Sampoerna Academy)

SESSION 3B	Venue: Guangzhou Room	Discussant: Zezen Zaenal Mutaqin (UIII) Moderator: Dedik Priyanto
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RELIGIOUS MODERATION, HEALTH ISSUES, AND HUMAN DEVELOPMENT		
1.	Diskursus Hak Kesehatan Reproduksi Remaja di Media Bincangmuslimah.com dan Muslimahnews.com dalam Perspektif Moderasi Beragama	Hanifa Paramitha Siswanti (Aliansi Jurnalis Independen Bandung)
2.	“Washatiyah Iqtishodiyah” Nalar Moderasi dalam Ekonomi Sebagai Solusi Mengatasi Kemiskinan	M. Zikwan (Universitas Ibrahimy)
3.	Ojo Nggresulo: The Mode of Togetherness of the Javanese Society Facing The Pandemic Effect	Muhammad Agus Noorbani, Mahmudah Nur (Pusat Riset Masyarakat dan Budaya)
4.	Strategi Kepala Sekolah dalam Mengimplementasikan Nilai Moderasi Beragama Pada Proyek Penguatan Profil Pelajar Pancasila	Muhammad Rifki (Universitas KH. Abdul Chalim)
5.	Nilai-Nilai Moderasi Dalam Narasi Pappaseng Ogi Sebagai Upaya Mewujudkan Hidup Harmoni Perspektif Al-Qur'an	Abd. Haris, Nurfaika (Universitas PTIQ Jakarta-PKUMI Masjid Istiqlal)
6.	Moderasi Beragama dalam Kongres Ulama Perempuan Indonesia (KUPI): Sebuah Upaya Pembangunan Manusia Berbasis Gender	Fina Lailatul Masruroh (Universitas PTIQ-PKUMI)
7.	Takjilan: Transformasi Pemaknaan Hingga Jalan Kemandirian Ekonomi Bagi Kaum Perempuan	Marimin, Muhammad Farid, Wardo (Fakultas Ilmu Budaya UNS Surakarta)
8.	Critical Study of Islamic Religious Education Textbooks at Madrasah Aliyah Published by Ministry of Religious Affairs in 2020	Fenty Andriani, Masyithah Mardhatillah, Rosidin (STAI Ma'had Aly Al-Hikam Malang)

SESSION 4A	Venue: Beijing Room	Discussant: M. Idris Masudi (UNUSIA Jakarta) Moderator: Robi Kurniawan
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RELIGIOUS MODERATION AND ENVIRONMENTAL CHALLENGES		
1.	Rethinking Religious Moderation And Islamic Ecofeminism: Environmental Violence On The Case Of Lapindo Disaster	Dr. Amanah Nurish, M.A (Universitas Indonesia)
2.	Bridging Theological Perspectives: Islamic and Christian Approaches to Environmental Stewardship through the Lens of Özdemir and McFague	Denny Andreas, Sharon Evangelica Manete (Sekolah Tinggi Teologi Baptis Kalvari)
3.	Menelusuri Nilai Moderasi Beragama Dalam Gerakan Hijau Tarekat Rowobayan Di Tepi Sungai Bengawan Solo	Siti Khoirotul Ula (UIN Sayyid Ali Rahmatullah Tulungagung)
4.	Strengthening Management Of Religious Moderation Education Hidden Curriculum In Pancasila Village (Case Study In Gaprang Village, Blitar District, East Java Province, Indonesia)	Tri Prasetyo Utomo (Universitas Islam Tribakti Lirboyo Kediri)
5.	Green Spirituality Towards A Just Religious Moderation: A Framework For Sustainable Living	Abdullah Haq Al Haidary (The Islamic University of Tribakti Lirboyo Kediri)
6.	Eco-Sufism of Kajang Tribe in the Tradition of "Pasang Rikajang" Indigenous Community of Sulawesi, Indonesia	Achmad Raqieb, Ainul Huda (FKMA As'adiyah Jakarta)
7.	Revitalization of Waqf Land Categorized as Destroyed Land from the Perspective of Religious Moderation: A Study of the Pekalongan Coastline	Bunga Desyana Pratami (Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan)
8.	Mistifikasi sebagai Upaya Perlindungan Eksploitasi Alam: Studi pada Ritual Ruwat Air di Wonokerto, Lumajang	M. Muji Buddin Sm (UIN Sunan Kalijaga)
9.	Mappalili: The Rice Planting Ritual of Bissu (Traditional Community in	Feby Triadi, Fatma Utami Jauharoh, Nur

Socio-Cultural Development) as Part of Sustainable Environmental Agenda	Faidzaturrahmah, Petsy Jessy Ismoyo, M. Awaluddin A (Universitas Cahaya Prima)
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SESSION 4B	Venue: Tokyo Room	Discussant: Muhammad Fathi Royyani (BRIN) Moderator: Nadiya lil Khairi
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RELIGIOUS MODERATION AND ENVIRONMENTAL CHALLENGES

1.	Sinergi Moderasi Beragama dan Kearifan Lokal Kasepuhan Ciptagelar dalam Pelestarian Lingkungan; Analisis Teori Ekologi Sosial	Siti Robikah (UIN Salatiga)
2.	Emerging Religious Moderation into Climate Change Education for Fostering Interfaith Environmental Resilience Conflicts	Averous Fikria, Uswatul Wadhichatis Tsaniyah (DHCI (Digital Humanities Center of Indonesia)
3.	Tradisi Mandi Safar di Tasik Nambus: Respon dan Upaya dalam Melestarikan Nilai Agama	Miftahul Fikria , Nur Robaniyah (Universitas Islam Negeri Sunan Ampel Surabaya)
4.	Fostering Environmetal Ethics Based On Religious Moderation Values: Community Resilience On The Slopes Of Kelud	Abbas Sofwan Matla'il Fajar (Universitas Islam Tribakti Lirboyo Kediri)
5.	The Principle of Balance in Religious Moderation as an Effort to Anticipate Ecological Crisis for the Alpha Generation	M. Fathurahman (IAIN Ponorogo)
6.	History of Race between Islam and Christianity and Interreligious Harmony in Bolaang Mongondow, North Sulawesi	Moh. Rivaldi Abdul (Pasca-sarjana UIN Sunan Kalijaga)
7.	الوسطية الدينية والتنمية المستدامة: دراسة تحليلية لمنهج التفسير المقاصدي عند ابن عاشور في تفسير آيات الفساد في الأرض	Hilmi Yahya A., Rifa Tsamrotus Sa'adah, Zaky Mumtaz Ali (Sekolah Tinggi Ilmu Ushuluddin Darul Quran)
8.	Muhammadiyah dan Konsep Moderasi Beragama dalam	Fatikhatul Faizah (STAI Sunan Pandanaran Yogyakarta)

	Menanggapi Darurat Sampah di Yogyakarta: Studi “Gerakan Sedekah Sampah” Berbasis Masjid	
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ABSTRACT OF PRESENTED PAPER

SESSION 1A		Venue: Hongkong Room	Discussant: Andar Nubowo Moderator: Umi Barokah
RELIGIOUS MODERATION, ETHICS, AND JUSTICE			
1.	Mengurai Benang Kusut Politik Kebijakan Moderasi Beragama Dalam Pendidikan Agama Islam Di Indonesia.	Mubaidi Sulaeman (Universitas Islam Tribakti Lirboyo Kediri)	
Penelitian ini bertujuan mengkritisi politik kebijakan moderasi beragama yang diterapkan oleh Pemerintah, dalam konteks pendidikan agama Islam. Semula moderasi beragama dimaksudkan untuk menghadapi gelombang radikalisme di dunia pendidikan agama Islam di Indonesia, namun yang terjadi justru kebijakan moderasi beragama ini menjadi arus radikalisme yang lain, yang ditimbulkan oleh fanatisme masyarakat akar rumput dan pelaksanaan pendidikan agama Islam di tingkat lembaga Pemerintah, dalam hal ini Kementerian Agama, terhadap ideologi baru ini (moderasi beragama). Mereka ingin menghabisi pemikiran-pemikiran yang dianggapnya radikal atau mengancam stabilisasi pemerintahan, tanpa membuka ruang dialog untuk mencari titik temu (jalan tengah) dari perbedaan pemikiran tersebut. Penelitian ini menggunakan metode yang digunakan dalam penelitian ini yaitu kajian pustaka dengan pendekatan kualitatif. Penelitian ini menemukan bahwa dalam kebijakan moderasi beragama yang diinfiltrasikan Pemerintah dalam kurikulum pendidikan agama Islam di Indonesia merupakan salah satu cara negara secara politis menghegemoni masyarakat muslim untuk melawan kelompok-kelompok yang dianggapnya mengganggu stabilitas politik negara Indonesia. Namun hal tersebut justru melahirkan resistensi dan kekerasan simbolik di kalangan masyarakat dan lembaga penyelenggara pendidikan. Penelitian ini berimplikasi terhadap keharusan Pemerintah untuk melakukan pembenahan terhadap penyelenggaraan pendidikan agama Islam yang ada di Indonesia, agar moderasi beragama tidak menjadi alat pemerintah untuk melakukan kekerasan simbolik dipenyelenggaraan pendidikan agama Islam: 1) Pemerintah harus melepaskan kepentingan politisnya dalam penyelenggaraan pendidikan agama Islam. 2) Dalam penyelenggaraan pendidikan agama Islam, pemerintah harus menerapkan pendidikan Islam lintas aliran atau madzab, hal ini demi menciptakan sikap moderat yang kuat di antara peserta didik			

atas perbedaan yang ada dalam pemikiran umat Islam. 3) Meminimalisir kekerasan simbolik terhadap penyelenggaraan pendidikan agama Islam, yang mana kekerasan simbolik dalam dunia pendidikan justru mencederai nilai-nilai dari moderasi beragama itu sendiri.		
2.	Peran Agen Resolusi Konflik dalam Penyelesaian Konflik (Studi Kasus Konflik Pendirian Masjid Ahmadiyah di Desa Purworejo)	Imron Rosyadi (KUA Kecamatan Kangkung)
Konflik Masjid Ahmadiyah di Desa Purworejo Kecamatan Ringinarum Kabupaten Kendal menunjukkan adanya konflik sosial yang dilandasi perbedaan paham beragama diluar arus utama umat Islam. Jemaat Ahmadiyah Indonesia merupakan organisasi Islam yang telah memperoleh legalitas berdasarkan SK Menteri Kehakiman RI nomor JA.5/23/13 tanggal 13 Maret 1953, namun keberadaanya masih kontroversial bahkan MUI menfatwakan sebagai aliran yang sesat dan menyesatkan pada tahun 1980 kemudian difatwakan kembali tahun 2005. Keberadaan Jemaat Ahmadiyah di Desa Purworejo ketika akan mendirikan masjid juga mendapat penolakan dari warga. Penelitian ini dilakukan untuk menjawab permasalahan tentang: 1) Mengapa terjadi konflik pendirian Masjid Ahmadiyah di Desa Purworejo? 2) Bagaimana model penanganan konflik pendirian Masjid Ahmadiyah di Desa Purworejo? Untuk menjawab permasalahan tersebut dibutuhkan model analisis konflik, model analisis yang digunakan oleh peneliti adalah conflict mapping, stage of conflict, timelines, conflict mapping. Dari hasil penelitian terjawab terjadinya konflik pendirian Masjid Ahmadiyah karena 2 faktor pertama faktor hubungan masyarakat terkait dengan perbedaan pemahaman aqidah dan perbedaan pemahaman tentang IMB masjid antara antara Jemaat Ahmadiyah dan warga Desa Purworejo, kedua faktor identitas. Model penanganan konflik yang telah dilakukan kompromi dan mediasi.		
3.	Communication ethics of religious moderation concepts on Muslim Students perception in West Kalimantan	Bibi Suprianto, Egi Tanadi Taufik, Ibrahim (Center for Religious and Cross-Cultural Studies (CRCS), Universitas Gadjah Mada)

This research explained the communication ethics of religious moderation in the perception of Muslim students in higher education institutions. This research argues that the communication ethics of religious moderation in the perception of Muslim students has become the most important part of implementing tolerance of religious differences. This research formulates how the communication ethics of religious moderation is in the perception of Muslim students. And how are the values of religious moderation in the perception of Muslim students? This research utilized a qualitative method with a descriptive approach. The results showed that: 1) communication ethics in religious moderation gives a message to the attitude of tolerance in ethical values; 2) communication ethics creates an attitude of respect in students' perception; 3) communication ethics provides a harmonious attitude towards religious differences. By the concept of communication ethics in religious moderation, we can comprehend the basic values of religious moderation.

4.	Menjadi Muslim Minoritas: Resiliensi Komunitas Dalam Dominasi Mayoritas Non-Muslim Di Samosir Sumatera Utara	Muhammad Roni, Muhazir (IAIN Langsa)
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This article explains minority Muslims' experiences practicing their daily religious teachings in Samosir, which is predominantly Christian. This paper investigates the degree of minority survival in Muslim Samosir and the role played by Samosir Christians in shaping the identity of the Muslim minority in Samosir. Both direct interviews and observation served as the data sources for this article. This study's empirical investigation used a sociological methodology. This approach is used to examine the daily behaviors of minority Muslim populations in performing religious rites. Direct interviews with religious leaders in Samosir, North Sumatra, provided the primary source of data. The study's findings demonstrate how minority Muslim populations are forced to engage in and submit to all religious practices as a result of Christian supremacy. The Muslim community of Samosir serves as an example of how Muslim groups are encouraged to convert to Islam in their own unique ways by Christian control. In Islam, this is a study of social religious jurisprudence, which has become a religious style as a way of creating harmonization and social piety. Writing Argue that the Muslim minority in Samosir was able to survive the pressures of the majority because of some factors: first, the willingness of the Muslim minority community of Samosir to carry it out in everyday life without conflicting minority rights; second, the kinship factor (ethnicity) is that the majority of the

people are of the Batak tribe, who have a philosophy of life called Dalihan na tolu; third, minority communities survive because they have lived in Samosir for a long time.		
5.	A Contested FoRB under the Majority Power: The Dynamics of Shia Community in Indonesia	Suheri (Center for Religious and Cross-cultural Studies (CRCS), Gadjah Mada University)
The Indonesian legal notions reveal dynamic Islamic law dominating some sectors, which emerge with controversial effects. The Shia group became representatives of majority-minority conflicts. From the government, MUI (Indonesian Ulama Council) and “moderate” religious organizations cooperated to transform and manipulate anti-Shia discourse from Islamic law and blasphemy law as a basis for power to drive dehumanizing or marginalizing against Islamic minority groups. One of the discourses, such as Shia, blasphemed Islam because this differs from the Sunni belief and disturbs the public order. This paper aims to portray the issue’s complexity and display a dynamic related to the Shia existence, either leading to the worst violation of the concept of FoRB (Freedom of Religion or Belief) or actions in interreligious relations to enhance religious moderation. This study uses library research as a research method and a qualitative research approach to analyze and synthesize findings. This paper argues that some affirmative movement exists for a majority-minority conflict in Indonesia by strengthening the multidimensional function of human rights and spreading awareness at all grassroots levels, NGOs, and government apparatus. This research found that inter communal coexistence revives the awareness that no one has the privilege of eliminating every right that belongs to every human being.		
6.	Youth Engagement in Religious Moderation: Impacts of Peace Journey Board Game on Ethical Perspectives	Muhammat Sabar Prihatin (Universitas Islam Internasional Indonesia)
Makalah ini menanggapi masalah kritis meningkatnya ekstremisme agama di kalangan pemuda, yang menimbulkan ancaman bagi kohesi sosial. Studi ini mengidentifikasi kesenjangan yang signifikan dalam media/alat pendidikan yang memfasilitasi dialog antaragama yang bermakna, terutama di kalangan kaum muda. Untuk mengatasi hal ini, permainan papan Peace Journey diperkenalkan sebagai platform inovatif yang mendorong para pemain untuk menavigasi dilema etika dan terlibat dengan beragam perspektif agama, sehingga menumbuhkan moderasi dan saling pengertian.		

Dengan mendorong dialog dan menghormati keragaman, permainan ini mengurangi kemungkinan kekerasan dan menumbuhkan budaya toleransi yang pada akhirnya memberdayakan individu muda untuk merangkul keragaman secara positif, berkontribusi pada hidup berdampingan secara damai dan pengembangan masyarakat. Penelitian ini menggunakan pendekatan metode campuran, mengintegrasikan analisis kuantitatif dan kualitatif untuk mengevaluasi efektivitas permainan papan yang dipakai dalam konteks kegiatan Harmony Camps. Temuan dalam makalah ini menunjukkan bahwa permainan papan Peace Journey secara signifikan meningkatkan pengetahuan dan apresiasi peserta tentang hak asasi manusia, keragaman budaya, dan hubungan antaragama. Melalui sesi tanya jawab interaktif dan tukar pengalaman bersama, peserta mengembangkan pemahaman yang lebih dalam tentang lanskap agama dan budaya Indonesia yang beragam. Penelitian ini menyoroti potensi media pembelajaran interaktif dalam memerangi ekstremisme dan mempromosikan perspektif etis dalam konteks sosial yang beragam.

7.	Impact Of Religious Tolerance Towards Enhancing Social Life In The Multi-Religious Society	Ahmad Garba (Federal University of Kashere Nigeria)
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The issue of tolerance is one of the most important issues that Islam has paid great attention to, and it has received a large space in the constitution of the Islamic nation (the Holy Quran), as if the Holy Quran takes the initiative to defend the Islamic call and the Islamic expansion and its arrival to all parts of the world, and anticipates what the enemies of Islam falsely and slanderously claim that the Islamic religion is a religion of compulsion, stubbornness, coercion and persecution; therefore, it emphasizes the morality of tolerance, compassion, righteousness and connection between all human beings before the emergence of this slander, and before the creation of this suspicion, and we can say that tolerance is an essential and important matter in the modern world today more than ever before; due to the escalation of intolerance and conflict that has become a danger that threatens the security of every region, and even includes the entire world. No sect, nation or society can exist without the morality of values and ideals, which are like the existential foundations on which society relies to achieve its existence and development. Thus, Islam came to establish the pillars of society on virtues, good morals and noble qualities, including tolerance, forgiveness, pardoning offenses and harm, patience, abandoning anger and defending one self. All of this is intended to consolidate the pillars of security and safety in society. Quranic and prophetic hadith came to confirm these concepts,

and to establish the pillars of a sound Muslim society on virtue and good morals. Tolerance is one of the human virtues that elevates the human soul to a sublime level characterized by forgiveness and respect for the culture of others. It is a social necessity due to its great importance in protecting the social fabric, ensuring the achievement of civil peace and societal security, and eliminating differences and conflicts between individuals and groups. On this basis, this paper focuses on religious tolerance in the context of a pluralistic society in light of the Quranic and Prophetic messages. A descriptive research design was adopted, in order to follow up some scientific materials related to the subject matter.

8.	Moderasi Beragama dalam Praktik: Peran Ulama Aceh dalam Mengatasi Penolakan Masyarakat terhadap Pengungsi Rohingya	Brigitta Novia Lumakso, Elvi Farhati, Nur Amalia Safitri Marasabessy, Raudhah (Magister Perdamaian dan Resolusi Konflik Universitas Gadjah Mada)
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Krisis kemanusiaan yang menimpa etnis Rohingya akibat diskriminasi dan penganiayaan di Myanmar telah memaksa mereka mencari perlindungan di negara-negara tetangga, termasuk Indonesia. Aceh menjadi tujuan utama karena mayoritas penduduknya beragama Islam. Meskipun ada ikatan keagamaan antara masyarakat Aceh dan Rohingya, kehadiran pengungsi sering kali tidak diterima secara terbuka karena kekhawatiran dampak sosial dan ekonomi. Penelitian ini bertujuan untuk menganalisis peran ulama Aceh dalam mempromosikan moderasi beragama untuk mengurangi penolakan terhadap pengungsi. Ulama Aceh, sebagai tokoh agama yang dihormati, menyebarkan pesan moderasi berbasis ajaran Islam tentang toleransi, keadilan, dan kemanusiaan. Strategi mereka meliputi mengutamakan nilai kemanusiaan dalam praktik keagamaan, menggunakan dakwah untuk mendidik dan menolak ekstremisme, bekerja sama dengan pemerintah dan lembaga kemanusiaan, serta membangun solidaritas di masyarakat. Pendekatan moderasi beragama ini membuat ulama berperan sebagai penengah konflik dan agen transformasi sosial, serta terbukti mengurangi ketegangan sosial di Aceh, yang bisa menjadi model solusi bagi tantangan kemanusiaan lainnya di Indonesia.

9.	Enhancing Religious Moderation In Indonesia Through The Incorporation Of Local Ethics From The Bonokeling Community	Usman (ICRS)
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Religious moderation in Indonesia elicited a range of cultural reactions and new scholarly discourses at the grassroots level of civil society, with answers that ranged from hopeful to doubtful. Some scholars contend that the New Order's idea of religious moderation— which is focused solely on bringing religious people's lives into harmony—continually shapes the paradigm of religious moderation. This paper emphasizes a few local ethics from the Bonokeling community, like gotong royong, tepo sliro, tolerance, and others, to help prevent the paradoxical effects of religious moderation programs, which do not include indigenous communities. This paper employs multidisciplinary approaches in qualitative research methodology. Participant observation, in-depth interviews, focus group discussions, and documentation studies are the data collection techniques employed in this paper. The data were examined using the comparative constant and symbolic interaction. The results indicate that the local ethics of the Bonokeling community, as presented in this paper, represent one of the alternative viewpoints and experiences of moderate religious practice. The government should use this approach as the cornerstone for its nondiscriminatory policy of religious moderation. Moderate religious practice has long been a part of the Bonokeling and other indigenous people's traditions. Therefore, since indigenous religious communities have been practicing religious moderation for a long time, do not develop programs specifically targeting them. Thus, any attempt to regulate the indigenous community moderate is like the politics of religion trying to make adherent of indigenous religion as adherent of formal religion.

SESSION 1B	Venue: Guangzhou Room	Discussant: Yogi Febriandi Moderator: Anwar Kurniawan
RELIGIOUS MODERATION, ETHICS, AND JUSTICE		
1.	The Transformation Of Interreligious Dialogue Between The Islamic Community And Sunda Wiwitan Believers In Garut Regency	Ihsan Kamaludin (Kinderfield-Highfield Bekasi)
Contestation of religious values and ancestral traditional culture has a major influence on the existence of the Sunda Wiwitan belief in West Java and can curb this belief group in carrying out all its religious activities. This study		

focuses on the strategy of the Sunda Wiwitan belief group in maintaining its existence and building interactions with the dominant group in the district. Garut, West Java. The researcher chose the descriptive qualitative method because it was considered suitable for analyzing the Sunda Wiwitan group. The author also uses observation and interview techniques to interview Sunda Wiwitan belief leaders who have various ways of maintaining their existence. The result of this study shows that the Sunda Wiwitan believers not only can co-exist among Muslim society, but also they collaborate to produce several commodities and mutually participate in religious and social activities of other groups. This condition occurs because the Muslim and Sundanese wiwitan communities carry out many activities by inviting each other or even asking each other's groups to contribute to certain positions. government members also not only come from one religion but also come from traditional groups which allows all policies and activities to accommodate all aspirations and social needs.

2.	Optimalisasi Moderasi Beragama dalam Mengatasi Diskriminasi Sistemis terhadap Pendidikan Kepercayaan di Indonesia	Siti Roisadul Nisok (Universitas Gadjah Mada)
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Penelitian ini bertujuan untuk mengeksplorasi diskriminasi sistemis yang dialami oleh kelompok penghayat kepercayaan dalam konteks Pendidikan Kepercayaan di Indonesia serta upaya optimalisasi Moderasi Beragama untuk mengatasi ketidakadilan tersebut. Diskriminasi yang dialami oleh kelompok penghayat kepercayaan masih terus terjadi, khususnya dalam sistim pendidikan. Layanan terhadap akses Pendidikan Kepercayaan bagi kelompok penghayat kepercayaan menjadi poin kritis yang memerlukan refleksi mendalam serta evaluasi berkelanjutan. Dalam konteks kebijakan nasional, kelompok penghayat kepercayaan sering kali dikesampingkan dengan akses Pendidikan Agama yang masih terfokus pada politik agama-agama besar yang diakui secara formal oleh negara. Situasi ini semakin kompleks karena adanya dikotomi dalam pengelolaan agama dan kepercayaan antara Kemenag sebagai payung dari agama-agama besar dan Kemendikbud yang menanungi aliran kepercayaan, karena dianggap sebatas warisan budaya dan bukan agama. Berbagai kasus ketidakadilan yang dialami oleh peserta didik maupun pengajar Pendidikan Kepercayaan mencerminkan diskriminasi epistemik dalam pendefinisian makna agama sehingga memengaruhi kebijakan yang diimplementasikan. Berangkat dari polemik tersebut, penelitian ini merupakan penelitian kualitatif menggunakan teori keadilan John Rawls yang berlandaskan etika normatif untuk

mengeksplorasi bagaimana konsep redefinisi agama dapat memperluas makna agama dalam kebijakan pendidikan sehingga diharapkan dapat mengatasi ketidakadilan struktural tersebut. Rekomendasi kebijakan berupa rekomendasi teoretis dan praksis juga dirumuskan dalam penelitian ini. Penelitian ini menyimpulkan, bahwa optimalisasi dari program Moderasi Beragama akan menjadi instrumen efektif untuk mencapai keadilan substantif terhadap pendidikan apabila kebijakannya diperkaya dan diimplementasikan secara setara, baik itu dalam agama-agama besar dan ragam kepercayaan di Indonesia.

3.	Implementasi Nilai-Nilai Moderasi dalam Menyikapi Dua Arah Kiblat di Masjid Baitul Aman Balai-Balai, Sumatera Barat	Ilham Mustafa, Hendri (Universitas Islam Negeri Sjech M. Djami Djambe Bukittinggi)
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Konflik mengenai penentuan dan akurasi arah kiblat menjadi salah satu persoalan di tengah masyarakat, seperti yang terlihat pada fenomena dua arah kiblat dalam satu jamaah di Masjid Baitul Aman Balai-Balai Balimbing, Sumatera Barat. Persoalan ini muncul sebagai akibat dari penerapan fiqh yang cenderung ekstrem, terutama terkait arah kiblat. Penelitian ini bertujuan untuk menggali nilai-nilai moderasi dan penerapannya dalam menentukan arah kiblat. Menghadap kiblat merupakan kewajiban dalam ibadah shalat, dan keakuratan arah kiblat adalah aspek penting dalam fiqh. Namun, implementasinya perlu disesuaikan dengan kondisi sosial masyarakat yang ada. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian lapangan, di mana data dikumpulkan melalui observasi langsung serta wawancara dengan tokoh agama dan masyarakat setempat. Temuan utama menunjukkan adanya kecenderungan sikap ekstrem dalam memahami fiqh terkait penentuan arah kiblat, namun diimbangi dengan sikap saling menghargai di antara masyarakat. Hingga saat ini, di Masjid Baitul Aman, terdapat dua arah kiblat yang digunakan secara bersamaan. Sebagian jamaah mengikuti hasil pengukuran baru yang dilakukan oleh Kementerian Agama, sementara yang lain tetap mempertahankan keyakinan arah kiblat sebelumnya tanpa memiringkannya. Adanya dua arah kiblat dalam satu jamaah di masjid ini menggambarkan perpaduan antara sikap ekstrem dan moderasi, di mana meskipun terdapat perbedaan, hal tersebut tidak memicu pertentangan besar atau konflik serius. Kasus itu menunjukkan penerapan salah prinsip dan nilai moderasi, yaitu tasamuh, sehingga kedua kelompok tetap jalan dan menjaga toleransi.

4.	Exploring Hate Speech Policies in Asia and Africa: A Penal Perspective on Religious Moderation	Rizqiyani Syifa Widiastuti, Muhammad Sofan Jupri (Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan)
Freedom of opinion in the era of technology is often used beyond limits, becoming hate speech and disturbing individuals and groups with backgrounds such as ethnicity, religion, race, inter-groups, even including skin color, gender, sexual orientation and others. The function of criminal law as a tool to protect society and to improve society's welfare means that good policy formulation is also needed. So the problem arises, namely, what is the criminal law formulation policy regarding overcoming the criminal act of spreading hate speech in cyberspace today and what is the criminal law formulation policy regarding overcoming the criminal act of spreading hate speech in cyberspace in the future. This paper uses a normative juridical method with a statutory, comparative and conceptual approach that collects and analyzes library materials and legal documents. Next, the data is analyzed prescriptively by interpreting and constructing statements contained in documents and legislation. The results of the research explain that the formulation of criminal law for the spread of hate speech in South Africa, Kenya, India, Australia, regulates hate speech with a functional paradigm that interprets actions that are not only physical. In fact, since 2001 the country has accommodated the subject of corporate law. Indonesia's New Criminal Code is several steps further forward by regulating hate speech, starting from accommodating the subject of corporate criminal law, to regulating various forms of new criminal acts.		
5.	Integrasi Moderasi Beragama dan Industri Halal: Tantangan dan Solusi	Asep Saefullah (Badan Riset dan Inovasi Nasional (BRIN), Jakarta)
Industri halal di Indonesia berkembang pesat, tetapi penerapan prinsip-prinsip moderasi agama—seperti toleransi, inklusivitas, dan penolakan ekstremisme—masih menghadapi berbagai tantangan. Studi ini bertujuan mengeksplorasi cara mengintegrasikan prinsip-prinsip tersebut ke dalam regulasi dan praktik industri halal, serta mengidentifikasi hambatan dan manfaatnya. Masalah utama yang diidentifikasi meliputi variasi interpretasi agama, resistensi terhadap perubahan, stigma sosial, dan ketidaksetaraan akses informasi. Dengan menggunakan metode kualitatif, termasuk tinjauan literatur dan analisis tentang peran pemangku kepentingan industri, regulator, dan penyuluh agama, penelitian ini menemukan bahwa meskipun		

ada kesadaran terhadap moderasi beragama, penerapannya masih bervariasi. Hambatan utama melibatkan perbedaan interpretasi, tradisi lokal yang mendalam, dan resistensi terhadap perubahan. Regulator dan penyuluh agama memegang peranan penting dalam mempromosikan prinsip moderasi melalui kebijakan, pelatihan, dan sosialisasi. Studi ini menekankan perlunya kebijakan yang lebih konsisten, dukungan pemerintah yang lebih baik, dan peningkatan pendidikan untuk mempercepat adopsi prinsip moderasi. Kolaborasi antara regulator, pelaku industri, dan komunitas sangat penting untuk mengatasi hambatan kultural dan sosial. Keterbatasan penelitian ini termasuk ketergantungan pada literatur dan wawancara yang terbatas serta tidak adanya analisis kuantitatif yang dapat memberikan gambaran lebih luas tentang dampak penerapan moderasi agama.

6.	Komunikasi Damai Majelis Ulama Rohingya	Andi Faisal Bakti, Cutra Sari (Kementerian Agama Kota Depok)
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Permasalahan yang dikaji dalam penelitian ini adalah bagaimana komunikasi damai Majelis Ulama Rohingya (MUR) Malaysia dalam meneguhkan eksistensi Muslim Rohingya. Bingkai teoritis yang digunakan adalah teori Marshall Rosenberg tentang Komunikasi Nir-Kekerasan atau Non-Violent Communication (NVC) yang dikembangkan dengan teori transformasi konflik John Paul Lederach. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus dengan pendekatan ilmu komunikasi dan sosiologi. Hasil penelitian menunjukkan bahwa pola komunikasi damai MUR bersifat satu arah. Komunikasi damai yang dibangun dapat menunjang eksistensi Pengungsi Rohingya melalui program pendidikan madrasah, Rohingya Education Centre, pelatihan bagi pemimpin MUR, dan bantuan kemanusiaan. Penelitian ini memiliki perbedaan yang signifikan dengan beberapa penelitian sebelumnya. Penelitian terdahulu berkisar pada peran Bahasa dalam penanganan konflik, peran komunikasi antara volunteer dengan pengungsi Rohingya, dan pendekatan multitrack dalam penanganan pengungsi Rohingya. Selain fakta bahwa teori peace communication belum dibakukan sebagaimana peace journalism atau peace psychology.. sehingga diharapkan penelitian ini memberi manfaat bagi para penggiat perdamaian.

7.	Islamic ethics and morality: A panacea to extremism and Violence in Nigeria	Ibrahim Alhaji Isa, Muhammad Nazifi Inuwa, Farida Mahmoud Abdulsalam (Federal
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		University of Education, Kano State- Nigeria)
This paper explores the role of Islamic ethics and morality in mitigating extremism and violence in Nigeria. Against the backdrop of escalating terrorist activities and sectarian conflicts, it argues that a nuanced understanding and application of Islamic principles can provide a sustainable solution. Therefore, the research employed qualitative approach through a critical analysis of Islamic scriptures and scholarly perspectives of both print and e-materials, this research highlights the fundamental values of compassion, justice, and peaceful coexistence that underpin Islamic ethics. Nevertheless, it contends that the misinterpretation and manipulation of Islamic teachings have contributed significantly to the proliferation of extremist ideologies like Boko Haram in Nigeria. Moreover, the study examines the intersection of Islamic morality and Nigeria's socio-political context, identifying factors that facilitate radicalization and violence. It also presents case studies of successful Islamic-led initiatives promoting peace-building, interfaith dialogue, and community engagement. Finally, the paper concludes that revitalizing Islamic ethics and morality is crucial in countering extremist narratives and fostering a culture of peace and religious moderation (Wasatiyyah) in Nigeria. Recommendations include enhanced Islamic education, community-based initiatives, and collaborative efforts between religious leaders, policymakers, and civil society organizations. Ultimately, this research underscores the potential of Islamic ethics and morality as a panacea to extremism and violence in Nigeria, offering a framework for promoting sustainable peace, religious moderation and social cohesion in the region		
8.	Navigating Resilience and Resistance: The Struggles and Activism of Shi'i Women in Contemporary Indonesia	Nur Azka Inayatussahara, Nuzul Fitriansyah (Universitas Islam Internasional Indonesia)
The discrimination against Shi'ism in Indonesia has been deeply ingrained in society and manifested through series of injustice. Nowadays, when violence seems to decline and no longer visible on the surface, the hidden animosity persists to lingering in how people perceive Shi'ism. Studies have recorded that the discriminatory acts against Shi'ism involve various factors, such as geopolitical issues and socio-religious conditions, primarily the spread of intolerant doctrines by hardliner groups. However, they overlook the specific cases undergone by Shi'i women. Discussions about discrimination tend to generalize to all community members, both males and females. Women,		

given their perceived unequal position to men, are particularly vulnerable to discrimination. Filling this gap, this study explores more about the experience of Shi'i women in facing discrimination. It focuses to the members of two Shi'i women's wings: Fathimiyyah IJABI and Muslimah ABI, raising questions on how Shi'i women experience discrimination related to their identity as both Shi'is and women, exploring their efforts to preserve their existence, and understanding their activism within the context of women's movement. This study argues that Shi'i women individually experience Shi'i and gender based discrimination, even though the hatred towards their Shi'i identity is more apparent. They employ similar strategies to the majority Muslim women's organization to preserve their existence, portraying resilience and resistance when contributing to society.

9.	Nilai Etika Dan Keadilan Masyarakat Multikultural, Studi Ziarah Etnis China Di Gunung Jati Cirebon	Dodo Widarda (UIN Sunan Gunung Djati Bandung)
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Tujuan penelitian ini untuk mengungkapkan salah satu tradisi etnis China di Cirebon melakukan ziarah pada Putri Ong Tien di Kompleks Pemakaman Sunan Gunung Jati. Berbeda dengan para peziarah beragama Islam, mereka warga etnis China serta umumnya beragama Budha. Metode yang dipergunakan dalam penelitian adalah kualitatif berbasis Metode Penelitian Filsafat serta bertitik tolak dari rumusan masalah sangat penting, (1) Apa makna ziarah pada putri Ong Tien bagi warga keturunan China di Cirebon?, (2) Bagaimanakah sudut pandang Filsafat Etika terhadap tradisi ziarah pada putri Ong Tien bagi etnis China di Cirebon?, (3) Bagaimanakah sudut pandang teori keadilan 2 terhadap tradisi ziarah pada putri Ong Tien bagi warga China di Cirebon? Kesimpulan penelitian adalah (1) Aspek filosofi 'caruban' yang bermakna 'campuran' menjadi identitas masyarakat Cirebon dengan karakteristik heterogen, bahkan heterogenitas ini terdapat pada tradisi ziarah. Bukan hanya orang Islam yang berziarah di kompleks pemakaman Sunan Gunung Jati. Tetapi juga Para peziarah keturunan Tionghoa untuk berziarah ke makam Putri Ong Tien yang berasal dari Cina, salah satu istri Sunan Gunung Jati, (2) Dari sisi keutamaan nilai etika yang telah menjadi kesadaran etnis China di Cirebon, ziarah adalah darma bakti kepada leluhur, kekerabatan, dan memegang teguh nilai-nilai akar tradisi merupakan karakter tak terpisahkan dalam peradaban mereka, (3) Salah satu makna yang paling sering dihadirkan berkaitan dengan kemoderatan adalah keadilan dan keberimbangan. Dalam membentuk lingkungan seimbang, berkeadilan, serta hidup berdampingan secara harmonis,

faktanya, wisata religi memiliki peran besar dalam mewujudkan masyarakat yang damai dan moderat

SESSION 1C		Venue: Beijing Room	Discussant: Ibnu Sahroji Moderator: Ibnu Kharish
RELIGIOUS MODERATION, ETHICS, AND JUSTICE			
1.	Restrukturisasi Peran Negara atas Kerukunan Umat Beragama (Moderasi) dalam Tafsir Tematik Moderasi Beragama 2022	Muhammad Ilham Sofyan, Umar Kustiadi (Universitas Islam Negeri Sunan Kalijaga)	
Penyajian ayat-ayat pemimpin dan negara dalam Tafsir Tematik Moderasi Agama (TTMA) tahun 2022 rumusan Kemenag, menunjukkan upaya strategis pemerintah dalam mengokohkan sinergitas negara dan agama dalam gagasan moderasi. Prinsip- prinsip moderasi yang umumnya terwakili dalam term- term hubungan masyarakat (wasath, adl, tasamuh, tawazun, islah, salam) oleh TTMA diformulasikan ulang dengan memasukkan term kenegaraan (ulul amri, bald, sya'ab, qaum). Formulasi itu menunjukkan karakter baru pada moderasi beragama yang diusung Kemenag. Untuk menelaah konsep itu peneliti berangkat dari dua pertanyaan penting a) bagaimana penggambaran prinsip- prinsip negara dalam TTMA ? b) apa tawaran konseptual peran negara atas wacana moderasi agama dalam TTMA ?. Penelitian ini termasuk kajian kualitatif dengan bentuk penelitian studi pustaka. Fokus peneliti ada pada penafsiran ayat- ayat kenegaraan (Q.S. [4]: 59 dan 83, Q.S. [49]: 11-13, Q.S. (5): 51–52, Q.S. (8): 58), dsb) dalam Tafsir Tematik Moderasi Beragama tahun 2022 oleh Kementerian Agama” sebagai sumber primer dan data pendukung lain sebagai sumber sekunder. Selanjutnya peneliti analisis dengan framework Talal As’ad: “tradisi diskursif” dengan analisis interpretatif atas penafsiran dan “dimensi kuasa (power)” untuk merumuskan wacana atas kondisi sosio-historis pembentukan TTMA. Hasil/temuan penelitian ini menunjukkan tiga prinsip negara, yakni: komitmen kebangsaan, internalisasi peran negara, dan nalar kritis beragama atas negara. Berdasarkan itu TTMA membangun corak moderasi yang memuat paradigma moderasi yang mengedepankan sinergitas antara negara dan agama. Relasi ini melahirkan wacana moderat-humanis dalam menciptakan kerukunan umat beragama. Temuan ini menjawab anggapan sempit supremasi atau otoritarianisme negara atas			

agama dan kehadiran negara memberikan ruang dialogis dan ekspresif dalam moderasi beragama.		
2.	Moderasi Beragama Vs Kebebasan Beragama: Diskursus Paradigma Teoritik Pengelolaan Keagamaan di Indonesia	Donald Qomaidiasyah Tungkagi (Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, Indonesia)
Terdapat tiga paradigma dalam menafsirkan fenomena keberagamaan dan pengelolaan keagamaan di Indonesia: kebebasan beragama dan berkeyakinan (KBB), kerukunan (umat) beragama (KUB), dan paling akhir adalah moderasi beragama (MB). Paradigma MB merupakan pengembangan dari paradigma KUB sehingga tampak tidak terdapat ketegangan. Berbeda dengan KBB, yang justru tampak kuat terjadi ketegangannya dan saling kritik. Paradigma MB dan KBB dalam tataran teoritisparadigmatik ibarat minyak dan air yang tak mungkin menyatu. Faktanya paradigma KUB yang kini MB menjadi prinsip normatif utama dalam tata kelola keagamaan di Indonesia. Sebaliknya, paradigma KBB justru kurang memperoleh perhatian, atau bahkan seringkali dituduh sebagai pengaruh Barat yang tidak kontekstual dengan jati diri bangsa. Berangkat dari ketegangan tersebut, artikel menelusuri dan menganalisis akar teoritik yang menjadi titik pijak untuk menjelaskan mengapa terdapat perbedaan paradigmatik antara konsep MB dan KBB. Temuan kajian menjelaskan bahwa moderasi beragama berpijak pada paradigma Weberian, sedangkan kebebasan beragama berpijak pada paradigma Marxian. Paradigma Weberian menjelaskan sebuah peristiwa atau gerakan sosial harus dimulai dari gagasan, ideologi atau pemikiran. Sikap intoleran/terorisme misalnya lahir dari cara pandang keagamaan atau pemahaman keagamaan yang radikal sehingga perlu dimoderatkan. Sedangkan paradigma Marxian cenderung mengesampingkan signifikansi gagasan/ide, karena itu dilahirkan oleh struktur, dan bukan sebaliknya. Perspektif kebebasan beragama melihat terorisme bukan karena ideologi, justru karena struktur yang menindas seperti kemiskinan dan lain sebagainya.		
3.	Discourse on Religious Moderation in Indonesian Literature as an Instrument of Literacy Education for Strengthening Ethics and Social Justice in Religious Schools	Ahmad Alfi, Dwi Kurniasih, Muhamad Nur Adam (Universitas Sebelas Maret)
This study aims to analyze the discourse of religious moderation contained in Indonesian literary works, and how these moderation values can be used as an instrument of literacy education in strengthening ethics and social		

justice in religious schools. The approach used is critical discourse study, where literary works are analyzed to reveal how the values of religious moderation are represented and can be applied in the context of education. Religious moderation is seen as the key to building an inclusive and just society, and is important in shaping students' character. This study found that literary works that focus on religious moderation provide deep insights into tolerance, justice, and respect for diversity. In addition, the results of the study indicate that literary-based literacy can be an effective medium in teaching ethics and social justice, as well as strengthening students' critical thinking skills. Therefore, the integration of religious moderation through literature is an important step in strengthening the curriculum of religious schools to create students who are broad-minded, ethical, and socially just. The results of this study are expected to be a reference for educators and policy makers in developing a curriculum that supports religious moderation and literacy education.

4.	Keberagaman dalam Syair Assalam Karya Anis Chouchane sebagai Bentuk Moderasi Beragama	Aghnin Khulqi (UIN Syarif Hidayatullah Jakarta)
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Mengingat begitu pentingnya menyampaikan nilai moderasi dengan menjunjung tinggi keberagaman pada masyarakat luas, maka diperlukan adanya upaya yang massif untuk menyampaikan pesan tersebut. Dan di antara sarana yang dapat digunakan adalah melalui syair sebagaimana yang telah dilakukan oleh Anis Chouchane seorang penyair asal Tunisia. Di dalam syairnya yang berjudul Assalam, dia mengajak kepada semua orang untuk selalu menerima dan menjunjung tinggi keberagaman. Hal ini sangat penting karena moderasi beragama tercermin dalam komitmen kebangsaan yang menjunjung tinggi keberagaman. Penelitian yang menggunakan deskriptif kualitatif ini berupaya untuk mengungkap nilai moderasi beragama berupa menjunjung tinggi keberagaman dalam syair Assalam dengan menggunakan teori semiotika Riffaterre, yaitu pembacaan heuristik dan hermeneutik, serta ketidaklangsungan ekspresi. Hasil penelitian ini menunjukkan bahwa di dalam Syair Assalam, Anis Chouchane ikut andil dalam menanamkan nilai moderasi dengan mengajak kita semua untuk menerima dan menjunjung tinggi keberagaman. Mulai dari keberagaman bentuk fisik, budaya, hingga ideologi dan agama.

5.	Mainstreaming Maqāṣid for the Sake of Moderation: The Religio-Intellectual Journey of Quraish Shihab and Yūsuf al-Qaraḍāwī	Muhammad Abdul Aziz (University of PTIQ-PKUMI Jakarta)
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From the perspective of Muslim autocriticism, among the causes of various humanitarian crises today is a Muslim's inability to figure out the authenticity of moderation, which is the logical consequence of employing a maqāṣid-based paradigm, from the religious texts dealing with those crises. At this point, the story of the religio-intellectual journey of Quraish Shihab and Yusūf al-Qaraḍāwī, two towering figures in modern scholarship of maqāṣid and moderation, is important to reveal. By applying the content method, especially to their works on maqāṣid and moderation, this study aims to answer three main questions: how did they encounter the concepts of maqāṣid and moderation? What are their contributions to mainstreaming maqāṣid for achieving moderation? To what extent have those contributions ably combated humanitarian crises? The research concluded that Shihab and al-Qaraḍāwī had, since their early journeys, practiced the maqāṣid, both in the form of Qur'anic teleology and legal teleology, to produce a moderate religious understanding, with the theorization of the two concepts just occurring later. Maqāṣid, to both, refers respectively to benefit (manfa'ah) and wisdom (ḥikmah), which are the very ingredients of a just, moderate provision. Compared to that of Shihab, al-Qaraḍāwī's contribution, notably in terms of theorization, appears more comprehensive. Finally, their abilities to situate a religious understanding within the maqāṣid-based paradigm, thus bringing about moderation, has established themselves as a bridge that draws good and expels evil from the two poles of extremism, which are the roots of the existing humanitarian crisis – both intellectually and materially.

6.	Moderasi Sebagai Solusi Krisis: Membaca Ulang Studi Moderasi Beragama dalam Paradigma Ilmu Pengetahuan Thomas Kuhn	Mohammad Fattahun Ni'am (Pascasarjana UIN Sunan Kalijaga)
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Moderasi beragama menjadi wacana baru dalam disiplin dan studi di Indonesia. sejak ditetapkannya sebagai policy, kajian modersi beragama mengalami perkembangan yang begiru cepat. Studi moderasi kemudian masuk dalam kurikulum pembelajaran dan Pendidikan di Indonesia. lantas kemudian timbul pertanyaan sudah sampai mana disiplin kajian moderasi beragama berada? Apa landasan epistemologinya dan bagaimana perkembanganya? Akankah moderasi beragama sudah menjadi solusi krisis dalam problem masyarakat?. Tulisan ini mencoba untuk membedah semua pertanyaan itu dalam teori paradigma ilmu pengetahuan Thomas Kuhn dengan 5 fase paradigma. Tujuanya untuk memberikan peta konseptual dan landasan etis-epistemologi terhadap kajian moderasi yang ada dan berkembang selama ini. Hasilnya ditemukan bahwa moderasi beragama

berpotensi menjadi disiplin ilmu tersendiri melalui evolusi keilmuan. Pada awalnya, ia dipelajari sebagai sub-kajian dalam disiplin lain, tetapi anomali muncul seiring kompleksitas fenomena sosial, seperti radikalisasi dan intoleransi. Hal ini menciptakan krisis penelitian yang mendorong pengembangan pendekatan baru dan revolusi ilmiah. Pada fase inilah kini studi moderasi beragama berada. Dengan dukungan kurikulum dan penelitian, moderasi beragama dapat diakui sebagai disiplin formal yang memberikan kontribusi terhadap persoalan sosial-keagamaan kontemporer. Moderasi beragama memiliki potensi besar sebagai solusi untuk krisis. Namun, untuk dapat berfungsi secara efektif, moderasi beragama harus diintegrasikan dengan nilai-nilai etika yang kuat. Dengan memperhatikan kritik etis dan tantangan praktis, moderasi beragama dapat menjadi alat yang efektif dalam membangun masyarakat yang harmonis dan mengurangi konflik yang disebabkan oleh perbedaan keyakinan.

7.	Re-examining Criminalization Using Blasphemy Law: Media Studies in a Critical Criminology Perspective	Fany N. R. Hakim, Untung Sumarwan (Universitas Budi Luhur)
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The study aims to examine the complex dynamics of blasphemy laws, with a particular focus on their implications in Indonesia. While these laws may be intended to protect religion, they frequently result in the unjust criminalization of minority religious groups. This not only raises important questions about the intersection of free expression, the right to religion and belief, and democratic principles, but it also emphasizes the risk of escalating inter-religious tensions and conflicts. The primary analysis of this study adopts a critical criminological perspective, implying that those in power can legislate and criminalize anyone. This study investigates how media representations affect public perceptions and legal processes in blasphemy cases. Data collection techniques include content analysis of media reports and analysis of legal text documents and policy papers. Thematic discourse analysis is used to uncover patterns and dynamics of power embedded in the narratives. The findings indicate that media portrayals typically exacerbate tensions and contribute to the criminalization of religious minorities, reflecting broader sociopolitical dynamics and moral judgments. The results of the research underscore the need for a more nuanced understanding of blasphemy law and a critical re-evaluation of its application, taking into account both legal and philosophical perspectives. The media plays an important role in shaping narratives and influencing judicial outcomes, emphasizing the intersection of law, media, and society in the context of blasphemy allegations. K

8.	Hijab Right's Vs (Bpip) Chairman Decree No. 35 Of 2024 As Unethical Justice On Religious Moderation (The overview of Fiqh Pancasilaism and the philosophy of existence)	Siti Wasiatun) Nikmah (UIN Imam Bonjol Padang, fakultas Syariah Hukum tatanegara
The right and freedom to wear a hijab is a sacred right and a religious ritual. However, this right is often confronted with the issue of religious fanaticism as an antidote to national identity, resulting in its marginalization in public spaces, including in state affairs. The narrative of "Nusantara" (Indonesian cultural identity), national identity, and the genealogy of the hijab are used as a basisto claim that the hijab is part of Arabization culture, not originating from Indonesian soil. The Agency for the Implementation of Pancasila Ideology (BPIP), through the Head of (BPIP) Decree No. 35 of 2024 doesn't contain dress code for female(PASKIBRAKA)wearing hijab at the 79th Independence Day ceremony.This paper seeks to explore the degradation of religious moderation, ethics, and justice, not only from the perspective of religious fanaticism but also by examining the application of laws and regulations wrapped in ideological justification. This paper is qualitative and normative, with a Sosio-legal approach, based on legal documents, policies, and religious texts. The results show that hijab is part of the huan right of religious communities.The existence of hijab is eliminated through domination efforts with ideological justification on the grounds that "for the sake of unity there should be no differences", Fiqh pancasilasim sees it as an of secularism,unethical justice and not reflect religious moderation it all.		
9.	Moderasi Kritik Sayyid Usman Batawi dalam Merespon Tradisi Keagamaan di Nusantara Abad XIX	Alwi Jamalulel Ubab , Robiah (Ma'had Aly Saaidussiddiqiyah Jakarta)
Tradisi telah menjadi bagian yang tidak terpisahkan dari kehidupan manusia. Akan tetapi tidak semua tradisi yang diwariskan dapat dipertahankan sebab ada agama yang memberi batasan. Agama lahir untuk membimbing perjalanan hidup manusia guna mencapai sebuah kebenaran. Sehingga semua hal yang berkaitan dengan kehidupan manusia harus berdasarkan dan sudah diatur oleh agama. Begitu juga dengan tradisi. Banyak tradisi di Nusantara yang praktiknya dianggap tidak sesuai dengan syariat Islam bahkan bertentangan. Hal ini memunculkan kritik dari ulama, khususnya pada akhir abad 19 dan awal abad 20 M. Salah satu tokohnya adalah Sayyid Usman bin Abdullah. Ia merupakan salah satu ulama Nusantara yang diangkat menjadi mufti Batavia oleh Belanda. Salah satu karyanya yang menyoroti hal ini berjudul Manhaj-Al-Istiqamah yang berisi kritik dan respon		

yang ia berikan terhadap tradisi keagamaan di Nusantara yang dianggap mengandung unsur bid'ah. Beberapa tradisi yang ia respon adalah sedekah bumi, terkait kehidupan berumah tangga dan kematian. Penelitian ini menggunakan metode penelitian sejarah. Pendekatan yang dipakai adalah pendekatan sosial intelektual dengan menggunakan sumber tertulis berupa karya tulis Sayyid Usman bernama kitab Manhaj alIstiqamah. Tujuan penelitian ini adalah untuk mengetahui moderasi kritik yang dilakukan oleh Sayyid Usman dalam merespon tradisi keagamaan di abad 19. Kata Kunci: Moderasi kritik, Sayyid Usman bin Abdullah, Manhaj al-Istiqamah fi

SESSION 2	Venue: Tokyo Room	Discussant: Alamsyah M. Dja'far (Wahid Foundation) Moderator: Zainuddin
RELIGIOUS MODERATION AND GLOBAL SECURITIES		
1.	Kristen Mennonite Dan Dialog Antaragama Di Indonesia (Studi Atas Perjumpaan Gkmi Dengan Lintas Komunitas Di Solo)	Ayu Kristina (CRCS UGM)
Dialog antaragama dipandang sebagai strategi penting dalam menciptakan kehidupan beragama yang inklusif. Meski begitu, dialog antaragama sering kali gagal menjangkau partisipan yang luas dan memiliki dampak sosial yang kecil. Hal ini karena mereka cenderung terjadi di ruang gaung agama progresif yang banyak diasosiasikan dengan pertemuan elite atau acara-acara seremonial formal. Mereka secara berkala berkumpul hanya dalam upaya untuk menahan diri agar tidak menonjolkan identitas masing-masing. Tim Miller dan David Roman menyebut fenomena ini sebagai “preaching to the converted.” Akibatnya, upaya membangun perdamaian tidak sampai pada tingkat akar rumput yang sering kali justru menjadi korban kekerasan 40erakan40ig maupun komunal. Atas dasar keyakinan bahwa perdamaian harus terjadi di semua level masyarakat, GKMI Solo terlibat dalam dialog antaragama dengan lintas komunitas di Solo, Jawa Tengah, dan daerah lain di Indonesia. Dalam hal ini, penting untuk mengkaji kiprah GKMI Solo mereduksi narasi Solo sebagai “tempat tumbuh subur” bagi kelompok konservatif, 40erakan40, dan intoleran. Atas dasar itulah, artikel ini mengkaji: pertama, model-model dialog antaragama yang dikembangkan GKMI Solo dan dianalisis melalui tujuh momen dialog antaragama oleh Johannes B.		

Banawiratma.2 Ketiga, tantangan dan kendala yang dihadapi GKMI Solo dalam membangun dialog dan perdamaian. Hasil studi ini menemukan bahwa visi GKMI Solo adalah sebagai gereja perdamaian. Hal ini terwujud dengan beberapa model dialog yang dikembangkan GKMI Solo seperti dialog kehidupan, dialog formal, dialog profetik, dan dialog karya atau dialog aksi. GKMI Solo meletakkan dialog aksi sebagai identitas dan prioritas. Dalam mewujudkan 41erakan⁴¹ dialog, GKMI Solo membutuhkan proses yang panjang dengan berbagai tantangan internal maupun eksternal seperti aspek kemandirian, isu kristenisasi, perebutan jemaat, banyaknya denominasi gereja, dan perizinan gereja.

2.	Analisis Gender Sebagai Paradigma Dalam Pencegahan Ekstrimisme: Strategi Menuju Keamanan Global Berkelanjutan	Lutfiana Mayasari, Abu Muslim (IAIN Ponorogo)
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Pendekatan maskulinitas dalam pencegahan ekstrimisme mengeksklusi perempuan baik dalam proses perencanaan, dialog, dan respon baik dari sisi kesehatan, pendidikan, kemananan hingga perdamaian. Padahal, kejahatan ekstrimisme yang melibatkan perempuan pekerja migran Indonesia semakin menyebar bersamaan dengan deklarasi ISIS di tahun 2014 hingga saat ini. Paradigma policing terrorism juga memunculkan regenerasi ideologi radikal karena kebencian anggota keluarga pelaku terhadap negara. Oleh karena itu, analisis gender perlu digunakan sebagai salah satu paradigma dalam pencegahan ekstrimisme untuk melengkapi kekurangan paradigma lainnya. Dengan menggunakan pendekatan kualitatif dan metode deskriptif, penelitian ini bertujuan untuk menerapkan analisis gender sebagai pisau analisis dalam merumuskan factor dibalik keterlibatan perempuan dalam 41erakan ekstrimisme. Dengan analisis yang sama, peneliti juga merumuskan tawaran program yang bisa dilakukan dalam program pencegahan ekstrimisme. Teknik pengumpulan data menggunakan studi literatur. Melalui pendekatan analisis gender, diketahui 4 faktor yang mendorong keterlibatan perempuan dalam 41erakan ekstrimisme yaitu: pemahaman relasi suami istri yang subordinatif, pengaruh social media, cyberterrorism, dan doktrin heroism of neglected women. Dari keempat penyebab tersebut, peneliti memberikan 3 tawaran solusi untuk menghentikan siklus 41erakan radikal yang melibatkan perempuan yaitu: melibatkan densus 88 perempuan, tingkatkan narasi persusi women to women, dan standarisasi ulama berwawasan kebangsaan. Komitmen bangsa Indonesia yang terus melakukan perbaikan dan evaluasi dalam

pencegahan ekstrimisme merupakan dukungan nyata bagi terciptanya system keamanan global.		
3.	Moderation Of Religious Localities In Pancasila Village Sukorno Jember And Its Relevance To Religious Deradicalization In Indonesia	Rendi Kurniawan, Jaza Sakinatul Mawaddah, M Khoirul Hadi al As ari (Mahasiswa Prodi Hukum Pidana Islam Fakultas Syariah UIN Khas Jember)
Indonesia is a pluralistic country with strong religious moderation and tolerance. One of the multidimensional problems in Indonesia and the state's commitment to maintaining practices in society is the need for freedom of religion and beliefs in Indonesia. However, the facts on the ground state that according to the National Human Rights Commission and the Wahid Institute, reports of inter-religious riots are still increasing, for example, the rejection of the construction of mosques in Aceh and in Banyuwangi, East Java, which was recorded as a report by the National Human Rights Commission. If we look further, violations of religious freedom can not only occur between one religion and another but many problems occur between religions and different sects or even sects that have the same adherents. Different from what happened in Jember, East Java, there is a village with the nickname Pancasila village located in Sukoreno which has very strong religious tolerance because Muslim youth there also promote ogoh-ogoh which is clearly not from Islamic teachings and even separate Catholic elementary school students from using sermon by Kiai. Why does this happen even though we are in the same country? This article is here to explain the differences in views. First, what is the concept of religious moderation in Indonesia? Secondly, what is the local religious moderation in Pancasila Village, Sukoreno Jember, and what is its relevance to the Deradicalization of Religion in Indonesia? Meanwhile, the concept of religious moderation in Indonesia is explained using content analysis, and local religious moderation in Pancasila Village, Sukoreno Jember, and its relevance to the deradicalization of religion in Indonesia is explained using descriptive analysis. The results of this research are the first to understand the concept of religious moderation in Indonesia. Secondly, knowing local religious moderation in the style of Pancasila Village, Sukoreno Jember, and its relevance to the deradicalization of religion in Indonesia.		
4.	Wacana Kemanusiaan pada Dokumen Abu Dhabi: Kajian Analisis	Dyta Septiyatik, Fahmi Moh Ansori, Fikri Ghazali, Umi Barokah (Pondok Pesantren

	Wacana Kritis Norman Fairclough dalam Dimensi Praktik Wacana	Tahfiz Al Quran Daarul Firdaus)
	Tulisan ini mengangkat wacana kemanusiaan dalam dokumen perjanjian Abu Dhabi yang ditandatangani oleh Imam Al Azhar dan Paus Fransiskus dengan judul Watsi>qatu Ukhuiwwah Al Insa>niyyati li Ajli As Sala>m Al 'Alami. Adapun pendekatan Analisis Wacana Kritis (AWK) milik Fairclough menjadi kerangka berpikir utama pada studi ini. Penelitian ini memanfaatkan data tekstual dari penelitian sebelumnya, serta melanjutkan tulisan tersebut yang hanya berfokus pada dimensi pertama, karena masing-masing dimensi saling memiliki keterkaitan. Di dalam studi sebelumnya, didapati dua kata kunci yang ada pada dokumen tersebut pada dimensi pertama, yaitu kata Al Insa>niyyah (kemanusiaan) dan Al Adya>n (agama-agama). Penelitian ini membatasi pada dimensi praktik wacana. Pada dimensi praktik wacana didapati dua sumber utama yang mempengaruhi dokumen ini, yakni Dokumen Nostra Astate dan Dokumen A Common Word Between Us and You. Ikatan antara dokumen Abu Dhabi dengan kedua dokumen tersebut ialah pada kata "dialog". Dari hasil tersebut, dapat disimpulkan bahwa pada butir-butir pada dimensi tekstual dan praktik wacana, kata "dialog" menjadi tanda eksplisit, bahwa kekerasan yang menggunakan nama agama tersebut dapat diatasi dengan "dialog".	
5.	Kontra Narasi Radikalisme di Bumi Mataraman (Strategi PCNU Magetan dalam Menangkal Paham Radikal)	Rofi'udin (Kantor Kementerian Agama Kabupaten Magetan)
	Kabupaten Magetan sebagai bagian dari wilayah Mataraman yang di masa lalu menjadi basis kelompok radikal kiri (PKI), dewasa ini justru menjadi basis kelompok radikal kanan. Beberapa kasus terorisme yang terjadi di Indonesia melibatkan warga Magetan. Kelompok ekstrim Jamaah Islamiyah menjadikan wilayah ini sebagai tempat pembibitan terorisme dengan menjadikan Gunung Lawu sebagai tempat latihan perang. BNPT bahkan menyebut Magetan membutuhkan penanganan lebih serius dikarenakan di wilayah tersebut terdapat beberapa mantan napi terorisme, deportan, dan returnis yang cukup berpengaruh. Hal ini tentu menjadi tantangan bagi kelompok moderat, dalam hal ini Nahdlatul Ulama, dalam mempertahankan dan mengembangkan paham moderat dalam beragama. Penelitian ini mengelaborasi strategi yang dilakukan PCNU Magetan dalam upaya kontra narasi radikalisme, dengan cara membentengi masyarakat dari paham radikal sekaligus melakukan penguatan paham Aswaja NU secara lebih luas. Penelitian ini bersifat kualitatif deskriptif. Metode pengumpulan data melalui pengamatan langsung, wawancara, dan studi dokumentasi. Data yang	

terkumpul kemudian dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa upaya kontra narasi radikalisme, terutama dalam satu 44eraka terakhir, telah dilakukan oleh PCNU Magetan melalui berbagai program dan 44erakan, antara lain pengajian rutin, pendirian radio, pendidikan kaderisasi, pendirian kampung NU, dan berbagai program pemberdayaan ekonomi dan layanan jamaah.

6.	Urgensi Dialog Inter-Religius M. Quraish Shihab dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)	Muhamad Abror, Suwendi, Fathu Bari (UIN Syarif Hidayatullah Jakarta)
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Keragaman agama adalah salah satu ciri khas dunia modern, termasuk di Indonesia yang mengakui enam agama secara resmi. Sayangnya, heterogenitas 44erakan44i ini sering kali menjadi sumber ketegangan antarumat beragama, yang dalam beberapa kasus memicu kekerasan antar kelompok dengan keyakinan berbeda. Oleh karena itu, membangun dialog inter-religius sangat penting agar umat manusia dengan latar belakang agama yang berbeda dapat hidup berdampingan secara damai dan harmonis. Penelitian ini bertujuan untuk mengkaji urgensi dialog inter-religius menurut perspektif M. Quraish Shihab dalam Tafsir Al-Misbah. Penelitian ini merupakan kajian kepustakaan yang menggunakan metode hermeneutika Hans-Georg Gadamer untuk menganalisis teks. Hasil penelitian menunjukkan bahwa Tafsir Al-Misbah mengangkat pentingnya dialog antaragama dalam konteks sosial-keagamaan saat itu, ketika ketegangan antarumat beragama menjadi isu global. Shihab menekankan pentingnya memahami urgensi dialog, serta tantangan dan manfaat yang dapat dihasilkan dari proses tersebut. Penelitian ini juga menemukan bahwa Tafsir Al-Misbah memberikan kontribusi penting dalam wacana dialog 44erakan44igious, dengan memadukan cakrawala teks agama dan kondisi sosial-kultural masyarakat. Dengan demikian, dialog antarumat beragama dilihat sebagai sarana penting untuk menciptakan harmoni sosial dan mengatasi konflik.

7.	Nahdlatul Ulama and World Peace Discourse: Exploring Relations Between Indonesia-Israel on Non-Governmental Actors	Reza Bakhtiar Ramadhan (KUA Wirobrajan)
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Amid raging uncertainty and the threat of World War III, Nahdlatul Ulama (NU) at the 34th congress launched the Center for World Peace Studies program to mitigate, mediate and consolidate various conflicts that occur at the local, regional, and global levels. NU's reasoning of peace realism is

translated through its 'covert' relationship with Israel which aims to provide solutions to the unresolved Palestinian problem. This 'hidden' relationship has historically been carried out by Abdurrahman Wahid (Gus Dur) and continued by Gus Yahya through dialogue and discussion on world peace, which is based on the interpretation of the fatwa of Qunut Nazilah K.H. Hasyim Asy'ari for Palestine solidarity in 1938. This article discusses the role of NU in building networks in the realism of world peace thinking that puts forward the method of cultural diplomacy. Through the approach to foreign relations and the theory of transnationalism, this study seeks to examine and explore how the relationship between NU, as a non-governmental organization, seeks to build and establish political-religious relations with Israel. Although these efforts are considered covert and not in the organization's strategy. This research shows that NU seeks to contribute and actively participate in world peace, especially by building relations with Israel to provide alternatives related to the settlement of the Palestinian-Israeli issue, especially seeking solutions in efforts for peace between the two countries

8.	Mainstreaming Religious Moderation Through Digital Space as a Reactualization of "Jihad" in the Millennial Era	Edy Sutrisno (Kantor Kementerian Agama Kabupaten Malang)
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Digital space as a means to create religious moderation content. In digital space, religious moderation becomes the basis for controlling moderate, tolerant, and peaceful religious life in a multicultural society. This study uses qualitative methods and literature studies. The results of this discussion are to mainstream religious moderation into "jihad" in the millennial era by reading information in digital space through counter-narratives of radicalization, especially for the millennial generation, because the millennial generation understands digital technology better, which can make the center of religious moderation in digital space. This is a way to rediscover togetherness with widespread religious problems. Voicing religious moderation into "jihad" in the millennial era as a basis for strengthening religious understanding in digital space that involves multitasking to strengthen religious understanding that is tolerant, moderate, and full of compassion. One form is mainstreaming religious moderation in digital space, which is done by strengthening religious moderation through digital channels, blogs, websites, and other digital spaces, with various articles containing messages of peace, tolerance, and moderation.

9.	Perang Palestina-Israel: Dilema Boikot, Isu Keamanan di Kawasan dan Pengarusutamaan Moderasi Beragama	Ferdiansah (UIN Syarif Hidayatullah Jakarta)
Sudah lebih dari setahun 46erakan konflik antara Palestina dan Israel yang menjadi highlight dunia internasional. Meskipun demikian, hingga saat ini konflik geopolitik antar dua negara ini masih belum sepenuhnya tuntas. Israel secara terang-terangan menyatakan perang dan akan terus memborbardir Palestina di jalur Gaza dan Tepi Barat yang masih diduduki oleh masyarakat sipil. Hal ini jelas merupakan sebuah genosida kemanusiaan di era modern. Meskipun mendapat kecaman dari seluruh dunia, Israel didukung penuh oleh Pemerintahan Amerika Serikat dengan dalih pertahanan defensive terhadap kelompok Hamas. Sebagai respon terhadap genosida Israel, berbagai produk ekonomi yang berasal dan terkait dengan Israel diboikot di berbagai negara di dunia. Penelitian ini berusaha untuk menjawab bagaimana dampak boikot produk Israel terhadap perekonomian kelas menengah? Bagaimana kondisi keamanan global, khususnya di 46erakan Timur Tengah pasca saling serang tersebut? Mungkinkah spirit moderasi beragama berperan dalam mendamaikan kedua negara tersebut? Temuan penelitian ini bahwa terjadi 46erakan boikot terhadap produk Israel disebabkan karena umumnya produk mereka merupakan kebutuhan primer masyarakat di berbagai dunia. Di sisi lain, aksi boikot yang terjadi bisa menyebabkan terjadinya pemecatan karyawan perusahaan yang berimbas kepada pengangguran dan kemandekan ekonomi kalangan kelas menengah. Selain itu, sudah kesekian kalinya, Israel tidak mentaati seruan PBB untuk gencatan senjata karena mereka merasa di posisi yang benar dan sekutunya (Amerika) selalu mendukung segala hal yang dilakukan oleh Israel. Mengenai isu keamanan global, pasca peristiwa tersebut, Israel melakukan penyerangan lebih besar, bahkan tidak hanya ke Palestina, tetapi ke Lebanon, Iran dan negara Timur Tengah lainnya. Israel tentu tidak mengindahkan spirit nilai agama, karena perjuangan mereka murni 46erakan politik zionis. Sedangkan spirit nilai universal agama dan kemanusiaan sangat berpengaruh terhadap Palestina.		

SESSION 3A	Venue: Hongkong Room	Discussant: Atikah Ainun Mufidah (Fakultas Psikologi UNJ) Moderator: Alvin Nur Choironi
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RELIGIOUS MODERATION, HEALTH ISSUES, AND HUMAN DEVELOPMENT		
1.	Navigating Self-Esteem Through Religious Moderation: Understanding the Roles of Self-Worth and Competence in Enhancing Critical Thinking	Ainul Huda (FKMA As'adiyah Jakarta)
This article examines the role of religious moderation in cultivating authentic self-esteem by balancing two key components: self-worth and competence. In today's complex society, this balance has become increasingly important, particularly in addressing challenges such as narcissism, depression, and anti social behaviors. The study utilizes a library research methodology, selecting key academic sources that explore the relationship between religious moderation, self-esteem, and psychological resilience. The literature was chosen based on its relevance to Islamic perspectives on moderation (e.g., Wasathiyah) and Mruk's model of self-esteem. The findings reveal that religious beliefs and practices that promote self reflection, humility, and competence significantly contribute to authentic self-esteem. Individuals who balance inner spiritual growth with social engagement tend to maintain more stable self-esteem, which fosters critical thinking and personal growth. Additionally, the study highlights the role of religious moderation in enhancing psychological resilience. This resilience reduces susceptibility to extremist ideologies, which often flourish in environments where the balance between self-worth and competence is disturbed. Encouraging individuals to reflect deeply and engage actively with society helps them maintain a healthy balance between self-worth and competence. Therefore, religious moderation is essential for individual development and building more inclusive, critically engaged, and resilient communities. This research provides new insights into how moderate religious approaches can serve as a foundation for psychological and social development.		
2.	The Worship Places for Religious People in Indonesia as Health Promotion Center	Zainal Abidin, Anyta Ekaningsih (The Worship Places for Religious People in Indonesia as Health Promotion Center)
Health promotion has long-term benefits to establish individual behavior and empower individual healthier. The proven potential has been more widely		

developed by integrating activities in worship places. Comprehensive discussion about implementation of health promotion in each worship places every religion has not much discussed. This study collects and reviews the concept and initiatives research of health promotion that implemented in worship places of six religions in Indonesia: Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. The method used is a literature review, including scientific articles, books, and electronic documents. The result shows the differences in building description and structure of worship places and the room function for health promotion activities targeting congregations and non-congregations or society. Involving religious leaders and incorporating health messages into religious materials is suitable for internal congregation targets. A religious moderation approach can be implemented to maintain tolerance between congregations or society in health promotion activities. Conclusion: Using worship places for health promotion activities requires organization, coordination, understanding the worship places profile, key persons and religious leaders, the right time and collaborative activity partners.

3.	Diskursus Hak Kesehatan Reproduksi Remaja di Media Bincangmuslimah.com dan Muslimahnews.com dalam Perspektif Moderasi Beragama	Hanifa Paramitha Siswanti (Aliansi Jurnalis Independen Bandung)
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Data menunjukkan bahwa masih banyak remaja masih kurang mendapatkan akses informasi yang memadai. Dalam wacana keislaman, hak kesehatan reproduksi seringkali menjadi topik yang sensitif dan kontroversial. Berada di negara dengan jumlah penduduk Muslim terbesar di dunia, media keislaman memegang peranan penting dalam membentuk persepsi masyarakat terhadap isu tersebut. Studi ini bertujuan menganalisis bagaimana media keislaman BincangMuslimah.com dan Muslimahnews.com membingkai diskursus hak kesehatan reproduksi terhadap remaja dari perspektif moderasi beragama. Penelitian dilakukan menggunakan metode analisis framing berdasarkan empat elemen pembingkai Robert Entman. Hasil penelitian mengungkapkan moderasi beragama di BincangMuslimah.com mempengaruhi representasi hak kesehatan reproduksi dengan menekankan bahwa pendidikan kesehatan reproduksi bisa sejalan dengan ajaran Islam jika dilakukan dengan cara yang tepat. Mereka menekankan pentingnya keterbukaan dalam mendiskusikan isu-isu ini tanpa menyalahi syariat. Sebaliknya, MuslimahNews.net lebih fokus pada perlindungan identitas agama dari apa yang disebut sebagai

infiltrasi liberal. Mereka mewakili pandangan bahwa moderasi beragama yang terlalu longgar akan merusak fondasi moral Islam.		
4.	Washatiyah Iqtishodiyah” Nalar Moderasi dalam Ekonomi Sebagai Solusi Mengatasi Kemiskinan	M. Zikwan (Universitas Ibrahimy)
Termasuk dalam katagori yang menyebabkan krisis kemanusiaan adalah kemiskinan, karena kemiskinan dapat mengancam kesejahteraan dan akan menciptakan penderitaan massal. Kemiskinan merupakan tantangan kompleks diseluruh dunia. Kemiskinan merupakan tantangan kompleks diseluruh dunia. Kemiskinan timbul oleh beberapa faktor seperti; perbedaan, perbedaan kemampuan, kesempatan dan perbedaan sumberdaya. Ketidak setaraan merupakan tantangan yang dapat mengancam kemakmuran dan kesejahteraan masyarakat. Islam menaruh perhatian yang sangat besar terhadap kemiskinan, karena kemiskinan yang terus merajalela dan tidak tertangani secara baik akan memberikan dampak negatif terhadap keimanan dan sosial kemasyarakatan. Penelitian ini bertujuan untuk menghubungkan paham washatiyah dalam mengatasi kemiskinan. Dalam penelitian ini peneliti menggunakan pendekatan kualitati deskriptif sumber data diperoleh melalui kajian literatur. Hasil penelitian ini menyatakan bahwa Dalam konteks pemberantasan kemiskinan, wasathiyyah menawarkan beberapa karakteristik khusus yang dapat menjadi solusi efektif. Karakteristik pertama adalah moderasi antara kehidupan dunia dan akhirat, keseimbangan antara dimensi ibadah dan muamalah dan karakteristik yang ke tiga adalah moderasi antara dimensi ketuhanan dan kemanusiaan.		
5.	Membumikan Moderasi Beragama Mahasiswa Perguruan Tinggi Umum Melalui Griya Moderasi Beragama dan Bela Negara	Ahmad Baedowi, Rohmatul Faizah (UIN Walisongo Semarang)
Mahasiswa merupakan entitas dengan yang unik dengan segudang potensi dan rasa penasaran terhadap hal yang baru, termasuk dalam hal Gerakan pemikiran dan keagamaan. Semangat keberagamaan mahasiswa dewasa ini diwarnai oleh pemikiran dan pandangan ekstrim legal-formal yang berimplikasi pada rusaknya sendi dan nilai-nilai toleransi dan inklusifitas. Artikel ini fokus mengkaji Gerakan Griya Moderasi Beragama dan Bela Negara (GMBBN) di Universitas Indonesia sebagai wadah dan titik tolak gerakan mahasiswa moderat untuk mencetak penggerak moderasi beragama dari kalangan mahasiswa khususnya di Universitas Indonesia. Penelitian ini bermaksud untuk mengungkap strategi membumikan moderasi beragama dan bela Negara yang dilakukan dosen-dosen Pendidikan Agama		

Islam Universitas Indonesia bagaimana strategi yang ditempuh para dosen dalam mengembangkan moderasi beragama melalui upaya internal dan eksternal. Penelitian ini menggunakan pendekatan kualitatif. Metode pengumpulan informasi melalui wawancara untuk mengetahui bagaimana strategi penguatan moderasi beragama dan bela negara kepada para mahasiswa. Temuan penelitian ini adalah adanya program duta moderasi beragama dan juga dibentuknya Griya Moderasi Beragama dan Bela Negara. Dengan pemahaman moderasi beragama dan bela Negara tersebut, mahasiswa mampu menjadi manusia Indonesia yang toleran memiliki semangat kebangsaan dan memegang teguh agamanya disamping itu senapas dengan pemahaman dan cinta terhadap negaranya.

6.	Ojo Nnggresulo: The Mode of Togetherness of the Javanese Society Facing The Pandemic Effect	Muhammad Agus Noorbani, Mahmudah Nur (Pusat Riset Masyarakat dan Budaya)
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This paper aims to elaborate on the efforts of the Javanese people in dealing with the pandemic and its impacts. In particular, this paper attempts to analyze the expression of *ojo nnggresulo* as a form of adaptation from various Javanese traditions to encourage residents affected by the pandemic. Based on a fieldwork on residents of a village in Semarang City, we argue that the togetherness of the Javanese people in overcoming the impact of the pandemic that befell their community members stems from the practice of the *slametan*. A tradition believed by the Javanese people, which has been passed down and practiced for years in their daily lives, has found its function during the pandemic as an instrument to motivate and raise the mood of the perpetrators to formulate ideas about a good life in facing and going through difficult times due to the pandemic. *Ojo nnggresulo* has become a motto for the Javanese people in Semarang to mobilize members of this community together to face the pandemic. This motto is also a form of adaptation to the value of the *slametan* tradition which is the main teaching of the Javanese people in dealing with various elements around them.

7.	Strategi Kepala Sekolah dalam Mengimplementasikan Nilai Moderasi Beragama Pada Projek Penguatan Profil Pelajar Pancasila	Muhammad Rifki (Universitas KH. Abdul)
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The issue of intolerance and radicalism that haunts students must be taken seriously by school principals. Because principals have a crucial role in managing the learning process, including in P5. This research aims to analyse how the principal's strategy in implementing the value of religious moderation in P5 and what are the implications for the character of the

students. religious moderation value in P5 and how the implications for student character and school culture. This research is a qualitative research with case study method at SMA 2 Mojokerto City. Interviews, observations and documentation were the means of data collection which were analysed through data reduction, presentation and conclusion. The data were analysed through data reduction, presentation and conclusion. And data verification through triangulation of sources and methods. The results showed that the principal's strategy in implementing the value of religious moderation in P5, namely process, programme and culture strategies. strategy process strategy includes planning, implementation, evaluation and follow-up. strategy programme strategy includes the packaging of P5 activities based on teamwork and partnerships with external parties. partnerships with outside parties. While the cultural strategy is to utilise cultural strategy, namely utilising habituation activities in supporting the value and meaning of moderation and P5. From strategies implemented have implications for student character in the form of awareness, tolerance and care, love for the country and teamwork, as well as implications for a disciplined and collaborative school culture. implications for a disciplined and collaborative school culture.

8.	Nilai-Nilai Moderasi Dalam Narasi Pappaseng Ogi Sebagai Upaya Mewujudkan Hidup Harmoni Perspektif Al-Qur'an	Abd. Haris, Nurfaika (Universitas PTIQ Jakarta-PKUMI Masjid Istiqlal)
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Penelitian ini mengkaji nilai-nilai moderasi dalam pappaseng ogi (pesan-pesan/nasehat-nasehat Bugis) dan hubungannya dengan ajaran Al-Quran dalam konteks membangun kehidupan yang harmonis. Dengan menggunakan metode analisis konten, studi ini bertujuan untuk mengeksplorasi peran pappaseng ogi sebagai sarana penyebaran nilai-nilai kemanusiaan dan peradaban. Hasil penelitian menunjukkan adanya keselarasan signifikan antara nilai-nilai moderasi dalam pappaseng ogi dengan prinsip-prinsip moderasi dalam Al-Quran. Penelitian ini berhasil mengidentifikasi lima nilai kunci pappaseng ogi: assiwollongpollongeng, assisompungeng, assipakalebbireng, assiamase-maseng, dan assifakario-riongeng, yang berpotensi menjadi model moderasi berbasis budaya. Temuan ini mendemonstrasikan bagaimana kearifan lokal dapat diintegrasikan dengan ajaran universal untuk membangun moderasi dan harmoni sosial. Studi ini berkontribusi pada pengembangan pemahaman moderasi beragama yang berakar pada budaya lokal, dengan potensi aplikasi praktis dalam membangun kohesi sosial, mempromosikan toleransi,

dan mengelola konflik, tidak hanya di masyarakat Bugis, tetapi juga berpotensi diadaptasi dalam konteks budaya lain.		
9	Structural Equation Modeling Partial Least Squares (SEM-PLS) untuk Atribut GenZ: Pengembangan dan Validasi Skala untuk Mengukur Moderasi Beragama	Nurul Isnaini, Puput Fitria (UIN Raden Intan Lampung), Isna Rahmah Solihatin (Sampoerna Academy)
Moderasi beragama menjadi semakin penting di tengah meningkatnya ekstremisme dan intoleransi di berbagai belahan dunia. Generasi Z, sebagai penduduk asli digital, menghadapi tantangan dan peluang dalam mempromosikan moderasi agama, menekankan toleransi, kerja sama, dan pemahaman yang seimbang di tengah munculnya ekstremisme di ruang digital. Penelitian ini bertujuan untuk menguji validitas dan reliabilitas sebuah skala atau instrumen yang mengukur moderasi beragama pada Gen Z dengan menggunakan Structural Equation Modeling Partial Least Squares (SEM-PLS). Studi ini melibatkan 300 Gen Z sebagai partisipan penelitian. Data dikumpulkan melalui skala moderasi beragama pada Gen Z yang telah dikembangkan sebelumnya. Analisis data dilakukan secara measurement model dan structural model. Hasil analisis menunjukkan bahwa skala moderasi beragama ini memiliki validitas konstruk yang baik, dengan indikator-indikator yang dapat diandalkan untuk mengukur konstruk yang diinginkan. Reliabilitas instrumen juga terbukti tinggi berdasarkan koefisien alpha cronbach yang dihitung. Aspek yang memberikan kontribusi terbesar adalah aspek anti kekerasan dengan nilai T-statistics 14.614 sedangkan aspek yang memberikan kontribusi terendah adalah dimensi komitmen kebangsaan dengan nilai T-statistics 1.320..		

SESSION 3B	Venue: Guangzhou Room	Discussant: Zezen Zaenal Mutaqin (UIII) Moderator: Dedik Priyanto
RELIGIOUS MODERATION, HEALTH ISSUES, AND HUMAN DEVELOPMENT		
1.	Psychological Interventions In Helping Religious Doubt In Adolescents In A Multicultural Environment: Systematic Literature Review	Tomy Suganda, Salma Yulia Widayanti, Citra Anggraini (UIN Raden Intan Lampung)

Diversity of religions, races, and general cultures is found in the environment of multiculturalism. It is not uncommon for this to trigger problems, such as religious doubts. Especially during adolescence, which is often marked by the beginning of doubting the concept and belief of their religion in childhood. This article describes psychological interventions that can prevent long before the possible presence of religious doubts during adolescence in an environment of multiculturalism arises. The research uses the PRISMA literature review method, searches for literature from digital databases connected to various scientific publication pages, using keywords such as psychology; religious doubts; youth and multicultural. The most dominant psychological intervention used was the psychology of religious education, which was 44.44%, followed by the role of religious leaders at 16.67%, then religious orientation and repentance, each of which had a percentage of 11.11%. In addition, religious motivation, religious competence, and religious experience also had a percentage of 5.56%. Psychological interventions, such as religious education psychology, can be an effective solution to overcome adolescents' doubts about religion. Using an educational psychology approach to teach a good and solid understanding of religion from childhood is known to minimize the possibility of religious doubts in adolescence. Good religious education, with a multiculturalism approach and space for questioning, as well as the effective use of educational psychology learning methods, can help adolescents overcome doubts and build a deeper understanding of religion. Education is one way to reduce religious doubt in adolescents, based on previous studies.

2.	Insertion of Religious Moderation through Synergy in Harmony Family Time and Me Time for Early Childhood in the Era of Digital Disruption	Yuli Salis Hijriyani (IAIN Ponorogo)
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The era of digital disruption presents significant challenges for early childhood development, especially in balancing family interactions with children's self-exploration needs. In the midst of an increasingly technological era, religious moderation is an important foundation in shaping children who are tolerant, open-minded, and moral. This study aims to explore the role of the synergy of harmony family time and me time in integrating the values of religious moderation in early childhood. By using a descriptive qualitative method and a case study approach in several families who have neighbors of different religions. Data collection was conducted through parent interviews, observation of family interactions, and documentation analysis related to the use of digital media in family parenting

patterns. This research analyzes how parents can utilize family time (Family Time) and children's individual time (Me Time) to instill moderate religious values. The results show that a balanced division of time between family time and an inclusive religious approach can create space for children to understand the values of tolerance, mutual respect and diversity. Meanwhile, the role of me time owned by children supports the process of children's maturity in reflecting on religious values. This study recommends that parents utilize technology wisely to support the formation of moderate religious characters in children in the digital era.		
3.	Creating a Harmonious Blend: Designing Moderated Islamic Education Inspired by Tengger Tribe Culture	Redite Kurniawan (UIN Sunan Ampel Surabaya)
In a world characterized by religious divisions and conflicts, the Tengger community of Ngadas stands as a beacon of hope and inspiration, a living testament to the power of cultural harmony and religious coexistence. This research embarks on a journey to explore the design of moderated Islamic education, harmoniously inspired by the Tengger tribe's cherished culture. The study seeks to illuminate the ways in which cultural values, communal bonds, and interfaith understanding in Ngadas can inform and enrich the development of Islamic education moderation. Drawing from the rich cultural tapestry of the Tengger tribe, this research delves into the values embedded in their traditions, which resonate with principles of humility, ethical choices, and moral character development in Islam. These cultural values serve as a bridge between the Tengger community's heritage and the principles of moderated Islamic education. The broader implications of this research extend beyond the classroom. It highlights the potential for moderated Islamic education to promote tolerance, respect for diversity, and critical thinking. In conclusion, this research offers a path toward a more inclusive and harmonious society.		
4.	Moderasi Beragama dalam Kongres Ulama Perempuan Indonesia (KUPI): Sebuah Upaya Pembangunan Manusia Berbasis Gender	Fina Lailatul Masruroh (Universitas PTIQ-PKUMI)
Moderasi beragama umumnya digunakan sebagai bentuk respon terhadapisuekstremisme, sektarianisme dan konflik antar umat beragama, dengan tujuan kestabilan sosial termasukpenjagaan terhadap hak-hak warga negara di bidang keamanan dan ketertiban. Selain itu, moderasi beragama juga berperan dalam merespon isu-isu kemanusiaan khususnya		

yang berkaitan dengan gender sebagaimana yang telah diterapkan dalam Kongres Ulama Perempuan Indonesia (KUPI). Permasalahan-permasalahan terkait gender menjadi salah satu faktor penghambat pembangunan manusia termasuk di dalamnya pemberdayaan perempuan seperti isu kekerasan seksual, perkawinan anak hingga pemotongan alat genital perempuan (sunat perempuan) yang berdampak buruk terhadap perempuan dari berbagai aspek, mulai pendidikan, kesehatan, ekonomi, hingga psikis. Kongres Ulama Perempuan Indonesia (KUPI) mengambil peran dalam penyelesaian masalah ini melalui gerakannya terhadap pemberdayaan perempuan, salah satunya dengan melakukan musyawarah keagamaan secara komprehensif tentang permasalahan yang dihadapi perempuan terkait isu kemanusiaan yang disebabkan oleh faktor beragama dan pemahaman agama. Penelitian ini memberikan penjelasan mengenai implementasi moderasi beragama dalam KUPI baik dari segi metodologi, proses permusyawaratan agama dalam membahas hukum Islam terkait isu-isu perempuan hingga aktor yang terlibat dalam KUPI. Untuk mencapai tujuan tersebut penelitian ini menggunakan metode kualitatif dengan analisis konten sebagai perangkat analisis. Penelitian ini mengajukan pertanyaan: bagaimana implementasi moderasi beragama dalam KUPI sebagai respon terhadap isu-isu kemanusiaan khususnya yang berbasis gender. Hasil dari penelitian ini menunjukkan moderasi beragama dalam KUPI menjadi nilai dasar yang diimplementasikan ke dalam visi, perspektif, tujuan, tashawwur, Istidlal, aktor dan karakter penggerak pasca kongres dengan terpenuhinya indikator-indikator dan prinsip-prinsip moderasi beragama. Dari sini, moderasi beragama sebagai basis nilai dalam gerakan KUPI menjadi salah satu bentuk respon terhadap isu-isu kemanusiaan khususnya yang terkait dengan isu perempuan.

5.	Takjilan : Transformasi Pemaknaan Hingga Jalan Kemandirian Ekonomi Bagi Kaum Perempuan	Marimin, Muhammad Farid, Wardo (Fakultas Ilmu Budaya UNS Surakarta)
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Ramadan selalu identik dengan banyak tradisi unik di Indonesia. Mulai dari ngabuburit, takjilan, darusan, selikuran, tarawehan, tongtek dan masih banyak lagi. Masyarakat memperoleh budaya-budaya tersebut berawal dari teks yang dinarasikan oleh para tokoh kunci yang memberi kerangka pemahaman dan aturan acuan tentang bagaimana tatanan sosial bisa berlaku secara ideal. Budaya-budaya tersebut, di zaman sekarang masyarakat Indonesia banyak yang tidak mengindahkan bahkan tidak mengaplikasikan terutama saat bulan ramadhan, padahal dari kebudayaan-kebudayaan tersebut bisa jadi menjadi tolak ukur kemandirian ekonomi

masyarakat terutama pada kaum perempuan. Penelitian ini menggunakan metode kualitatif-deskriptif dengan teknik pengumpulan data berupa studi literasi, observasi dan wawancara, makalah ini membedah beberapa transformasi pemaknaan takjil yang semula hanya sebagai “istilah” atau “teks” menjadi sebuah budaya yang membuka kran kemandirian ekonomi bagi kaum perempuan. Sejauh ini, pemakalah menemukan tiga transformasi pemaknaan yang berbeda dari kata takjil dilihat dari perspektif sosial, ekonomi hingga politik. Dari situ, pemakalah mengidentifikasi budaya takjil ini sebagai signifying practice yang beragam. Budaya takjilan dilaksanakan dan disesuaikan dengan lingkungan aktual untuk berbagai praktik, representasi, bahasa dan adat istiadat masyarakat tertentu. Ada yang menjadikannya sebagai gerakan filantropis yang bermuara pada kepedulian sosial, ada pula yang mengkapitalisasi menjadi gerakan ekonomi kultural dan ada pula yang memanfaatkannya untuk menunjang aktivitas politik. Kendati demikian, penulis hanya akan berfokus pada pemanfaatan Budaya takjilan tersebut sebagai gerakan ekonomi kultural yang menguntungkan kaum perempuan. Bagaimana tidak, ketika Ramadan tiba, yang memenuhi pemandangan sisi kanan-kiri jalan ialah kaum perempuan. Mereka menjajakan aneka makanan dan minuman yang khas untuk berbuka. Hal ini menarik perhatian penulis untuk menjadikannya sebagai objek kajian untuk mengetahui sejauh mana budaya takjilan itu menjadi arena bagi kaum perempuan dalam mengusahakan kemandirian ekonomi.

6.	Critical Study of Islamic Religious Education Textbooks at Madrasah Aliyah Published by Ministry of Religious Affairs in 2020	Fenty Andriani, Masyithah Mardhatillah, Rosidin (STAI Ma'had Aly Al-Hikam Malang)
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A number of studies have found radical content in Islamic Religious Education (Pendidikan Agama Islam or PAI) textbooks published by both government and private publishers. This article is a critical study of 12 PAI textbooks at Islamic Senior High School (Madrasah Aliyah or MA) published by Ministry of Religious Affairs (MoRA) in 2020. The data obtained through the literature study were verified through online interviews with PAI textbook authors and discussions with PAI experts. The data were analysed using Miles and Huberman's interactive model. This analysis led to two main findings. First, there are three types of Al-Qur'an interpretation that hinder the values of religious moderation in PAI MA textbooks: textual, partial, and monodimensional interpretations. Second, there are three types of Al-Qur'an interpretations that support the values of religious moderation, which can be used as references for revising PAI MA textbooks: a) Contextual

interpretation to eliminate closed-mindedness (dogmatism) caused by textual interpretation, while also enhancing the openness of Islamic teachings to natural, social, and humanities sciences, which align with religious moderation. b) Holistic interpretation to eliminate logical fallacies caused by partial interpretations, while enhancing the integration of nash (text) and maqasid (context) in understanding Islamic law, making it compatible in all times and places (salih li kulli zaman wa makan). c) Multidimensional interpretation to eliminate narrow-mindedness caused by monodimensional interpretation, while also promoting reconciliation between Islamic legal texts that are considered contradictory, so that these texts can be applied according to different contexts. Examples include the jurisprudence for minorities (fiqh al-aqalliyah) in Muslim diaspora countries like America and comparative jurisprudence (fiqh al-muqarin) in Muslim-majority countries like Indonesia.

7.	The Effectiveness of Mindfulness in Coping with Stress: Implications for Adolescents Experiencing Stress Due to Discrimination	Tomy Suganda, Dila Rahmawati, Baiq Elok Mandalika, Andi Thahir (UIN Raden Intan Lampung)
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Background: Discrimination is a significant factor contributing to stress, particularly among adolescents. Prolonged stress caused by discrimination can negatively impact mental health, leading to anxiety and depression. This article explores mindfulness-based interventions as a response to stress induced by discrimination. Methodology: This study conducted a PRISMA literature review, searching digital databases connected to various academic publication pages using keywords such as mindfulness, stress, discrimination, and mindfulness stress. The eligibility criteria included various research methods, including quantitative, qualitative, and mixed methods, demonstrating the effectiveness of mindfulness in managing stress among adolescents experiencing discrimination. Results: The research indicates that mindfulness practices can be an effective tool to help individuals cope with stress caused by discrimination and improve their mental well-being. The most used mindfulness techniques are Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT). Conclusion: The research suggests that mindfulness, particularly MBSR and MBCT techniques, has significant potential in managing stress, especially in adolescents experiencing discrimination.

8.	Concretizing Ngerangkeb: A Study Of Diversity Embrace In Timor Village, Tosari	Rani Rakhmawati (MAN 1 PASURUAN)
The Ministry of Religious Affairs issued several policies as the actualization of sustainable religion towards 2045, namely religious moderation. In the program, an innovation expo is needed towards gold, namely by building a religious moderation village. The purpose of this article is to describe the moderate good practices consisting of Islamic, Christian and Hindu religious moderation villages that have been carried out by the Ngadiwono community, Tosari District. The method used in this study is qualitative with a phenomenological approach, namely understanding the community's experiences and perceptions related to moderation villages to interpret the meaning of the diversity phenomenon in Ngadiwono village, the implementation of embracing diversity that has been carried out by the community has succeeded in accommodating the values of modernity in lifestyle without sacrificing cultural roots. As the good practice is when building houses of worship around the houses of residents of different religions but still carried out, waqaf of Hindu privately owned land to Muslims as a Ta'lim assembly, as well as in financing the hajj of a child of a different religion from his mother is willing to depart for the hajj. Ngadiwono Village is a remarkable example of religious pluralism, rich cultural traditions, and social life.		

SESSION 4A	Venue: Beijing Room	Discussant: M. Idris Masudi (UNUSIA Jakarta) Moderator: Robi Kurniawan
RELIGIOUS MODERATION AND ENVIRONMENTAL CHALLENGES		
1.	Rethinking Religious Moderation And Islamic Ecofeminism: Environmental Violence On The Case Of Lapindo Disaster	Dr. Amanah Nurish, M.A (Universitas Indonesia)
This paper aims to investigate how the Lapindo disaster in Sidoarjo, East Java – Indonesia, has influenced religious and social changes over the last two decades. Tens of thousand people living in the periphery of Sidoarjo urban areas have coped with land disputes due to Lapindo hot mudflow. For Javanese Muslim community like the Lapindo victims, religious activities and		

rituals have been an essential means of healing the trauma of loss and suffering from the Lapindo disaster. However, religion plays an important role in fostering resilient communities in Indonesia. Instead of medical clinics or hospitals, new worship buildings increased in the disaster zone. This was an attempt to relieve psychological burden on the Lapindo victims who have lost their families, lands, and livelihoods. This research shows that the Lapindo case is an example of an environmental violence using critical analysis on anthropocentrism. Anthropocentrism is derived from scripture, describing humans as the most superior beings. This point of view has given theological legitimacy for the misuse of nature, which harms ecosystem. As mining activities have an effect on natural and environmental crisis, religion in fact becomes an ethical instrument of justification based on anthropocentrism. Ecofeminism theory in the Islamic approach is used to analyze environmental violence in this article. Given complex issues on environmental violence in the Lapindo case, will religious moderation be the solution? Religious moderation has recently been understood as a matter of tolerance and harmony between interfaith communities, but it has rarely been understood as a bridge to solve social problems such as environmental crisis. This research also indicates the lack of political will among Indonesian government elites and mining business owners to preserve natural resources. In addition, this research paper shows the rise of economic-based social crime, gender-based violence, trafficking of women and children, and poverty.

2.	Bridging Theological Perspectives: Islamic and Christian Approaches to Environmental Stewardship through the Lens of Özdemiş and McFague	Denny Andreas, Sharon Evangelica Manete (Sekolah Tinggi Teologi Baptis Kalvari)
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This study explores the theological perspectives of Islam and Christianity on environmental stewardship, focusing on the Islamic concept of caliphate as articulated by Ibrahim Özdemiş and the Christian "earth theology" proposed by Sallie McFague. The research addresses the gap in comparative studies of these two major world religions, aiming to elucidate their theological underpinnings and propose actionable insights for fostering environmental responsibility. Utilizing a qualitative discourse analysis, the study examines primary theological texts, including the Quran, Hadith, and the Bible, alongside contemporary interpretations that emphasize environmental ethics. The analysis identifies key themes such as al-mizan (balance) and adab (proper conduct) from Islam, juxtaposed with McFague's notions of interconnectedness and the sacredness of the Earth as God's body. The

findings suggest that integrating religious beliefs into environmental ethics can mobilize communities towards sustainable practices aligned with spiritual values. This comparative analysis not only highlights the nuances and commonalities in Islamic and Christian environmental ethics but also underscores the potential for interfaith dialogue to enhance ecological sustainability. Future research should expand this dialogue to include other religious traditions and focus on specific geographic contexts facing environmental challenges.

3.	Menelusuri Nilai Moderasi Beragama Dalam Gerakan Hijau Tarekat Rowobayan Di Tepi Sungai Bengawan Solo	Siti Khoirotul Ula (UIN Sayyid Ali Rahmatullah Tulungagung)
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Artikel ini membahas tentang bagaimana nilai-nilai moderasi beragama yang berangkat dari ajaran tasawuf dapat menggerakkan penganut Tarekat Rowobayan yang berada di Kawasan tepi Sungai Bengawan Solo, yaitu di Kabupaten Bojonegoro, Provinsi Jawa Timur, untuk melakukan suatu gerakan lingkungan. Artikel ini merupakan laporan dari penelitian lapangan dengan menggunakan metode kualitatif deskriptif. Hasil dari penelitian ini menunjukkan bahwa Tarekat Rowobayan sebagai Gerakan Tarekat akar rumput memiliki ajaran yang mendalam tentang hubungan antara Tuhan, Manusia dan Alam. Pemimpin Tarekat Rowobayan melakukan doktrinasi kepada para pengikutnya bahwa relasi Tuhan, manusia dan alam adalah relasi Tunggal yang disebut sebagai wahdatul wujud. Karenanya, manusia tidak berhak melakukan perusakan dan eksploitasi terhadap alam sehingga ia tidak dapat mencapai tujuan penciptaan dengan sempurna yaitu sebagai khalifatullah. Ajaran Tarekat Rowobayan menyebutkan bahwa manusia modern telah salah di dalam memahami makna tugas manusia sebagai pemimpin di bumi. Manusia modern tidak melakukan penjagaan alam, sebaliknya mereka justru berperilaku eksploitatif dan destruktif. Tarekat Rowobayan melakukan gerakan hijau dengan menginternalisasikan doktrin penjagaan terhadap aliran air di Sungai Bengawan Solo agar terjaga kebersihannya dan terbebas dari banjir merupakan salah satu jalan untuk mendekatkan diri kepada Tuhan (nilai penghambaan) sekaligus bersikap sederhana dan tidak berlebihan dalam menjalani kehidupan.

4.	Strengthening Management Of Religious Moderation Education Hidden Curriculum In Pancasila Village (Case Study In Gaprang	Tri Prasetyo Utomo (Universitas Islam Tribakti Lirboyo Kediri)
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	Village, Blitar District, East Java Province, Indonesia)	
	Religious moderation is a perspective in building harmony in a multicultural Indonesian society. Cultural diversity in Indonesia is God's destiny that contains a potential. The potential to get to know each other, work together, and complement each other in a framework of pluralistic harmony. However, this multiculturalism can be a threat if not managed properly. Therefore, it is necessary to provide education to the community about the values of religious moderation through a hidden curriculum. This study uses a qualitative phenomenological naturalistic approach. The goal is to understand and interpret in-depth behavioral interactions about the management of religious moderation education based on the hidden curriculum in the Pancasila village of Gaprang, Blitar. The results of the study show that the management of strengthening religious moderation education is hidden curriculum through; 1) implicit messages in the village cleaning ritual (baritan, cultural procession, and nyadran). 2) unspoken messages of taking jamasan water from various sources in Gaprang village, joint prayers, and UMKM. 3) Building cultural ties and community organizational structures is marked by the construction of the masgapur gate, an acronym for mosque, church, and temple.	
5.	Green Spirituality Towards A Just Religious Moderation: A Framework For Sustainable Living	Abdullah Haq Al Haidary (The Islamic University of Tribakti Lirboyo Kediri)
	The current environmental crisis stems from a fundamentalist philosophical misunderstanding of how humans view nature. All of the world's societies must act because environmental problems are global problems. Therefore, environmental issues and problems cannot be resolved without a strategic approach with a global-holistic vision at the policy-making level and the availability of local solutions at the level of practical implementation. In Indonesia, according to the survey of Research and Development and Training of the Ministry of Religious Affairs explained that the IKL survey (Indeks Kesalehan Sosial) was conducted to explore the condition of social piety in Indonesia, including environmental ethics, the result was a score of 80.28. Through policy and evaluation of improving the quality of community guidance programmes, it is useful to maintain and improve social piety, especially awareness of environmental conservation in the country through relevant policy innovations in the future. In addition, the mentality of understanding society that places humans above nature and regards nature as something to be conquered is the source of the problem. Due to the wrong	

metaphysical basis, humans become dictators. Furthermore, based on the anthropocentric paradigm, which places humans at the centre of the universe, the negative environmental impacts are predominantly rooted in human consumptive and exploitative behaviour. This understanding is important to be straightened out through relevant parties, especially in strengthening religious moderation, seeing that one of the indicators is to establish religious principles through an ethical and philosophical approach to nature conservation. In order to deal with this crisis, a new awareness has emerged in recent times, especially to re-explore the principles of religion and spiritual mysticism. This research is a qualitative literature research with philosophical approach by referring to the main reference ecological studies with the aim of providing a new perspective in understanding the religious moderation relationship between nature, religion and humans for sustainable living with the approach of spirituality.

6.	Eco-Sufism of Kajang Tribe in the Tradition of "Pasang Rikajang" Indigenous Community of Sulawesi, Indonesia	Achmad Raqieb, Ainul Huda (FKMA As'adiyah Jakarta)
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The current environmental crisis stems from a fundamentalist philosophical misunderstanding of how humans view nature. All of the world's societies must act because environmental problems are global problems. Therefore, environmental issues and problems cannot be resolved without a strategic approach with a global-holistic vision at the policy-making level and the availability of local solutions at the level of practical implementation. In Indonesia, according to the survey of Research and Development and Training of the Ministry of Religious Affairs explained that the IKL survey (Indeks Kesalehan Sosial) was conducted to explore the condition of social piety in Indonesia, including environmental ethics, the result was a score of 80.28. Through policy and evaluation of improving the quality of community guidance programmes, it is useful to maintain and improve social piety, especially awareness of environmental conservation in the country through relevant policy innovations in the future. In addition, the mentality of understanding society that places humans above nature and regards nature as something to be conquered is the source of the problem. Due to the wrong metaphysical basis, humans become dictators. Furthermore, based on the anthropocentric paradigm, which places humans at the centre of the universe, the negative environmental impacts are predominantly rooted in human consumptive and exploitative behaviour. This understanding is important to be straightened out through relevant parties, especially in

strengthening religious moderation, seeing that one of the indicators is to establish religious principles through an ethical and philosophical approach to nature conservation. In order to deal with this crisis, a new awareness has emerged in recent times, especially to re-explore the principles of religion and spiritual mysticism. This research is a qualitative literature research with philosophical approach by referring to the main reference ecological studies with the aim of providing a new perspective in understanding the religious moderation relationship between nature, religion and humans for sustainable living with the approach of spirituality.

7.	Revitalization of Waqf Land Categorized as Destroyed Land from the Perspective of Religious Moderation: A Study of the Pekalongan Coastline	Bunga Desyana Pratami (Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan)
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The phenomenon of land destruction on the Pekalongan Coast due to abrasion and rising sea levels has caused serious problems for the management of waqf land. Waqf land that should provide social, economic, and spiritual benefits to the community is now threatened with losing its function. This study aims to analyze how the revitalization of destroyed waqf land can be carried out through a religious moderation approach, which emphasizes the values of justice, balance, and interfaith dialogue. Using qualitative methods and a socio-legal approach, data were collected through in-depth interviews with religious leaders, nazhir, and affected communities, as well as document studies related to agrarian policies and waqf law. The results of the study show that religious moderation provides a holistic framework for overcoming the problem of destroyed waqf land. This approach encourages dialogue between stakeholders to find solutions that involve transferring the function of waqf land to other land, or developing productive waqf that is more resilient to environmental disasters. In addition, religious moderation also emphasizes the importance of collaboration across religions and sectors to ensure that waqf land continues to provide benefits to the community, even in changing environmental conditions. This study concludes that revitalization of waqf land through religious moderation not only saves waqf assets physically, but also maintains their social and spiritual benefits in a sustainable manner.

8.	Mistifikasi sebagai Upaya Perlindungan Eksploitasi Alam: Studi pada Ritual Ruwat Air di Wonokerto, Lumajang	M. Muji Buddin Sm (UIN Sunan Kalijaga)
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Ritual Ruwat Air di Wonokerto, Lumajang, mencerminkan upaya masyarakat dalam melindungi alam melalui mistifikasi yang melekat pada elemen-elemen lingkungan. Penelitian ini bertujuan untuk mengeksplorasi bagaimana pemitosan alam berfungsi sebagai mekanisme perlindungan terhadap eksploitasi sumber daya alam. Dengan pendekatan kualitatif, data dikumpulkan melalui wawancara, observasi, dan studi dokumentasi yang berkaitan dengan ritual tersebut. Hasil penelitian menunjukkan bahwa ritual Ruwat Air tidak hanya sebagai bentuk penghormatan terhadap sumber daya air, tetapi juga sebagai sarana untuk memperkuat kesadaran masyarakat tentang pentingnya menjaga keseimbangan ekosistem. Melalui proses mistifikasi, masyarakat mengembangkan norma-norma sosial yang menekankan perilaku bertanggung jawab terhadap alam, mendorong praktik konservasi, dan melarang tindakan eksploitasi yang berlebihan. Selain itu, ritual ini menciptakan solidaritas sosial di antara anggota komunitas, dengan melibatkan berbagai lapisan masyarakat dalam persiapan dan pelaksanaan acara. Dengan demikian, ritual Ruwat Air menjadi simbol spiritual yang mengikat masyarakat dalam menjaga kelestarian lingkungan sekaligus mengedukasi generasi mendatang tentang pentingnya menjaga alam. Penelitian ini menegaskan bahwa mistifikasi alam bukan hanya sekadar kepercayaan, melainkan juga praktik yang berkontribusi pada pengelolaan sumber daya alam secara berkelanjutan dan perlindungan terhadap lingkungan.

9.	Mappalili: The Rice Planting Ritual of Bissu (Traditional Community in Socio-Cultural Development) as Part of Sustainable Environmental Agenda	Feby Triadi, Fatma Utami Jauharoh, Nur Faizaturrahmah, Petsy Jessy Ismoyo, M. Awaluddin A (Universitas Cahaya Prima)
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Mappalili is a hereditary tradition carried out by the people of Segeri, Pangkep Regency. These traditions are led by the Bissu in guiding the community as a sign that the tillage of agricultural land (rice fields) has begun to be implemented. These traditions are closely related to the understanding of the cosmology of the Bugis community in carrying out the harmonization of humans, nature and gods (dewata) as creators. The mappalili procession itself contains many sources of knowledge that are re-transmitted through various symbols, movements, and ornaments used when these traditions are carried out. Therefore, this journal will look at how the bissu Community as indigenous people plays a role in socio-cultural development as an effort for their involvement in a sustainable environmental agenda. This research uses the ethnographic method by involving oneself as a research subject. The

ethnographic approach also requires researchers to be directly involved in the field together with bissu who are carrying out their daily lives, using engaging interview techniques and utilizing other sources such as social context, kinship ties to patron-client relationships. This research shows that the bissu community in Pangkep Regency in relation to the sustainable environmental agenda can be seen as a status quo agent, namely the representation of entities that maintain the existence of noble values and maintain a good relationship between nature and gods (dewata) that have been inherited from ancestors so that they play a central role in maintaining social stability and ecological harmonization, thus they could provide balance changes that come from the outside by maintaining local traditions. The variety of symbols and movements seen in this mappalii ritual emphasizes the ecological values maintained by bissu.

SESSION 4B	Venue: Tokyo Room	Discussant: Muhammad Fathi Royyani (BRIN) Moderator: Nadiya lil Khairi
RELIGIOUS MODERATION AND ENVIRONMENTAL CHALLENGES		
1.	Sinergi Moderasi Beragama dan Kearifan Lokal Kasepuhan Ciptagelar dalam Pelestarian Lingkungan; Analisis Teori Ekologi Sosial	Siti Robikah (UIN Salatiga)
Penelitian ini menggali fenomena masyarakat Kasepuhan Ciptagelar di Kecamatan Cisolok, Kabupaten Sukabumi, Jawa Barat. Kasepuhan Ciptagelar merupakan masyarakat yang sangat dekat dengan lingkungan. Masyarakat Kasepuhan Ciptagelar mempunyai cara tersendiri untuk melestarikan lingkungannya. Studi ini menggunakan lensa moderasi beragama untuk mengkaji adanya sinergi moderasi beragama dengan ajaran Kasepuhan Ciptagelar. Dengan menggunakan pendekatan teori Murray Bookchin yang berlandaskan pada teori ekologi sosial, penelitian ini mengeksplorasi konsep pelestarian lingkungan di Kasepuhan Ciptagelar dan pentingnya mewujudkan konsep masyarakat ekologi secara meluas. Temuan mengungkapkan adanya beragam prinsip moderasi beragama di masyarakat Kasepuhan Ciptagelar yang berkaitan dengan penjagaan lingkungan. Prinsip keseimbangan, keadilan dan moderat telah diaplikasikan oleh masyarakat Kasepuhan Ciptagelar untuk mewujudkan keseimbangan		

antara kebutuhan manusia dengan tidak adanya eksploitasi terhadap alam. Penelitian ini berkontribusi pada wacana yang ada tentang moderasi beragama, menyoroti pentingnya menjaga keseimbangan antara kebutuhan manusia dengan kelestarian alam. Demi terwujudnya masyarakat ekologi secara meluas maka perlu adanya optimalisasi nilai-nilai moderasi beragama sebagai landasan kebijakan yang tidak hanya berpihak kepada manusia namun juga kepada alam semesta. Ini menggarisbawahi perlu adanya pemahaman ekologis di kelembagaan formalitas pembuat kebijakan. Perbaikan sistem legislasi yang berpihak pada pemulihan lingkungan, penegakan hukum bagi kejahatan lingkungan dan mewujudkan ekonomi Nusantara sebagai jalan untuk memulihkan lingkungan perlu ditegakkan. Begitu juga dengan menempatkan Kasepuhan Ciptagelar sebagai studi kasus yang menarik untuk terlibat dalam menjaga pelestarian alam di masyarakat kontemporer. Temuan penelitian ini tidak hanya menambah pengetahuan tentang Kasepuhan Ciptagelar, namun juga berkontribusi lebih luas untuk melihat interaksi dinamis manusia dengan alam semesta.

2.	Emerging Religious Moderation into Climate Change Education for Fostering Interfaith Environmental Resilience Conflicts	Averous Fikria, Uswatul Wadhichatis Tsaniyah (DHCI (Digital Humanities Center of Indonesia))
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Climate change has a prolonged impact on humans and brings the multiplier risk for atrocities and a driver of conflict. However, this tragedy is caused by the conflict of natural resources. Religion as a bridge to deal with this problem has actually provided many signs for humans to maintain the resilience of their environment. In this locus, religious moderation is a central key to build a comprehensive understanding about how humans can behave towards fellow humans and nature. Therefore, bringing religious messages into climate change education for preventive measures is very necessary. The purpose of this research is to examine how religious moderation can be immersed into climate change education and how it can be implemented for fostering interfaith environmental resilience conflict. This study employs a descriptive method with a qualitative approach and literature review. The results shows that religious moderation can be immersed into climate change education as a value basis to determine what action should be taken through fiqh al biah conception. The implementation of emerging religious moderation into climate change education is by building the indicator of environmental literacy for students. It can be inferred that the indicator of environmental literacy should be modified into religious-environmental literacy. Developing religious-environmental literacy is a crucial step to build a basis

understanding for students. So, they can be able to apply their understanding for fostering interfaith environmental resilience conflict. The indicator of religious-environmental literacy that has been modified in this research contains the dimension of knowledge, cognitive skills, attitudes, and behaviour.

3.	Tradisi Mandi Safar di Tasik Nambus: Respon dan Upaya dalam Melestarikan Nilai Agama	Miftahul Fikria, Nur Robaniyah (Universitas Islam Negeri Sunan Ampel Surabaya)
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Mandi Safar Tradition in Tasik Nambus, Meranti Island, is a tradition that contains a dimension of religiosity. In addition, this tradition is preserved by the community as a cultural heritage, serving as a manifestation of religious beliefs and a means to strengthen social solidarity. The Mandi Safar ritual consists of reciting prayers, a feast, and bathing in Tasik Nambus, but the uniqueness lies in the presence of non-Muslim participants in the Mandi Safar tradition, which is more laden with Islamic religious values. Therefore, this article aims to understand the response towards non-Muslim participants and the efforts made to maintain religious values in the Mandi Safar tradition in Tasik Nambus. This research is a qualitative study with a mixed-methods approach, combining field research and library research. Primary data were obtained through interviews and documentation, and secondary data through written literature relevant to the research, which were then analyzed descriptively-analytically. The results of this study explain that tolerance in the form of the ability and freedom of non-Muslims to participate in the Mandi Safar tradition, as well as the unity of all elements of society in preserving the tradition, are responses given by the Muslim community and serve as evidence of the practice of religious moderation. The efforts of the Muslim community to preserve Islamic values in the Mandi Safar tradition through the practice of zikir before Mandi Safar.

4.	Fostering Environmetal Ethics Based On Religious Moderation Values: Community Resilience On The Slopes Of Kelud	Abbas Sofwan Matla'il Fajar (Universitas Islam Tribakti Lirboyo Kediri)
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Living a peaceful life with the threat of volcanoes for the people on the slopes of Mount Kelud is destiny, so their ancestors have inherited many cultural traditions as an effort to mitigate disasters that have proven to be resilient to this day. Initiatives that arise from within the community on the slopes of Mount Kelud against threats are always packaged in the form of education carried out by local communities, especially building environmental ethics disaster risk reduction. This paper discusses the community resilience for

disaster risk reduction as a catalyst to realise a peaceful life without the barrier of ethnic, race and religion. Community movement in maintaining local cultural heritage namely PASAK (Pelestari Sejarah Budaya Kediri) is the implementation of love for the homeland and nation. Disaster Risk Reduction on volcanoes communally in the GNDP National Tree Donor Movement is a form of tolerance. Community-Based for Disaster Risk Reduction in such patterns is effective because, one side is building awareness campaign to preserve the cultural heritage of Indonesia, another side apply scientific knowledge in Natural Resource Conservation. This research is a qualitative research with a phenomenological approach. Data collection techniques used observation, interviews, literature studies, with triangulation methods. Data were analysed descriptively with environmental ethics theory. This research shows that the values of religious moderation of the community have an effective role in realising the importance of environmental ethics in the form of disaster risk reduction. The findings in the research can be used as a thought in mainstreaming religious moderation.

5. The Principle of Balance in Religious Moderation as an Effort to Anticipate Ecological Crisis for the Alpha Generation

M. Fathurahman (IAIN Ponorogo)

The ecological crisis is an issue that cannot be taken lightly by humanity both in this country and the world. The impact born from it will harm all species on this earth, including humans. Therefore, it is time for a discourse related to how to overcome the ecological crisis to be promoted. On this occasion, to respond to the problem of ecological crisis, we need to read and develop one of the massive movements developed today, namely religious moderation. In this religious method, there is an interesting thing, namely the principle of balance. The principle of balance in religious moderation contains extraordinary goals. It can be seen from a broad perspective, not only in the realm of religion but also about the environment. This needs to be a common awareness in the midst of very complex and crucial environmental problems. In this case, religious moderation can really be a mediator in attitude, in relation to religious methods and methods of utilizing the environment. In addition, it is necessary to present the alpha generation in this context because they will be the main actors in environmental conservation. The method in this research is descriptive qualitative which works to describe the phenomena that occur, so that the performance of the alpha generation for the future of this country and nation will appear.

6.	History of Race between Islam and Christianity and Interreligious Harmony in Bolaang Mongondow, North Sulawesi	Moh. Rivaldi Abdul (Pasca-sarjana UIN Sunan Kalijaga)
Race between Islam and Christianity occurred for centuries in Bolaang Mongondow. In this race condition, there were expressions of interreligious harmony. That history makes the discussion of the race between inter-religions in Bolaang Mongondow, can give a contribution to the discourse of interreligious harmony. This article discussed the race between Islam and Christianity and the interreligious harmony of both. Exposing this topic can be the contribution of notion in the discourse of religious moderation, in the form of understanding the contestation between Islam and Christianity and the expression of local wisdom reconciling both. This article used the historical approach and method. Some findings in this article, the history of race between Islam and Christianity in Bolaang Mongondow happened in the 16th and 17th centuries between the spreaders of Islam from the Ternate network with the Catholic missionaries from the Portuguese network and the Protestant missionaries from the Dutch network, in the 18th and 19th centuries between the Muslim traders and the ulama networks with the zending network from the Ambon and Minahasa networks, and in the 20th century between NZG with their zending school and SI with their Islamic school. In the condition of race between Islam and Christianity, the expressions of interreligious harmony kept on being visible through the character of motobatu' based on the principles of mototompiaan, mototabian, bo mototanoban in the Bolaang Mongondow society.		
7.	الوسطية الدينية والتنمية المستدامة: دراسة تحليلية لمنهج التفسير المقاصدي عند ابن عاشور في تفسير آيات الفساد في الأرض	Hilmi Yahya A., Rifa Tsamrotus Sa'adah, Zaky Mumtaz Ali (Sekolah Tinggi Ilmu Ushuluddin Darul Quran)
يُعدّ التفسير المقاصدي إطاراً وسطاً بين التفسير الحرفي الجامد والتفسير العقلي العشوائي. تهدف هذه الدراسة إلى تسليط الضوء على مثالية التفسير المقاصدي عند ابن عاشور وتطبيقاته في فهم الآيات المتعلقة بالفساد في الأرض، بالإضافة إلى تقديم حلول لمنعه لتحقيق الأهداف التنموية المستدامة. تعتمد الدراسة على منهج نوعي يستند إلى تحليل المصادر الأولية، وبالأخص تفسير التحرير والتنوير لابن عاشور، إلى جانب مصادر أخرى ذات صلة. توصلت الدراسة إلى أنّ التفسير المقاصدي عند ابن عاشور يجعل القرآن الكريم مرجعاً لتحقيق المصالح الفردية، الاجتماعية، والعمرانية أو البيئية. وفيما يتعلق بمنع الفساد البيئي، يقترح ابن عاشور حلين أساسيين: أولاً، تنبّي نمط تفكير إيماني من خلال مفهوم التوحيد والخضوع للتشريعات الإلهية، وذلك بامتثال الأوامر واجتناب المنهيات؛ وثانياً، القيام بإصلاحات عملية متجسدة في مفهومي الإصلاح والإحسان، وذلك من خلال مشروعات إيجاد الشيء صالحاً وجعل الفساد صالحاً. تؤكد هذه الدراسة على أهمية اعتماد نهج وسطي في فهم وتطبيق الآيات القرآنية المتعلقة بالحفاظ على البيئة.		

8.	Muhammadiyah dan Konsep Moderasi Beragama dalam Menanggapi Darurat Sampah di Yogyakarta: Studi “Gerakan Sedekah Sampah” Berbasis Masjid	Fatikhatul Faizah (STAI Sunan Pandanaran Yogyakarta)
Di tengah darurat sampah di Yogyakarta pasca penutupan permanen TPA Piyungan per 5 September 2024, Muhammadiyah hadir sebagai environmentalis Muslim melalui masjid penggerak yang mempunyai program Gerakan Sedekah Sampah Berbasis Masjid di Masjid Ahmad Dahlan Ngaglik. Penelitian ini bersifat kualitatif dengan metode library research dan lapangan. Adapun Teknik analisis datanya adalah deksriptif analitis. Hasil dari penelitian ini yakni hadirnya program GSS berbasis masjid di Muhammadiyah turut menyanggah pernyataan bahwa agama tidak mempunyai peran penting dalam merespon masalah lingkungan. Dalam kajian ini justru agama Islam, melalui Muhammadiyah mendukung penuh dengan basis teologi dan ideologi untuk merespon krisis sampah di Yogyakarta. Pandangan teologisnya didasarkan pada nilai-nilai dasar yang berangkat dari prinsip moderasi beragama, yakni adil, seimbang dan peduli.		

JOURNAL COLLABORATION PARTNER PROFILE

1. IAIN Pontianak

a. Journal Islamic Law

The *Journal of Islamic Law* (e-ISSN [2721-5040](#) & p-ISSN [2721-5032](#)) is a double-blind



peer-reviewed journal published twice a year (in February and August) by [Institut Agama Islam Negeri \(IAIN\) Pontianak](#). First published on February 25, 2020, this journal serves as a platform and forum for scholars and researchers interested in the issues related to Islamic law and society in Muslim and non-Muslim countries from various perspectives, covering both theoretical and practical studies. Its primary aim is to disseminate original research and address contemporary issues within the subject. The journal has been registered as a [CrossRef member](#) since 2020. Therefore, all articles published by this journal will have a unique Digital Object Identifier (DOI) number.

Accreditation : Sinta 1

Link : <https://e-journal.iainptk.ac.id/index.php/jil/index>

2. Ushuluddin dan Pemikiran Islam – UIN Sunan Kalijaga Yogyakarta

b. Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis

This international journal, in print (ISSN 1411-6855) and online (ISSN 2548-4737),



focuses on Qur'an and Hadith studies with a rigorous peer-review process. It accepts high-quality manuscripts in English, Bahasa Indonesia and Arabic, covering textual and contextual approaches from various academic traditions. The journal promotes global scholarly exchange, featuring interdisciplinary research on topics like Exegesis, Qur'anic and Hadith Manuscripts, and Social Culture related to Qur'an and Hadith. (see [Focus and Scope](#)).

Accreditation : Sinta 2

Link : [Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis](#)

3. Universitas Islam Negeri Raden Mas Said Surakarta

c. al-Balagh: Jurnal Dakwah dan Komunikasi

Al-Balagh: Jurnal Dakwah dan Komunikasi is a scientific publication that aims to facilitate scholarly discussions and

al-Balagh
Jurnal Dakwah dan Komunikasi

publish academic articles on a number of studies in empirical research in the field of Da'wa and Communication. Double-blind peer reviewed submissions are published by Faculty of Ushuluddin and Da'wah, Universitas Islam Negeri Raden Mas Said Surakarta, Central Java, Indonesia in collaborate with Perkumpulan Ahli Manajemen Dakwah Indonesia (PAMDI) and APDI (Asosiasi Profesi Dakwah Indonesia).

Al-Balagh : Jurnal Dakwah dan Komunikasi has been accredited by The Ministry of Education and Culture, Republic of Indonesia as an academic journal in Sinta 2 (SK Direktur Jenderal Pendidikan Tinggi, Riset, dan Teknologi Kemendikbudristek No. 79/E/KPT/2023) and is valid for 5 years from Volume 7 No. 1 2022 to Volume 11 No. 2 2026.

Al-Balagh is open to academics, students, researchers, and practitioners who are interested in contributing their thoughts, especially in the field of Da'wa and Communication.

The main focus of al-Balagh journal is on the exploration of dynamics propagation in Islamic proselytizing, studies of communication science, and the development of contemporary media in both the theoretical and practical realms, spanning the local, national, and global scopes.

Sub themes and scope in the scientific publications of al-Balagh include:

1. Da'wa and Islamic preaching/ propagation:

- a. Studies in the science of da'wa/ Islamic preacing or propagation, such as history of da'wa, philosophy of da'wa, and methodology of da'wa, include in culturally, economically, and politically.
- b. Management of da'wa that related to make a plan and strategy for Islamic proselytizing, Islamic global tourism, and Islamic management and religious tourism.

- c. Da'wa/ Islamic preaching or propagation, especially in the analysis of social and psychological, Islamic counseling, and the relationship between da'wa and socio-cultural studies.
2. Communication science:
 - a. Studies in communication science in general, communication theory, and approaches in communication, interpersonal communication, group communication, and organizational communication.
 - b. Political communication, including the strategies of political communication, political campaigns, political marketing, governance, public policy, and political parties.
 - c. Development of communication, such as the communication planning, communication and contemporary issues, and communication management.
 - d. Communication science in the study of psychology and social culture, include in the field of sociology of communication, psychology of communication, communication and local wisdom, and intercultural communication.
 - e. Media studies, including the scope of journalism, mass communication, mass media management, media content analysis, and new media studies.
 - f. Public Relations (PR), consisting of human relations, corporate social responsibility (CSR), media relations, public affair, marketing communications, and advertising.

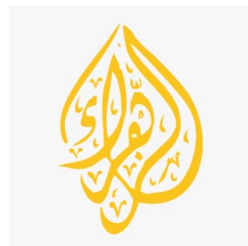
Accreditation : Sinta 2

Link : <https://ejournal.uinsaid.ac>

4. FDI UIN Syarif Hidayatullah Jakarta

- d. Al-Zahra : Journal For Islamic And Arabic Studies

Al-Zahra: Journal for Islamic and Arabic Studies published twice a year (June and December) as a medium for distributing scientific research in the field of Islamic Studies and Arabic in the Muslim community. Al-Zahra is published by the Faculty of Islamic Studies (FDI) UIN Syarif Hidayatullah Jakarta, in partnership with IMLA (Association of



Arabic Lecturers). Click Here to see MoU. Al-Zahra has been accredited by The Ministry of Research, Technology, and Higher Education, the Republic of Indonesia as an academic journal (Decree No. 105/E/KPT/2022) and has been indexed in DOAJ, Almandumah, Google Scholar, Moraref, Indonesia One Search-National Library of Indonesia, and Portal Garuda.

Accreditation : Sinta 3

Link : [Al-Zahra : Journal for Islamic and Arabic Studies](#)

Note : Al-Zahra charges a translation fee of IDR 500,000 for articles that are to be published and have not been translated into Arabic.

5. Lasigo Akademia Indonesia

e. Indonesian Journal of Religion and Society

Indonesian Journal of Religion and Society (IJRS) with ISSN 2684-852X is a peer review of scientific journals that publish the results of studies that focus on interactions between religion and society, both theoretically and empirically. The IJRS aims to disseminate knowledge related to religion and society with multidisciplinary approach, multilevel analysis, and multi-method. For this reason, the IJRS encourages comparative approaches from various countries, regions and religions.



The Indonesian Journal of Religion and Society (IJRS) publishes original articles, theoretical perspectives and article methodologies related to religion and society. Contributions are welcomed from the fields of humanities, religion and social sciences such as political studies, sociology, law, anthropology and others. Other studies related to scope are welcomed. Articles that are not related to focus and scope not included in the journal will be rejected.

Indonesian Journal of Religion and Society (IJRS) is published by Indonesian Center for Religion and Society Studies (InTReSt) in collaboration with Asosiasi Program Studi Sosiologi Indonesia (APSSI). IJRS has accredited SINTA 3 from Vol. 1, No. 1, 2019

based on SK Dirjen Pendidikan Tinggi, Riset & Teknologi No.
105/E/kpt/2022.

Accreditation : Sinta 3

Link : [Indonesian Journal of Religion and Society](#)

6. Ushuluddin dan Studi Agama-UIN Imam Bonjol padang

f. Al-adyan: Journal of Religious Studies

Al-Adyan: Journal of Religious Studies is

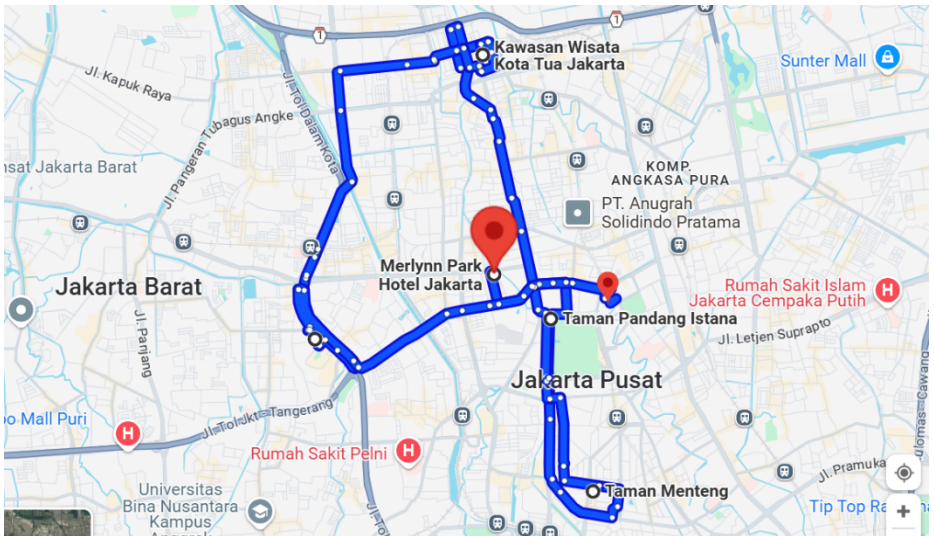
journal published by the Departement Religious Studies of the Faculty Ushuluddin and Religious Studies State Islamic University Imam Bonjol Padang. This journal is published twice a year in June and December which publishes articles based on the results of research on religious studies in various perspectives; comparative, histories, sociology, anthropology, phenomenology, interreligious relations, multiculturalism, and contemporary issues. Al-Adyan: Journal of Religious Studies invites scholar and researchers to contribute the best work in accordance with applicable regulations. **Al-Adyan: Journal of Religious Studies** is accredited SINTA 3 by the Ministry of Research, Technology and Higher Education Republic of Indonesia [No. 225/E/KPT/2020 on December 7, 2022.](#)

Accreditation : Sinta 3

Link : [Al-Adyan: Journal of Religious Studies](#)



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