

PANEL I – 25 August, session III, 16.00 – 17.00 (please note Kyoto JST time)
 Religion in socio-ecological and economic crisis

Convenor: Afnan Ansori (afnan.ansori@ru.nl)

Chair: Ayu Swaningrum (Ayu.swaningrum@gmail.com)

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| David | Efendi | Gaining Green, Dismantling Greed through Islamic Environmentalism; Case of Muhammadiyah Green Cadre Movement |
| Hudriansyah | Hudriansyah | How Islamic leaders respond to the ecological crisis? A case study in East Kalimantan, Indonesia |
| Prayogi R. | Saputra | Bank Wakaf Mikro: A Model of Rural Economic Empowerment Post Covid 19 |
| Thohir | Luth | Coastal Lamongan Ulama's Ijtihad as Living Law in Efforts to Prevent Destructive Fishing: Strengthening Fishing Regulations through Fatwas of NU and Muhammadiyah Ulama |
| Ibnu | Fikri | Green Da'wah: Religious and Strategic Motivatio behind Lembaga Dakwah Islam Indonesia (LDII) |
| Ayu | Swaningrum | The role of indigenous institutions in sustainable community development: Case Study in Wonosobo, Central Java, Indonesia |
| Afnan | Ansori | Environmental Education in Indonesia from Norms to Practices: Green Pesantren Initiative of Pondok Pesantren Annuqayah and Institute for Disaster Response and Climate Change (LPBI) NU |

The COVID-19 crisis has brought into sharp focus the delicate relationship between people and nature. The natural world is madly ravaged and violated by human beings; every other species cringe from us—humans—as ecosystems die; our product-addiction is murdering Mother Earth; the financial system is increasingly parasitical upon the poor. However, a crisis is an inevitable part of human life that involves many aspects such as ecology, finance, economy, health, culture, and spirituality. The current crisis that faces humanity globally has not only been putting severe pressures on the health sector but has also triggered multiple crises. As a response, many parties jointly offer various alternative solutions in solving this problem. This panel will present how the Indonesian society deals and copes with the socio ecological as well as the economic crisis; A waqf-based Islamic micro-financial institution model provides financing services to productive community groups—who lost their earnings due to social distancing and mobility restriction during the ongoing pandemic—around *Pesantren*. *Jimpitanan* indigenous institution that is based on the Indonesian *gotong royong* supplies an alternative solution to facing the crisis. One study raises the green *da'wah* movement as a response to the environmental crisis. Another study brings the discussion of how Muhammadiyah's social organization took part in environmental issues with its green cadre. The contribution of religious leaders is also being questioned in addressing the social and environmental changes caused by deforestation and the massive exploitation of natural resources. What is the efficacy of environmental education in *Pesantren*?

PANEL II – 25 August, session IV, 17.15 -18.15

Religion in politics and law: how to reactualise religion in facing the crisis of democracy

Convenor: Ahmad Karim (k.karim@uva.nl)

Chair: Fachrizal Affandi (fachrizal@ub.ac.id)

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| Ahmad | Karim | Indonesia Is Part of My Village: Understanding a Reversed Gaze Order in Post-Reformasi Indonesia |
| M. Latif | Fauzi | Granting Citizenship: Discretion and Transgression in Retroactive Marriage Authentication in Indonesia |
| Ima Sri | Rachmani | The porosity of Islamophobia lexicon through the discourse of COVID 19 |
| Panji | Mulkillah | Reclaiming Public Space from Religious Conservatism: a Habermasian Proposal for Democracy Crisis in Contemporary Indonesia |
| Rubaidi | Rubaidi | Islamic Populism and Indonesian Democracy in the Post Jokowi Era |
| Dimas | Janssen | The similarity and differences of K.H. Abdurrahman Wahid's thought on 'Pribumisasi Islam' and Desmond Tutu's Ubuntu theological model - How both thoughts foster political and socio-economic welfare in a postcolonial world for Africa” |

Over the last two decades in Indonesia, dynamic processes of democratisation have shaped the ways how religion is redefined and reactualised in society. Within this dynamic, religion can possibly both enhance or diminish democratic attitudes. In this panel, we will reflect on the rise of identity politics, more specifically in the form of religious groups carrying out political agendas in responding to the demise of the quality of democracy in newly democratized states. Furthermore, there is also an assertion that why is impossible to neglect Javanese conceptions of power and politics? The main question addressed here is no longer about whether religion is compatible with democracy or not, but rather how and in what ways religion is reactualised when multiple democratic standards are decreasing. While utilizing religious norms, approaches, and discourses to democracy, more specifically concerning politics and law are nothing new, the tendency, the visibility, and the fast-growing practices of oligarchy, pollical dynasty, money politics, political polarization, and pro-capitalism law-making orientation faced by newly democratised states are critical elements against the basic nature of both religion and democracy. Therefore, this panel aims to address different forms of new and creative actualizations of religion in the central debates and discussions on democracy, democratization, politics, and rule of law. This may shed some lights to better understand the contemporary trend of the religious (re)turn within the landscape of democratised national political ordering.

PANEL III – 25 August, session V, 19.45 -20.45

Reharmonising religion in science, progress, and innovation

Convenor: Ibnu Fikri (ibnufikri@walisongo.ac.id)

Chair: Adrian Perkasa (adrianperkasa2@gmail.com)

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| Windi | Al Zahra | Can the halal slaughtering process contribute to sustainable beef production systems? |
| Muqarramah Sulaiman | Kurdi | Animation, reflection, and action in a philosophical mindst: the phenomenon of awareness in the new normal amid Covid-19 |
| Anwar Masduki | Azzam | Indonesian Islam as an Imagescape: Its Development and Different Interpretation of Managing Muslim Pilgrimage Site in Tebuireng, East Java |

The crisis has served to intensify the challenges that humankind faces. However, on the other hand, a crisis can present multiple opportunities to reset the status quo, to ignites valuable ideas, progress, and innovation for a brighter future. This panel will not only represent the adaptability of religion in harmonizing with the progress but also the philosophical traditions that can help in mundane life. This panel offers a portrait of the nature of post religion and philosophy, for example in Islamic studies there is a contextual study in terms of exploring the socio-economic and environmental benefits of the halal slaughtering process and its potential for a sustainable beef production system. In the realm of philosophy, how to see more transparently, more clearly and more consciously in the meaning of life in postmodernism, namely with the contextualization thought of *Sein und Zeit's* Martin Heidegger in the new normal amid Covid-19. In the realm of ethnography, religious cultural sites/artefacts, the development, and variant interpretation in managing Muslim Pilgrimage Site in Indonesia become an interesting study in the issue of preserving for culture and religion. In an age of the triumph of grandiloquence, the substitution of statistics for facts, the exaltation of information over meaning, and the erosion of a sense of the future, the role of the imagination and its uses in our common life, particularly religion, needs our continuing attention.

PANEL IV - 27 August, session III, 16.00 – 17.00

Religion, Gender and Women's Right

Convenor: Yus Sa'diyah-Broersma (yus.broersma@gmail.com)

Chair: M.Latif Fauzi (muhlatiffauzi@gmail.com)

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| Jamila | Jamila | Defining women's rights in Javanese context: A multifaceted feature of Muslims women rights |
| Nor | Ismah | The Indonesian Congress of Female Ulama (Kongres Ulama Perempuan Indonesia, KUPI): Fatwa-Making, Community Network, and Building Social Movement |
| Zaimatus | Sa'diyah | When Ecofeminism Meets Eco-Islam: Ecological Ethics in Kartini Kendeng Movement to Resist Cement Mining |
| Fachrizal | Afandi | Growing Threats of Violent Extremism in Indonesia: The Urgency of Gender-based Counterterrorism Response |

While the pandemic has had severe consequences in all parts of the world, the vulnerable and the weaker group in society have been hit the hardest. Moreover, gender inequality cruises unabatedly. This panel addresses the issues on religion, especially but not exclusively Islam, gender, and women's right in Indonesia. Women's rights are a hotly contested topic among Muslims. It is contested because of the diversity of its practices and sources of legitimacy, including religious beliefs, state legislation, and local conceptions of gender roles division. The development of cultural Islam in the 1980s, with its emphasis on Qur'an-inspired ideals such as equality and social justice, and the establishment of several non-governmental organizations (NGOs) dedicated to advocating for Muslim gender issues in the 1990s, began to influence Muslim thinking on women's rights issues. Gender problems, however, did not come to the fore until the *reformasi* period, when the state's strict grip on all things pertaining to religion, ethnicity, and public discourse, in general, was loosened. The development of Muslim radicalism, the rise of feminist activity, the expansion of democratic ideals, and the adoption of regional autonomy with its decentralization of political authority were all significant elements affecting the increasing attention paid to gender problems. Finally, this panel also discusses the current phenomena of increasing women's activities in counterterrorism-related events and the re-emergence of ecofeminism.

PANEL V - 27 August, session IV, 17.15 -18.15

Millennials, pop culture and the future of religion

Convenor: Muhammad As'ad (muhammad.asad@tebuieng.net)

Chair: Dawam M. Rohmatulloh (d.m.rohmatulloh@uu.nl)

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| Muhammad | As'ad | Habib Syech, the Shalawat Performance and Popular Culture: the Change of the Mawlid practice in Surakarta |
| Dawam M. | Rohmatulloh | Digital Santri: Traditionalist Efforts in Response to the Religious Populism Wave in Indonesian Islam |
| Gugun Geusan | Akbar | Does the schooling attainment era matter? a longitudinal study of Indonesians' youth and adult attitudes towards inter-religious trust |
| Halya | Millati | The Shifting of Pesantren Scientific Transmission on limofficial_lirboyo's Instagram Account |
| Muhammad Itsbatul | Haq | Role of Tasawwuf in Da'wah for Millennials (Study of "Pemuda Tersesat" Content by Habib Husein Ja'far al-Hadar on Youtube) |
| Musyarrifah Sulaiman | Kurdi | The Future Religion and A-Z Factors: The Influences of Indonesian Values, Religious Beliefs, Behaviors and Trends |
| Yulianingsih | Riswan | Faith, Knowledge, and Authorities: Muslim Youth Responses to the Pandemic |

The fast growth of the young demographic population in Muslim majority countries will undoubtedly set the contours of the future of religion in the coming decades. This panel will

present how social, as well as technological development, plays a role in that issue, especially in Indonesia.

While religious practices experience more public visibility—though it was never a private affair either—together with the ubiquity of popular culture and the ever-changing and sophistication of technological development, it brings some kinds of transformation into the Islamic *da'wah*. The development of digital technology also plays an important role in helping the youth in their efforts to come to terms with religious differences of interpretation. A renowned traditional Islamic institution such as Pesantren Lirboyo adopts a social new media Instagram account in transmitting the teaching of Pesantren, while another explores how Habib Husein al-Hadar focuses the Millennials in his *da'wa* by inviting them in his popular Q&A and fun talk program on YouTube: *Pemuda Tersesat* (the lost youth).

But how far this religious digital information and teaching can offer a change? Is there a repercussion from the unsatiated need of the youth to have wide access to religious information from the internet without the guidance of mercy? This panel presents the new relation between the *da'wah* movement digitally among the youth and the struggle to preserve the continuity of local values and religious pieties offline.

PANEL VI – 27 August, session V, 19.45 -20.45

Hurgronje and Islam in Indonesia: between legacy and controversy?

Convenor: Adrian Perkasa (adrianperkasa2@gmail.com)

Chair: Yus Sa'diyah-Broersma (yus.broersma@gmail.com)

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| Nuri | Kurnaz | How did Snouck Hurgronje's international network of Orientalists influence knowledge formation about political Islam? |
| Rukayyah | Reichling | Snouck Hurgronje's use of new media technologies in the study of Islam |
| Muhammad | As'ad | Hasyim Asy'ari and his commentaries on Islamic Dutch Policy in Indonesia. |

The growing crisis of authority in the Muslim world of the past two hundred years—the colonial period—and the crisis of democracy are difficult to ignore. It is a crisis set in motion by the challenges of Western domination, intensified by those of globalisation, and exacerbated by Muslim attempts to resist them. In the context of Indonesia, the Dutch colonial policies still linger in the heart of the most populous Muslim country in the world.

Furthermore, knowledge is not a neutral entity; it is inextricably linked to the activities of power. Academics, institutions, and governments all have power over some texts. Such texts have the ability to generate not just information, but also the world that they seem to depict. This premise begs a post-colonial question: can a colonial knowledge production be disseminated widely without caution?

At Leiden University, the number of chairs in Eastern languages and literatures increased significantly in the nineteenth century, owing in part to the drive of colonial expansion. Chinese, Japanese, and Sanskrit were included in the curriculum, and Arabic studies blossomed with names like Michael Jan De Goeje, and Snouck Hurgronje. The legacy of the latter is still persisting in post-colonial Indonesia. This panel seeks to re-read Hurgronje's works especially in the development of Islam in Indonesia.