INTERNATIONAL CONFERENCE

on

Interreligious Dialogue for Reconciliation and Resilience: Southeast Asia Focus

Institute of Science Innovation and Culture (ISIC),
Rajamangala University of Technology Krungthep, Kingdom of Thailand
and
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Republic of Indonesia

19 October 2024
Hatyai, Songkhla, Thailand

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Overview

The International Symposium on Interreligious Dialogue for Reconciliation and Resilience seeks to bring together scholars, religious leaders, policymakers, and civil society activists dedicated to fostering understanding, reconciliation, and resilience through interreligious dialogue in Southeast Asia. The symposium aims to explore the dynamic interplay between different religious communities within Southeast Asia, focusing on dialogue as a tool for conflict resolution, peacebuilding, and promoting social cohesion.

Themes and Subthemes

1)   Foundations of Interreligious Dialogue

Theoretical frameworks, historical contexts, and philosophical underpinnings of interreligious dialogue in Southeast Asia

2)   Interreligious Dialogue for Peace and Reconciliation

Case studies, best practices, and innovative approaches to interreligious dialogue as a medium for peace and reconciliation in conflict-affected areas.

3)   Resilience through Religious Cooperation

How interfaith collaboration contributes to community resilience, disaster response, and social development in Southeast Asia

4)   Religious Margins in Different Southeast Asia Countries (Special Focus)

Exploring the experiences, challenges, and contributions of religious minorities, indigenous faiths, and marginalized communities within the broader religious landscape of Southeast Asia.

5)   Educational Initiatives and Youth Engagement

Innovative educational programs and strategies across Southeast Asia for engaging youth in interreligious dialogue and activities that promote mutual understanding and respect

6)   Media, Technology, and Interreligious Dialogue

The impact of media and technology on interreligious communication, understanding, and misinformation

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Forum of Vice-Rectors for Academic Affairs of the State Islamic University, Indonesia

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Municipality of Songkhla Province

The Islamic Community of Songkhla

Wat Machimawat, Songkhla

Hatyai Christian Church

Songkhla Heritage Society

Young Buddhist Association of Thailand

MESSAGE FROM THE CONFERENCE CHAIR

I am pleased to welcome you to the *International Conference on Interreligious Dialogue for Reconciliation and Resilience: Southeast Asia Focus*. On behalf of Rajamangala University of Technology Krungthep, Thailand, and Universitas Islam Negeri Maulana Malik Ibrahim Malang, Republic of Indonesia, we are honored to host this significant gathering in the beautiful city of Hatyai, Songkhla, Thailand.

This conference is timely as Southeast Asia continues to experience both the promise and the challenges of religious and cultural diversity. The themes we will explore together—ranging from the foundations of interreligious dialogue to its role in peacebuilding, resilience, and youth engagement—speak to the pressing need for collaboration and understanding among different religious communities.

Through dialogue and shared learning, we aim to foster meaningful discussions that will deepen our understanding and inspire actionable steps toward reconciliation, resilience, and peace in the region. This conference brings together an inspiring network of scholars, religious leaders, policymakers, and civil society activists. I believe that the conversations and ideas exchanged here will have a lasting impact on our efforts to create a more harmonious and resilient Southeast Asia.

I extend my heartfelt thanks to our organizing committees, distinguished speakers, and participants from across the region and beyond. Your dedication and commitment to this cause are what make this event possible.

May this conference inspire us all to work toward a future where religious differences are a source of strength rather than division.

Associate Professor Dr. Pichai Janmanee
President, Rajamangala University of Technology Krungthep
Conference Chair

CONGRATULATORY MESSAGE

I am pleased to congratulate you on the success of this conference hosted by the Rajamangala University of Technology Krungthep (UTK ISIC), Thailand. I also would like to express my heartfelt gratitude to UTK ISIC and Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Indonesia, for organizing this conference successfully. My warm welcome goes to presenters and participants from the Asia countries who share the various aspects of the religious issues. Academic collaborations among Asia nations will strengthen multilateral and bilateral relationships.

UTK ISIC, Thailand, and UIN Malang, Indonesia, have collaborated with dedicated expert researchers and prominent academics to create a global synergy for sharing crucial issues on interreligious topics. I am confident that the theme of the conference will promote research studies in conjunction with interreligious issues to all conference participants, presenters, and distinguished speakers at this year's International Interreligious Conference 2024. I wish you a successful conference, new insights, and renewed inspiration from colleagues around Asia and the world.

I extend my heartfelt congratulations to the organizing committees for their successful collaboration. I thank all of you who are attending this wonderful conference. Your dedication, commitment, and professional enthusiasm are crucial for global synergies across disciplines. Again thanks.

Professor. Dr. Abu Rokhmad, M.Ag
Director General of Islamic Education
Ministry of Religious Affairs Republic of Indonesia

CONGRATULATORY MESSAGE

On behalf of the RMUTK Council, I extend my heartfelt congratulations to the organizers, the Institute of Science Innovation and Culture, Rajamangala University of Technology Krungthep, Thailand, and Universitas Islam Negeri Maulana Malik Ibrahim Malang, Republic of Indonesia, for hosting the prestigious International Conference on Interreligious Dialogue for Reconciliation and Resilience: Southeast Asia Focus.

This timely and essential event, held on October 19, 2024, in Hatyai, Songkhla, Thailand, represents a significant milestone in fostering mutual understanding, peacebuilding, and cooperation among Southeast Asian religious communities. As a platform that brings together scholars, religious leaders, policymakers, and civil society activists, it embodies the spirit of collaboration necessary for addressing the challenges of conflict, misunderstanding, and social fragmentation in our region.

Exploring interfaith dialogue as a tool for conflict resolution, social cohesion, and community resilience is invaluable in our increasingly interconnected world.

I commend all the participants for their dedication to promoting these ideals and encourage ongoing efforts to ensure that Southeast Asia remains a beacon of tolerance, understanding, and unity in diversity.

We wish the conference great success and look forward to its meaningful impact on fostering interreligious dialogue and resilience in the region.

Assoc. Prof. Dr. Charn Tanadngarn
Chairman, RMUTK Council
Rajamangala University of Technology Krungthep, Thailand

WELCOME MESSAGE

Dear Presenters and Participants,

Welcome to the International Conference on Interreligious Dialogue 2024.

It gives me a great honor to note that Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Indonesia, is one of the organizers of the conference on "Interreligious Dialogue for Reconciliation and Resilience Southeast Asia Focus," which is conducted on 19 October 2024 in Hatyai, Songkhla, Thailand. Please note that UIN Maulana Malik Ibrahim Malang, Indonesia, is one of the initiators of this prestigious conference. The academic forum is crucial to identifying and promoting research studies related to interreligious issues. UIN Maulana Malik Ibrahim Malang, Indonesia, always supports international collaborations in terms of the exchange of faculty, research, and mobility of students.

The collaboration between the Rajamangala University of Technology Krunghtep (UTK ISIC) Thailand and UIN Maulana Malik Ibrahim Malang, Indonesia, creates all the features of the conference theme: "Interreligious Dialogue for Reconciliation and Resilience Southeast Asia Focus". The prestigious conference allows researchers and academics from Asia and beyond to share expertise and build broader cooperation within the community of religious fields across many disciplines and work in multicultural settings.

Since research is becoming increasingly global, interdisciplinary, and collaborative, this achievement will help give Asia researchers a global voice in their exploration of critical interreligious issues. Thus, to achieve the target goal of this academic forum, we hope that the conference papers will be published in SCOPUS-indexed Journals.

UIN Maulana Malik Ibrahim Malang, Indonesia, is cordially committed to encouraging the establishment of the forum to share ideas on interreligious studies. For this reason, we are excited to see the attendance of expert researchers, academics, teachers, practitioners, and students in Asia countries to participate in this conference actively. I am confident that the conference will be fruitful and inspiring.

Finally, I would like to take this opportunity to express my appreciation and sincere gratitude to the invited co-hosts, without whom the conference could not have been held. Enjoy the conference, and thank you.

Professor Dr. H. M. Zainuddin, M.A
Rector of UIN Maulna Malik Ibrahim Malang

ABSTRACTS

WOMEN'S ENGAGEMENT IN ENVIRONMENTAL INTERRELIGIOUS PEACEBUILDING – CHRISTIAN, POSTCOLONIAL PERSPECTIVES

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ABSTRACT

In a broader context, this paper focuses on the need to address environmental issues and include women's voices and actions in the context of interreligious dialogue - more specifically, to create a venue for women's engagement in environmental peacebuilding through interreligious encounters and dialogue. First, religious, environmental peacebuilding is introduced as an emerging field that views conflicts over environmental resources (environmental injustice) as an opportunity for the conflicting parties to cooperate and ultimately work toward a lasting and sustainable peace. An overview of two examples of good practices of women's movements for environmental peacebuilding (*Navdanya* and the *Green Belt Movement*) and their contributions are briefly analyzed. From this perspective, the question arises: is Western Christian ecotheology listening to the ecotheological perspectives and practices of the Global South? Furthermore, it addresses the importance of including women's voices and actions (from the Global South and the Global North for mutual enrichment), often left out of interreligious dialogue. However, it could also find its place in religious (environmental) peacebuilding. This paper follows the ecofeminist thesis that the exploitation of the earth (ecological crisis) is closely linked to the marginalization, exploitation, and abuse of women. This perspective brings perceptions and critical perspectives of environmental injustice and the importance of women's engagement in environmental interreligious peacebuilding.

Keywords: *interreligious dialogue, ecofeminism, ecological justice, environmental peacebuilding*

BUDDHISM AND DEVELOPMENT: SOME REMARKS ON STUDY APPROACHES IN THAILAND

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ABSTRACT

In a predominantly Buddhist country like Thailand, where Buddhism is deeply integrated into various aspects of society, including education and academia, and is often used to address social issues and challenges, it is unsurprising that a substantial body of research on Buddhism has emerged. A significant portion of this research focuses on the intersection of Buddhism and development. Notably, unique approaches to Buddhist studies, particularly regarding Buddhism and development, have evolved within Thai Buddhist scholarship. This talk identifies and discusses some interesting approaches, with remarks on their underlying epistemological assumptions.

Keywords: *Buddhism and Development, Thai Buddhist Scholarship, Epistemological Assumptions*

THE INTERPLAY OF SOCIAL MEMORY, IDENTITY, AND SOLIDARITY IN THAI-MUSLIM SOCIETY: A CASE STUDY OF *PHU KHAO THONG* COMMUNITY, AYUTTHAYA

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ABSTRACT

This research explores the interplay of social memory, identity, and social solidarity in the Phu Khao Thong Muslim community in Ayutthaya, Thailand. Employing a mixed-methods approach, it integrates quantitative data from 150 residents and qualitative insights from 15 community leaders to investigate how individual and collective practices contribute to preserving the community's identity and memory. The survey examined residents' familiarity with community history, solitary religious practices, and participation in collective activities. At the same time, interviews provided deeper insights into the role of religious and secular leadership in shaping the community's identity. The findings reveal that social solidarity, reflected in mosque gatherings, cultural events, mutual support systems, and collective economic initiatives such as producing Pla Ta Pian Fish (traditional craft products), is crucial in preserving social memory and reinforcing communal identity. Solitary religious practices, like prayer and reflection, enhanced individual connections to the community's history, while participation in communal activities strengthened shared identity. Leaders identified the mosque as a religious center and a hub for transmitting historical knowledge and fostering social cohesion. The research advances our understanding of how social memory and identity are maintained in Thai Muslim communities, particularly minority groups like Phu Khao Thong. It highlights the pivotal role of solidarity-based economic activities and religious practices in maintaining cultural cohesion amid social and generational changes. The research offers insights into community-driven development and cultural preservation in Thai Muslim society, particularly in light of modernization and evolving socio-economic conditions.

Keywords: *Social Memory, Identity, Social Solidarity, Phu Khao Thong, Thai-Muslim Community, Pla Ta Pian Fish, Flash Products, Ayutthaya*

FUNDAMENTALISM, ISLAM AND WESTERN

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ABSTRACT

Fundamentalism and radicalism on religion have been misleadingly understood and entrenched in society as a view against the mainstream and tend to be anarchic. Therefore, it must be dammed and resisted. Then, the terms "*deradicalism"* and "*defundamentalism"* on religion emerged. This research wants to reveal the meaning and background of fundamentalism or radicalism on religion and its relation to modern Western hegemony. The result of this study showed that based on the perspective of the theory of "clash of civilizations" and "hegemony", what has been done by Western (especially America) to Islam so far is not only hegemonic but force. The force is to get society to follow and adhere to the terms of a particular mode of production. This politics (force) has been applied by Western over colonized countries as "the dolls" and also Islamic countries. The judgment on "Islam versus Western," which has emerged these days, cannot be known as religious sentiments, but it has covered various political, economic, and cultural aspects.

Keywords*: Radicalism, Religion, Islam, and Western*

ĀNANDA OR JOYFULNESS: THE ROOTS OF HINDU AND BUDDHIST IDEAS AND BELIEFS

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ABSTRACT

Humankind is challenging the various environmental and developmental problems that create multiple causations, complex interactions, inevitable uncertainty, and the unpredictability of the world situation. Humanity is suffering from a conflict of peace or *Ānanda*. Peace or bliss is within the soul and can be known only through discovering one's true self, and it can only be achieved by surrendering one's ego to the Divine. Only Ānanda can guide humanity toward universal peace. Through evenness of temper and mind, supreme bliss is reached in all aspects of one's life. The man is endowed with an innate quality of being (sat), consciousness (chit), and unalloyed peace (*Ānanda*), and the jiva is an embodiment of the Supreme Self. The Upanishads frequently use the word *Ānanda* to denote Brahman, the innermost Self, the Blissful One, who, unlike the individual Self, has no real attachments. *Ananda* is delighted when the jiva becomes free from all sins, all doubts, all desires, all actions, all pains, all sufferings, and physical and mental ordinary pleasures. Jiva, or the individual self, is intrinsically blissful and fundamentally no different from Brahman (The Supreme Self), and it becomes jivanmukta (a being free from the cycle of rebirth). The *Dhammasangani* is divided into *kusala* (peace or happiness), akusala (unhappiness), and avyakata, which is neither pleasing nor painful. Buddha prescribed Yajňas comprising Sīla (Virtue), Samâdhi (Concentration), and Prajňâ (Wisdom) to establish a loving and moral society. He divided *Sīla* (Virtue) into two – *carittasils* (duties of performance) and *varittaSīla*(duties of avoidance). A compassionate mind increases self-confidence and inner peace, strengthening the base of sustainable peace, nature conservation (*Sangrakhan*), and sustainable harmony in society. The paper aims to make a unified approach to studying all these issues from a holistic viewpoint of *Ānanda* or peace for sustainable world peace.

Keywords: *Ānanda, varittaSīla, Supreme Self, Indian Text and Society*

EMBRACING DIFFERENCES AND IMPARTING COMMONALITIES: NEGOTIATING PEACE AND RECONCILIATION THROUGH BUDDHIST IDEALS

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ABSTRACT

With the emergence of the Anthropocene on the planet, the different patterns of cultures, traditions, ideas, languages, and customs developed worldwide. Due to the different geo-space and settlement patterns, different religious ideas also evolved. As civilizations and cultures developed, socioeconomic endurance, animosity, and conflict also started taking root among the people. They fought wars to monopolize economic resources and expand the boundaries of their kingdoms. On many occasions, these wars were fought on religious backgrounds. It is difficult for any society to engage in any conflict, animosity, and violence, especially those based on religious conflict. Since the ancient age, the ascetics, kings, and statesmen tried to develop policies that could provide enduring peace and harmony among the different sects and religions. The Buddha did the same, and his teachings of non-violence, interdependence, and the middle path taught respect for religious harmony and dignity for humans and the animal world. He often intervened to avoid war and prevent animal non-killing in sacrifices. Emperor Asoka exhibited that living the Majjhima-manga does not mean being indifferent or zealous but a manifestation of harmony and peace among the people of different faiths and sects. Though Buddhism is accepted as the religion of peace and harmony, many of the Buddhist nations faced the situation where thousands of people were killed in war and violence. It opened much debate about how the ancient peace-making method can establish harmony in different religious traditions. Scholars, monks, and nations contemplate and use mechanisms in which Buddhist models of peaceful coexistence are visualized and endured. The whole cosmos is interdependent. Therefore, Buddhists do not advocate war and killing as it will start a chain reaction. War and religious conflict kill, injure, and displace people as well as other living beings. It destroys civilizations. Many people in the world have struggled with long periods of war. Avoidance of violence and conflict ensures endless suffering, fear, hunger, killings, and diseases. The paper will deliberate upon:
1. Outlook of Buddhism towards peace-making and harmonious co-existence
2. Contestations on this issue and scholarly debate on Buddhism as a religion of peace.
3. Buddhist Models of peace-making and religious tolerance

Keywords: *Buddhist ideals, peace, harmony, Buddha, non-violence, reconciliation*

STRATEGIES FOR SUSTAINABLE YOUTH ENGAGEMENT IN INTERRELIGIOUS DIALOGUE: A CASE STUDY OF THE BUDDHIST AND PALI UNIVERSITY OF SRI LANKA

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ABSTRACT

Youth engagement in interreligious dialogue is essential for fostering mutual understanding and cooperation in increasingly diverse societies. This study examines strategies for involving youth in interreligious dialogue through an educational initiative involving Buddhist and Pali University of Sri Lanka students. Third- and fourth-year students, whose academic focus predominantly centers on Buddhism, visited an Islam mosque, a Hindu Kovil, and a Christian church in January 2024. This initiative aimed to broaden their perspectives on religious diversity, as the university's curriculum offers limited exposure to other religions beyond the optional "Religious Studies and Comparative Religion" course. During the visits, students engaged in discussions with religious leaders from Islam, Hinduism, and Christianity, exploring key concepts and teachings of each faith. Despite distinct theological and doctrinal elements, students discovered significant common ground, particularly in worldly happiness and peace teachings. The initiative revealed that core principles such as compassion, ethical conduct, and community welfare are universally emphasized across these religions. The case study highlights the outcomes of this youth-led interfaith initiative, showcasing the positive impact of direct engagement and dialogue in promoting religious tolerance and understanding. To ensure the sustainability of this project, recommendations include integrating interfaith dialogue into the core curriculum, establishing partnerships with local religious institutions, creating student ambassador programs, and securing long-term funding through grants and sponsorships. These strategies can make the initiative a permanent and impactful component of the university's educational offerings. The findings advocate for similar programs to foster a more inclusive and harmonious society, reflecting the shared aspirations of different religious traditions for peace and happiness.

Keywords: *Interreligious Dialogue, Youth, Sustainability, Peace, Community Welfare*

INTERFAITH DIALOGUE FOR HUMANISATION: STRATEGIES FOR ENHANCING RELIGIOUS RESILIENCE IN INDONESIA

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ABSTRACT

This study explores the effectiveness of interfaith dialogue in enhancing religious resilience amidst Indonesia's diverse religious landscape. Amidst the challenges of intolerance and occasional conflict, interfaith dialogue has become essential to foster understanding and cooperation among different religious communities. This research aims to identify effective strategies and evaluate the impacts of promoting humanist perceptions and respect for others' religiosity regardless of religious affiliation. A case study and a systematic literature review of three cities in Malang were used to gather the data. Besides, Batu City also became a site for study. They are used to analyze the unsuccessful practices and factors. The findings underscore the important role of interfaith dialogue in transforming perspectives on others' religiosity, reducing religious tensions, and building communal resilience. The implications of the findings highlight the need for targeted policies and community and locality-based initiatives to strengthen interfaith relations and dialogue, thereby contributing to social cohesion and peace in Indonesia and potentially serving as a model for other multicultural societies worldwide.

Keywords: *Interfaith Dialogue, Humanisation, Resilience, Social Cohesion, Strategy, Indonesia*

THE ROLE OF RELIGIOUS FIGURES IN REDUCING LONG COVID SYNDROME DUE TO GENETIC CHANGES

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ABSTRACT

This article will discuss issues related to the contribution of religious leaders in reducing Long Covid syndrome caused by genetic changes in the SARS-CoV-2 (COVID-19) virus. Long Covid syndrome is an advanced medical condition after a person experiences a COVID-19 virus infection. This condition is characterized by symptoms that last for an extended period after recovery. The data in this study were taken from the National Center for Biotechnology Information for hierarchical cluster analysis for nominal scale data and corroborated by distributing questionnaires and interviews with religious leaders who have assisted Covid sufferers and individuals affected by Long Covid syndrome. This study aims to understand the strategies and social and spiritual mechanisms used by religious leaders in overcoming Long Covid syndrome in the community based on the results of hierarchical cluster analysis, which found genetic changes in the SARS-CoV-2 (COVID-19) virus. The results showed that 47 respondents of religious leaders gave answers that spiritual, moral, and psychological support was very helpful in increasing calmness and reducing anxiety and stress from the impact of Long Covid syndrome. This study confirms the important role of religious leaders in supporting the holistic recovery of individuals affected by Long Covid syndrome. It provides a basis for developing more effective interventions in the future.

Keywords: *Long Covid Syndrome, Religious Leaders, Spiritual Support, Mental Health*

RELIGIOUS MODERATION EDUCATION STYLE AMONG YOUTH'S GENERATION IN INTERRELIGIOUS DIALOGUE (CONTENT STUDY ANALYSIS OF THE YOUTUBE PLATFORM HABIB HUSEINJA'FAR AL-HADAR)

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ABSTRACT

The phenomenon of youth's Generation's widespread use of the word "log-in" is examined in this study. Habib HuseinJa'far Youth Ulama' Indonesia is credited for popularizing the term "log-in," his work is suitable for all audiences. Particularly for educational initiatives among youth Generation groups, this term is perceived to mean a religious moderation concept perfect for interreligious dialogue for peace in Southeast Asia, specifically Indonesia, a pluralistic and cosmopolitan nation. This study focuses on how Habib HuseinJa'far introduced religious moderation in youth engagement in his teaching approach, and secondly, how the youth Generation interprets the term "log-in" to signify religious moderation in world peace. The author attempts to examine videos on Habib HuseinJa'far's YouTube channel that contain the term "log-in" using a content analysis methodology. It is hoped that the purpose and results of this research will be able to provide insight for the public that the style of religious moderation education can also be adapted to modern times and become an alternative for all levels of Southeast Asia, especially Indonesian society, in carrying out the concerning human rights as citizens of a moderate religion.

Keywords*: Islamic Religious Moderation, Interreligious Dialogue, Habib Husein Ja'farAl-Hadar, Youtube*

MINDFULNESS MEDITATION: BUILDING INTERRELIGIOUS UNDERSTANDING AND HARMONY IN INDONESIA

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ABSTRACT

Mindfulness meditation is a meditation technique that involves observing the mind and body to increase awareness. This meditation practice has become a new trend in society, with the emergence of various meditation centers and an increasing number of enthusiasts. One famous mindfulness meditation center in Indonesia is the Dhammadipa Meditation Center (DMC). Interestingly, the meditation participants at this center are not only Buddhists but include many participants from various other religious beliefs. Although this meditation practice uses Buddhist teachings based on the Tipiṭakapāḷi, there have never been any issues with the provided guidelines or conflicts among participants despite their diverse religious identities. Using qualitative methods, particularly a phenomenological approach, this article aims to deeply understand how mindfulness meditation can foster good understanding and harmonious living among people of different religions. The research results show that meditation participants can mutually understand that mindfulness meditation is a universal practice that anyone can practice regardless of their religious background. This understanding also fosters harmony among participants from different religious backgrounds.

Keywords: *Mindfulness meditation, interreligious understanding, social harmony*

BRIDGING CULTURES THROUGH LANGUAGE: INTEGRATING INTERRELIGIOUS DIALOGUE IN ENGLISH LANGUAGE LEARNING

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ABSTRACT

This study reports the potential benefits and challenges of integrating interreligious dialogue into English as a Foreign Language (EFL) teaching to promote students' ability to speak English and encourage cultural awareness. Grounded in a qualitative approach, 90 students taking speaking courses and 3 English lecturers at two public and private universities in Indonesia were involved in this study. Data were garnered from classroom observations, questionnaires, and interviews. The findings revealed that integrating interreligious dialogue into speaking classes benefits students, including improving their speaking ability in diverse content, fostering cross-cultural understanding, and promoting tolerance. Moreover, it can foster students' empathy, respect, and open-mindedness, enabling them to engage with global concerns in an educated manner. However, the findings also highlighted challenges ranging from sensitivity, curriculum integration, assessment, and institutional support. Based on the above findings, this study concludes with pedagogical implications and recommendations for students, teachers, and future researchers.

Keywords: *Interreligious dialogue, English language learning, speaking class, culture*

RELIGIOUS TRADITIONS ON THE SLOPE OF *GUMITIR*: A STUDY OF THE PHENOMENON OF PASTORS IN TAHLILAN TRADITIONS IN THE COMMUNITY OF SIDOMULYOVILLAGE, JEMBER DISTRICT AS A FRAME FOR RELIGIOUS MODERATION IN INDONESIA

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ABSTRACT

Today , MUI released it's haram regards interfaith, with base that regards in the Islamic religion it is considered incoming prayer in Mahdah Worship category, however Lots expert in study law Islam state that context regards that is the area of ijtihadiyahghairamahdah It means regards across religions deviation There is Lots difference Padang , as well as tradition other religions,for example Tahlilan and slametan sometimes non- Muslim follow participate in religious rtuals at the eastern tip of Java Island precisely on the slopes Mountain *gumitir* Village Sidomulyo regency Jember There is phenomenon unique challenged How Other religious leaders joined in participate in context of religious rituals in Muslim communities slope *Gumitir*thatisTahlilan and slametan , research This is study field with based on two questions important *First* How draft moderation religion in Indonesia (historical, genealogical and implementation)? and second How phenomeme Pastor / Pastor in tradition tahlilsa in the Village Community Sidomulyo Regency Jember in context moderation religion in Indonesia?, with ethnography We will explain phenomeme Pastor / Pastor in tradition tahlilsa in the Village Community Sidomulyo Regency Jember in context moderation religion in Indonesia, and with content analysis For explain draft moderation religion in Indonesia(historical,genealogical and implementation), results study This is *First* draft moderation religious of course give room For circle non-Muslim For know tradition Islam as it were The context of the inner Holy Mosque accept temple in Kudus mosque complex.

Keywords: *Gumitir,Tahlilan, Pastor / Pastor, Jember Village Sidomulyo*

RECONSTRUCTION OF COMMUNICATION PATTERNS IN CONFLICT RESOLUTION; STUDY OF THE IDEAL APPROACH TO RECONCILIATION OF IDENTITY POLITICS CONFLICTS IN 2024

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ABSTRACT

This article examines and discusses analytically how to find conflict resolution strategies. In the Indonesian context, every political moment often leaves conflict, including the identity politics incident in 2019. This identity politics event created social divisions, such as the emergence of the terms *cebong* and *kampret*. This term shows how sharp the identity political conflict was in 2019. However, this identity political conflict will relatively melt away in the political momentum in 2024. This is proven by the unification of the National Awakening Party (PKB) and the Prosperous Justice Party (PKS) in one coalition carrying change issues. On this basis, several problems arise, including the following: What causes identity political conflict in 2019? What is the ideal approach to resolve identity political conflict in 2024? This qualitative research is based on field data, elaborated on by a literature review using Cragan and Shields' communication theory approach and Ralf Dahrendorfs conflict reconciliation theory with an interactive dialogue approach. Based on the results of this research, identity political conflicts generally occur due to differences in interests and viewpoints in political contestation between Islamic groups (right Islam) and nationalist groups(moderate Islam), giving rise to sharp friction. Second, resolving conflicts requires ideal communication patterns and reconciliation techniques that provide space for both parties. In this case, the communication pattern explains and assesses policies and attitudes that cause conflict. Discussion space must also be given to both parties to reach an agreement without a third party monopolizing it.

Keywords: *Reconstruction, Communication, Conflict, Reconciliation and Identity Politics*

STATUS AND STRATIFICATION OF KAFIRS-NON MUSLIM IN INDONESIA
(ANALYSIS STUDY OF THE BAHTSULMASAIL RESULTS WITHIN THE NAHDLATUL ULAMA' REGARDING THE STATUS OF KAFIRS AND NON-MUSLIMS FROM LEGAL, SOCIAL AND SIYASIFIQH PERSPECTIVES)

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ABSTRACT

The status of Kafir has a negative stereotype in the context of religious harmony and the state life. On the other hand, the non-Muslim status has a positive stereotype. This research aims to examine the results of BahtsulMasail regarding Kafirs and Non-Muslims within the Nahdlatul Ulama'. In-depth, this research will discuss *First*, Kafir status in the Charter of Medina; *Second,* the Stratification of Kafir in the History of Islamic Civilization; *Third,* the Concept of Citizen in Indonesia. The methodology is qualitative research, which is library research. The approach uses a literature review and conceptual, comparative, and historical approaches. The primary data source is the results of BahtsulMasail within NU discourse regarding the status of kafir and non-Muslims. The technique of data collection is documentation. The technique of data analysis is symbolic-interpretive. The results of this research show that the discussion of the status and stratification of Kafir-Non Muslims in BahtsulMasail within the Nahdlatul Ulama' is an integral extraction between Legal Fiqh (normative), Social Fiqh and SiyasiFiqh. The conclusion is based on three reasons: *First,* the status of kafir in the Shohifah of Medina is theological, while the status of citizen explained with the title non-Muslim; *Second,* the stratification of kafir in the history of Islamic civilization is influenced by social stratification in the power of the Islamic theocracy, *Third,* the Indonesian state guarantees and protects all citizens to take and believe their religions and beliefs. The limitation of this research has been not mapping the term Kafir as stated in the Qur'an-Hadith. This research has some contributions. *First,* it explains the position of Wasathiyah of Islam within Nahdlatul Ulama' regarding the status and stratification of Kafir-non Muslims. *Second,* strengthen the fundamental views of the Indonesian State, which is based on Pancasila.

Keywords: *Status, Stratification, Kafir, Non-Muslim, Citizen*

METHODS OF RELIGIOUS LEADERS IN ENHANCING INTERFAITH HARMONY: CASES OF MUSLIMS, CHRISTIANS, PROTESTANTS, AND HINDUS IN MALANG, INDONESIA

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ABSTRACT

Social and political considerations alone are insufficient to be the basis for an inclusive attitude to build religious harmony because conflicts still occur. Activities to promote religious harmony require stronger social and political foundations. This study explores the methods of religious leaders in Malang to increase religious harmony. The primary data is based on interviews, documents, and active participation. Eight religious leaders were interviewed, representing three religions in Malang: Muslim, Christian, Protestant, and Hindu. The results showed that religious leaders used at least four methods: providing a theological basis based on inclusive verses, reinterpreting exclusive verses, reinterpreting da' wah's mining, and conducting live-in activities. This study also shows three methods for interpreting exclusive verses: privatization, hermeneutic, and proportional. This study recommends that providing a theological basis for religious harmony and live-in activities is very important. In addition, the findings of the three methods of interpretation of exclusive verses can be considered models of interpretation of the scriptures.

Keywords: *interfaith harmony, exclusive, inclusive, live-in, interpretation model*

REGULATIONS ON INTERFAITH MARRIAGES IN THE CIVIL LAW SYSTEM IN INDONESIA

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ABSTRACT

Indonesia is a multi-ethnic, multi-religious, and multi-cultural country. The push characterizes the dynamics of national life and the pull between religious and political groups. The regulations concerning interfaith marriages in Indonesia have also experienced shifts in line with the country's evolving trajectory. There have been periods when interfaith marriages faced no regulatory obstacles, followed by increased restrictions. This paper explores the paradigms of interfaith marriage regulations in Indonesia and the methods employed by those involved in such marriages. The methodology is library research, with data collection instruments based on content analysis. Data are analyzed inductively, and thematic generalizations regarding key points are drawn. The findings indicate that religion is one of the Indonesian constitution's sources of law. Therefore, the opinions of religious scholars or clerics on interfaith marriage significantly influence legislation. The prevailing paradigm is that each religion generally discourages interfaith marriages. Even if they are permitted, they are not favored. Consequently, the regulations concerning interfaith marriages in Indonesia tend to be obstructive rather than facilitative. The methods adopted by individuals involved in interfaith marriages include (1) conducting two marriage ceremonies according to the religions of both prospective spouses, registering the marriage with the District Court to obtain a judicial decree, and then recording it at the Civil Registry Office, and (2) performing the marriage abroad and subsequently registering it at the Civil Registry Office.

Keywords: *Interfaith Marriage Regulations, Indonesia, obstacles, marriage methods*

INTERRELIGIOUS UNDERSTANDING IN INDONESIAN RURAL EDUCATION INITIATIVE: CHALLENGES, STRATEGIES AND IMPACT

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ABSTRACT

Interreligious understanding in Indonesian rural education initiatives fosters harmonious coexistence and social cohesion among diverse communities. This research investigates the challenges, strategies, and impact of efforts aimed at enhancing interfaith dialogue within educational settings in rural areas. Using a mixed-methods approach, qualitative interviews and quantitative surveys were conducted with educators, community leaders, and students to explore their perspectives and experiences. Challenges identified include limited resources, cultural sensitivities, and geographic isolation, which present barriers to the effective implementation of inclusive educational practices. Strategies to overcome these challenges include community engagement programs, professional development for educators in interreligious dialogue, and adaptation of curricula to reflect local religious diversity. These strategies aim at cultivating empathy, respect, and mutual understanding among students from different religious backgrounds. The findings suggest that successful initiatives improve social cohesion and tolerance within rural communities. By fostering interreligious understanding from an early age, these programs have the potential to impact community relations and mitigate religious tensions positively. This research provides valuable insights for policymakers, educators, and community stakeholders seeking to strengthen interreligious understanding through tailored educational interventions in rural settings.

Keywords: *Interreligious understanding, education initiative, Indonesian rural education*

AN EXPLORATION OF FIVE *METTĀ* PRINCIPLES DEPICTED IN *PĀḶI* CANNON AND COMMENTARIES CONCERNING THE FOUNDATION OF *METTĀ* DEVELOPMENT

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ABSTRACT

Theravāda Buddhism emphasizes the cultivation of *Mettā* (loving-kindness) as a core principle. However, the extensive corpus of principles presented in traditional texts can be overwhelming for modern practitioners. This study addresses this gap by focusing on the five core Mettā principles *(Sīla, Saddhā, Viriya, Sati,* and *Paññā)* as depicted in the *Pāli* Canon and commentaries. While previous studies have explored the general benefits of loving-kindness, this study will conduct a close analysis and thematic analysis of the primary sources in the *Pāli* Canon and commentaries, aiming to reveal the individual and interactive contributions of these five principles to effective *Mettā* cultivation, offering valuable insights for practitioners seeking to integrate Mettā into their modern lives. Beyond a simple overview, the thematic connections between the principles and *Mettā* cultivation are crucial to understanding how each principle contributes to cultivating loving-kindness. The five core principles of Sīla, *Saddhā, Viriya, Sati,* and *Paññā* are not isolated components but rather interconnected elements that collectively facilitate the development of Mettā. *Sīla,* or morality, lays the groundwork for loving-kindness,while*Saddhā, Vriya, Sati,* and *Paññā* are necessary to develop and keep Sīla well. Through this focused close analysis, the research offers a clear and practical roadmap for modern practitioners seeking to integrate *Mettā* into their daily lives.

Keywords: *mettā,mettā principles, conflict, conflict management*

IMPLEMENTATION OF ACTION IN CONFORMITY WITH SPEECH *(YATHĀVĀDITATHĀKĀRI)* FOR INTERRELIGIOUS DIALOG FOR PEACE AND RECONCILIATION

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ABSTRACT

Almost all are aware that we are experiencing at various scales the multifarious repercussions incurred by violation of ethical behaviors, human rights, laws, incurrence of wrong livelihood, crude entertainment, gender abuse, dogmatic beliefs, social discrimination, exploitation, unequal distribution of wealth and opportunities directly and indirectly instigated by maladministration and bad governance jeopardizing mental and social peace and harmonious existence in the current pluralistic society. It is in this context that interreligious dialog for peace and reconciliation is of practical significance to implement into action what is oft-discussed, elaborated, and emphasized, adhering to the quality of yathāvāditathākāri (acting as speaking). All the pioneer religious dignitaries (lay and ordained), academicians, politicians, responsible professionals, organizations, and groups operating at national and international levels should collaboratively and wisely establish one **effective monitoring platform** to build mutual understanding and tolerance in the society, distinguish the actual causes for the destruction of peace and reconciliation, work unanimously and employ strategic practices in their pristine integrity and interfaith dialogues facilitating discussions to combat intolerance, hate speech, and discrimination and to promote peacebuilding while forcing the accountable and influential religious and lay leaders collectively, constructively and positively with the power of unanimity, proper vision and firm stance acting in conformity with speech. Hence, it is intended to expose through this paper numerous effective strategies to implement interreligious dialogue for peace and reconciliation into action.

Keywords: *Interreligious dialog, peace, reconciliation, yathāvāditathākāri, strategies*

TRACING THE ORIGINS OF INTER-RELIGIOUS DIALOGUES AND INTER-CULTURAL DEBATES AND DISCOURSES IN THE ANCIENT INDIAN SUBCONTINENT, FROM THE EARLIEST VEDIC TO THE LATER NALANDA PERSPECTIVES

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ABSTRACT

Inter-religious debates in ancient India were a significant feature of its spiritual, intellectual, and cultural landscape. These debates were not just philosophical exercises but were also deeply tied to the social and political fabric of the time. In the early Vedic period, the religious discourse was primarily centered around the Vedas and their associated rituals. As the custodians of Vedic knowledge, the Brahmins were central to these discussions. The rise of the Upanishads marked a shift towards more philosophical and metaphysical inquiries. Debates during this period often revolved around concepts like Brahman (the ultimate reality)and Atman (the self). This spirit is illustrated in Brihadaranyaka Upanishad by Gargi Vachaknavi, a woman sage and philosopher. The *MilindaPañha* (Questions of Milinda) exemplifies the rich tradition of debate and dialogue in Buddhist scholarship and is a record of the dialogues between the Indo-GreekKingMilinda (Menander I) and the Buddhist sage Nāgasena. These dialogues are structured as a debate, covering various philosophical and doctrinal questions about Buddhism. It showcases how complex philosophical ideas can effectively communicate through structured debate, logical reasoning, and illustrative storytelling. Nalanda, an ancient center of learning in India established in the 5th century CE, became renowned for its intellectual rigor and the diversity of thought. It evolved advanced epistemology, dialectical methods, and logic that different religious and philosophical schools employed. As one of the foremost residential universities in the world and a major Buddhist monastic and educational institution, it attracted scholars from various regions and religious backgrounds, fostering a vibrant environment where different philosophical and religious traditions could interact and debate.

Keywords: *Interreligious Debate, Intercultural Dialogue, MilindaPanha, Indian Debate, Vedas, Buddhist Logic, Epistemology, Nalanda, Upanishads, Discourse, Nagasena*

WOMEN'S INVOLVEMENT IN BUILDING RELIGIOUS HARMONYTO PREVENT FAMILY BASED-RADICALISM AT THE GRASSROOTS LEVEL IN INDONESIA

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ABSTRACT

The increasingly widespread acts of terrorism in the form of suicide bombings in Indonesia inspire this study. Suicide bombings from 2018 to 2021 at apartments, police stations, and churches in Surabaya, Sidoarjo, and Makassar are among the acts. The acts are surprising since women have been actively involved in terrorist acts recently, which are assumed to be men's acts. Therefore, this study examines the strategic role of women in creating harmony to prevent family-based radicalism at the grassroots level in East Java, Indonesia, particularly in Malang. Malang is selected due to its multicultural background, peaceful village project, and interreligious women's forum. This is a qualitative study using a phenomenological approach in its analysis. Women from interreligious groups are the primary data sources in this study, and they are collected through interviews and observation. The data analysis reveals the strategic role of women in preventing family and community-based radicalism both in the family and social spheres. In the family, women strengthen the faith of the family members and build respect for differences among the members in their daily interactions. In the public domain, women actively promote equality and justice, carry out social interactions through various cultural fields, collaborate in dealing with social-humanitarian problems, and work together to build peaceful villages. Women's efforts in both domestic and public spheres to build religious harmony contribute to family resilience and radicalism prevention at the grassroots level in Indonesia, especially in the local context of Malang.

Keywords: *Family-based radicalism, Interfaith harmony, Grassroots level, Women's role*

PERSPECTIVE OF MAQASHID SYARIAH AND CHALLENGES OF INTER-RELIGIOUS HARMONY IN INDONESIA REGARDING INTER-RELIGIOUS GREETINGS IN INDONESIA

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ABSTRACT

The fatwa of the Indonesian Ulema Council (MUI) prohibiting Muslims from saying interfaith greetings on June 4, 2024, has caused controversy in Indonesian society. This research is urgent in analyzing the fatwa from the perspective of maqashid sharia, focusing on justice, maslahah, and hifzh al-din. This research affirms that interfaith greetings strengthen harmony and national solidarity in Indonesia's multicultural society. The research method uses content analysis of MUI fatwas and literature related to Maqashid Syariah. From the perspective of Maqashid Syariah, the prohibition on interfaith greetings can be interpreted as an effort to maintain Islamic identity and protect religion. However, arguments exist that this prohibition could cause injustice and harm between religious communities. The results show that interfaith greetings strengthen harmony and tolerance between religious communities in Indonesia. From the maqashid sharia perspective, the prohibition on interfaith greetings in the MUI fatwa can be seen as an effort to maintain Islamic identity (hifzh al-din). This aims to ensure that Muslims are not influenced by the teachings of other religions that have the potential to disturb their beliefs. Another argument is that the prohibition could trigger injustice and harm relations between religious communities. In terms of maslahah, this MUI fatwa is considered to have benefits in strengthening the solidarity and unity of the Muslim Ummah. However, there are also questions about whether the ban takes into account the interests and benefits of Muslims as a whole, especially in the context of a multicultural society. This research contributes to reframing the concept of inter-religious harmony in Indonesia, which has been proven vulnerable to national disintegration due to conflicts resulting from views on sacred texts between religions.

Keywords: *Interfaith greetings, MUI fatwa, mashlahah, harmony, maqashid sharia*

UNDERSTANDING THE GANDHIAN IDEALS OF SATYAGRAHA AND AHIMSA AND THE INSPIRED VISION OF PRAJNA& KARUNA OF HIS HOLINESS THE XIV DALAI LAMA IN INTERFAITH DIALOGUES AND RELIGIOUS CONFLICT RESOLUTION

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ABSTRACT

As a land of ancient and diverse faiths, India has seen a lot of interfaith collaboration and exchange that has left a lasting impact on its social and cultural fabric. The idea of religious plurality has always been integral to India's philosophical and social milieu. Noted thinkers like Mohandas Karamchand Gandhi, SwamiVivekananda, and the 14th Dalai Lama have experimented with interfaith collaboration and encouraged finding common themes of humanity to overcome sectarian differences and religious conflicts. Also, leaders like AnagarikaDharmapala and SN Goenka from different religious backgrounds have successfully espoused non-sectarian ideals and universal brotherhood through the teachings of the Buddha. In these times of increased global conflict and religious fundamentalism, interfaith collaboration and dialogue is a creative and rational approach to ensuring peace and fostering understanding. In this paper, we study the pioneering attempts of Mahatma Gandhi during the Indian freedom struggle and its roots in the Hindu Philosophy of Satyagraha&Ahimsaand His Holiness the Dalai Lama keeping the Tibetan culture and community in exile intact and addressing the global challenges through Buddhist principles of Prajna (Wisdom) and Karuna (Compassion).

Keywords: *Satyagraha, Prajna, Ahimsa, Karuna, Mahatma Gandhi, Dalai Lama, Interfaith Dialogue, Swami Vivekananda, AnagarikaDharmapala, SN Goenka, Indian Philosophy, Religious Harmony*

INTERFAITH RESPONSES TO PUBLIC HEALTH CRISES AND PANDEMICS: A CASE STUDY OF INDIA

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ABSTRACT

This paper focuses on how the diverse religious communities of India united to provide essential support during the COVID-19 pandemic and other public health crises, exploring the role of interfaith collaboration in India. The backdrop against which this study examines the historical and contemporary context of interfaith cooperation in times of crisis is India's rich religious diversity, encompassing Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, and others. Historically, India has a tradition of interfaith solidarity, notably evident during the 1918 influenza pandemic, when religious institutions played pivotal roles in caring for the affected. This ideology of helping individuals/society continued into the COVID-19 pandemic, during which collaborations were spotted among the diverse religious communities across various fronts. Interfaith cooperation in India was again brought to spotlight during the Coronavirus pandemic. Religious organizations established and operated medical camps and 'oxygen langars'. Hindu temples, Buddhist societies, and monasteries distributed medical supplies like masks and sanitizers to benefit vulnerable communities. These interfaith groups took the lead in supporting the community through any means possible. One such group is the Buddhist women's society in Tuting, Arunachal Pradesh, India. They arranged food and beds for those who required it. Temples, Gurudwaras, and monasteries were also redesigned into temporary quarantine shelters, displaying a unified society. In addition, religious leaders have also played essential roles in spreading awareness regarding the pandemic. They helped combat misinformation, promote health guidelines, endorse vaccination, and shed hesitancy towards vaccination. Religious organizations offered material support, psychological health, and spiritual assistance. Furthermore, they fostered emotional well-being and resilience amongst the people by virtually organizing prayer meetings and interfaith dialogues. This paper will exhibit how immediate crises are addressed by the religious communities and their role in building a resilient India. India can enhance its readiness for future public health emergencies if interfaith cooperation is nurtured appropriately.

Keywords: *COVID-19, Pandemic, Langar, Monastery, Interfaith Community, public health, Gurudwaras, religious organizations, India, society, mental health, emotional well-being*

A PHILOSOPHICAL ANALYSIS OF THE BUDDHIST APPROACH TOWARDS FAMILY CONFLICTS

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ABSTRACT

The ideal of family life is heaven in a heartless world, but that is not always what it is like. Contemporary families have various problems and conflicts that exist for a long or short time and arise mainly with a bad temper. While some have existed for as long as recorded human history, such as family violence, others have emerged more recently. These problems and conflicts occur due to the mere progress of material dimensions of life in the 21st century, which does not provide sustained happiness or satisfaction. To overcome these challenges, we need external institutions like religion to help us find lasting happiness. The prime concern of this paper is to identify how far Buddhism facilitates overcoming the issues related to family life. Other purposes include identifying the structure of the family and its rights and responsibilities and understanding the causes of family conflicts. This study is mainly based on the information gathered through primary and secondary sources. Several methodologies were used to analyze and develop this paper, including textual, analytical, and critical methods. The Buddhist discourses like the Sigālaka, Dighajanu, Kulla, Mahādukkhakkhandha, Madhupiṇḍika, Māgandhiya, Metta, Dhammika, Kosambi, and the Vepacitti will be used to achieve the expected goals of this paper that can be applied to create a peaceful, contented, and harmonious family in the society.

Keywords: *Buddhism, Conflict, Family, Religion, Society*

A STUDY ON THE PRACTICAL VALUE OF INTERRELIGIOUS DIALOGUES REGARDING THE EASTER DAY ATTACK IN SRI LANKA

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ABSTRACT

Building as a multi-religious country The Easter Day attack in 2019 revealed the problematic situation of the religious section. This research was done based on the problem of what are the benefits of maintaining the interreligious dialogue in Sri Lanka based on the Easter Day Bomb Attack. The main objectives of the research are to examine the reasons for the attack and investigate how to develop reconciliation among the religions. The research is based on qualitative analysis, collecting data from interviews and articles. The Easter Day Attack was a serious religious extremist incident in Sri Lanka. Luxury hotels and churches were targeted in a series of coordinated Islamic terrorist suicide bombings while people were celebrating Easter. Islamic extremists targeted both Buddhists and Christians to spread their faith and power. Not respecting other religions, violations of religious rights, and lack of development of multi-religious affairs are the reasons for religious disharmony. Actuating interreligious dialogues is a timely approach to developing peace and reconciliation in Sri Lanka.

Keywords: *Easter Day Attack, Extremists, Interreligious Dialogue, Religious Reconciliation*

REWARDS OF EMPOWERING INTER-RELIGIOUS UNDERSTANDING: AN ANALYTICAL SURVEY THROUGH THE BUDDHIST AND ISLAMIC PERSPECTIVES

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ABSTRACT

It is apparent that 'Inter-Religious Dialogue' is crucial for enhancing mutual understanding and peace in multicultural societies, serving as a foundation for social harmony and collaborative progress. Accordingly, this study explores the rewards of empowering inter-religious understanding in Southeast Asia, focusing on Indonesia and Thailand, where Buddhist and Islamic communities hold significant historical and cultural value. Through an analytical survey approach, the research integrates qualitative and quantitative methods to examine inter-religious dialogue's social, economic, and spiritual benefits. Moreover, the perspectives of Buddhist and Islamic traditions are identified through their respective canonical texts. At the same time, practical insights are gathered via a structured questionnaire distributed among adults and young people in these countries. The survey comprises 30 questions to capture various experiences and perceptions regarding inter-religious cooperation. More importantly, this critical study aims to elucidate how inter-religious engagement can enhance social cohesion, contribute to economic development, and foster spiritual enrichment. Furthermore, by analyzing the responses, this research seeks to provide a comprehensive understanding of the multifaceted rewards of inter-religious understanding. In conclusion, the findings are anticipated to offer contributions to the field of inter-religious studies and provide actionable and pragmatic recommendations for community leaders and policymakers to promote harmonious co-existence in diverse societies in Thailand, Indonesia, and the countries represented in Southeast Asia.

Keywords: *Inter-religiosity, Southeast Asia, Thailand, Indonesia, Social Benefits, Economic Enrichment, Sustainable Development*

EXPLORE THE EFFECTS OF RELIGIOUS COOPERATION ON MENTAL HEALTH RESILIENCE AMONG COMMUNITY MEMBERS

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ABSTRACT

The intersection of religious cooperation and mental health resilience presents a critical area of study in understanding how diverse faith communities can foster psychological well-being among their members. This research explores the effects of religious cooperation on mental health resilience, focusing on the mechanisms through which interfaith activities and collaborative religious efforts contribute to the psychological strength of individuals and communities. By integrating qualitative and quantitative methodologies, this study examines interfaith initiatives, such as joint community service projects, dialogues, and shared worship events, to assess their impact on mental health outcomes. The findings reveal that religious cooperation significantly enhances mental health resilience by promoting social support networks, reducing stigma associated with mental health issues, and fostering a sense of belonging and purpose. Participation in interfaith activities provides community members diverse social connections and emotional support systems, which are crucial in times of crisis or stress. Additionally, the collaborative nature of these initiatives helps to break down barriers and prejudices, leading to a more inclusive and supportive environment for individuals struggling with mental health challenges. Case studies from various communities illustrate how interfaith efforts have successfully mitigated the effects of trauma, anxiety, and depression, particularly in areas affected by social unrest. The research highlights the importance of fostering religious cooperation to enhance community resilience, highlighting policy implications for integrating interfaith approaches into public mental health strategies. Overall, this study contributes to the growing body of evidence supporting the role of religious cooperation in promoting mental health resilience, offering valuable insights for community leaders, policymakers, and mental health practitioners.

Keywords: *Interfaith Dialogue, Mental Health Resilience, Community Support, Religious Cooperation*

CULTIVATING THE INVOLVEMENT OF THE RELIGIOUS HARMONY FORUM (FKUB) IN THE DISSEMINATION OF RELIGIOUS MODERATION VALUES FOR CROSS-RELIGIOUS COMMUNITIES IN PAMEEKASAN, MADURA

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ABSTRACT

The advent of possible religious conflicts in Pemekasan Regency, a city recognized for its religious diversity and home to several different religions, including Islam, Christianity, Hinduism, Buddhism, and Confucianism, spurred this research. In addition to religious diversity, the growth of newly formed religious organizations contributes to the plurality of Pamekasan inhabitants. Though the Pamekasan community's religious life is diverse regarding several religions and religious organizations, the concepts of the interfaith community and society can coexist peacefully with other religious groups. This research aims to shed light on the values of religious moderation and the Religious Harmony Forum's strategy to promote these ideas among the interfaith communities in Pamekasan. With fieldwork conducted in Pamekasan and interreligious communities, this research uses qualitative research methodologies. This research employs a phenomenological approach to elaborate on the role that religious groups play in spreading the principles of religious moderation and preventing the emergence of radical ideologies amid the spread of digital information through social media. This research demonstrates how internalizing attitudes of moderation, tolerance, harmony, and justice for all religious groups results from the Religious Harmony Forum's (FKUB) implementation of religious moderation values for interfaith communities and society. This study also demonstrates that the Religious Harmony Forum (FKUB) uses interfaith cooperation, interreligious dialogue, interfaith community formation, and religious moderation practice training to spread the values of religious moderation to people of various religions.

Keywords: *Religious Harmony Forum (FKUB), Dissemination, Religious Moderation, Cross-Religious Communities*

MUSLIM-CHRISTIAN RELATIONS OF MADURA ETHNICITY, SUMBERJAMBE DISTRICT, JEMBER REGENCY SOCIAL CONSTRUCTION PERSPECTIVE

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ABSTRACT

The socio-cultural interaction of the Sumberjambe community goes through a process that is not short. The community in this sub-district is dominated by the Madurese people, who live as Christians and have different beliefs from those of the Madurese ethnicity.   This study aims to describe the pattern of social relations and interactions and to understand how the interaction between the Muslim and Christian communities of the Madura ethnic group is formed and maintained through social construction in Sumberjambe District. This study uses a qualitative approach with a case study method involving participatory observation, in-depth interviews, and document analysis. The study results show that the relationship between this region's Muslim and Christian communities is based on togetherness, tolerance, and mutual respect. Shared history, daily interactions, and kinship bonds are essential in building harmonious relationships. The social construction process is evident in how the community manages religious and ethnic differences through dialogue, cooperation in social activities, and joint efforts in resolving conflicts. However, the study also found challenges, such as prejudices and stereotypes, that still exist in some community members. Efforts to increase interfaith understanding and more intensive dialogue are needed to strengthen social cohesion. This research contributes to understanding the dynamics of interfaith interaction in Indonesia's multiethnic society and offers insights into how social construction approaches can promote peace and harmony in diverse societies.

Keywords: *Muslim-Christian Relations, Madura Ethnicity, Social Construction, Sumberjambe District, Jember Regency*

WHICH YOUTH IS THE MOST TOLERANT? SURVEY STUDY OF STUDENTS ON UNIVERSITIES IN MALANG

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ABSTRACT

Tolerance is fundamental to a harmonious and inclusive society, and understanding the factors contributing to its development among youth is critical. Tolerance is not merely an abstract concept but a lived experience that involves navigating the complexities of a multi-ethnic society. This paper will use quantitative methods to collect data on youth tolerance in Malang, including surveys with young people from 5 famous universities, including state universities and Islamic state universities. This research will reveal which university has the most tolerant youth. The results of this study indicate that the youth in Malang, Indonesia, exhibit a high degree of tolerance, as evidenced by their willingness to engage in social acceptance, ethnic appreciation, compromise, and cultural absorption. The State University became the most tolerant because it had diverse backgrounds. These findings had significant implications for developing educational policies and programs that can effectively foster tolerance and inclusivity among the youth population in Malang, Indonesia, and even worldwide.

Keywords: *Tolerant, Tolerance, Youth, Malang, Indonesia*

CULTIVATING SPIRITUAL VIRTUE AND ETHICAL LIVING ACROSS COMMUNITIES: A COMPREHENSIVE STUDY OF THE METTA SUTTA IN BUDDHISM

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ABSTRACT

This study focuses on ethical behavior, mindfulness, and loving-kindness as foundational spiritual growth and enlightenment elements. It deeply analyses the *Metta Sutta,* a Buddhist *Sutta* pathway to inner peace and universal compassion through specific ethical and mental practices. Grounded in the rich tradition of ethical teachings within Buddhism, the research aims to dissect the virtues espoused in these teachings, their implications for personal and communal well-being, and their interconnectedness with principles from other religious traditions. Using a qualitative approach, the analysis extensively examines the *Metta Sutta* to identify and contextualize key themes such as honesty, gentleness, humility, contentment, and unconditional love within the broader framework of spiritual practice and ethical living. The scriptures advocate for a life marked by simplicity, mindfulness, and compassion, encouraging the community to nurture unconditional love for all beings akin to a mother's protective instinct towards her only child. Essential virtues such as honesty, gentleness, humility, contentment, and mindfulness are emphasized as crucial for spiritual advancement and resonate across various religious teachings. Furthermore, the study highlights the universal relevance of these virtues across diverse religious traditions, emphasizing their role in fostering peace and harmony. These teachings provide practical guidance for contemporary communities seeking to enhance their well-being and foster compassionate relationships within varied religious and cultural contexts. By exploring these timeless virtues, the study illuminates pathways to spiritual growth and highlights their enduring significance in promoting ethical conduct and spiritual flourishing across humanity.

Keywords: *Ethical behavior, Mindfulness, Loving-kindness, Spiritual growth, Universal Compassion*

THE ROLE OF MEDITATION IN ENHANCING INTERFAITH RECONCILIATION: AN INQUIRY FROM BUDDHIST TEXTS

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ABSTRACT

Interfaith reconciliation efforts often grapple with entrenched biases, misunderstanding, and emotional reactivity among participants. Buddhist scriptures advocate meditation as pivotal in cultivating inner peace, empathy, and compassion, essential for reconciliation. Despite this, the specific mechanisms of these practices to facilitate interfaith harmony remain underexplored. This qualitative study investigates how Buddhist meditation practices drawn from scriptures can foster understanding and harmony across diverse religious backgrounds, using a methodology based on the literary analysis of primary and secondary Buddhist texts. The *Metta Sutta* underscores the importance of loving-kindness meditation (Metta Bhavana), nurturing universal compassion, and fostering empathy and interconnectedness among different faith traditions. The Brahmaviharas, including Upekkha (equanimity), promote emotional equilibrium, enabling balanced and respectful interactions in interfaith settings. Mindfulness practices outlined in the *Satipatthana Sutta* enhance self-awareness and emotional regulation, helping participants transcend biases and preconceptions. The Dhammapada emphasizes principles of non-harming (Ahimsa) and inner peace, laying the groundwork for peaceful, non-confrontational dialogues. The Noble Eightfold Path also guides ethical conduct and proper speech, promoting integrity and respect in interfaith interactions, thereby enriching mutual understanding. Through an exhaustive analysis of Buddhist scriptures, this study concludes that meditation practices significantly contribute to interfaith reconciliation by fostering empathy, compassion, emotional stability, mindfulness, non-harming behaviors, ethical communication, and mutual respect and harmony among diverse religious communities.

Keywords: *Buddhist scriptures, Ethical conduct, Interfaith reconciliation, Meditation, Mutual respect*

RE-DESIGNING MODEL OF INTERRELIGIOUS LITERACY LEARNING: A NEW TRENDS AMONGST ISLAMIC UNIVERSITY IN INDONESIA

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ABSTRACT

Extremism has become a serious problem that is spreading rapidly around the world. This movement has influenced students at universities in Indonesia. The Islamic Universities in Indonesia have re-designed the interreligious literacy (IL) learning model. To analyze this model's effectiveness, this article maps recent changes in the management of religious lectures and the strategy of IL learning by focusing on renowned Islamic higher education in Indonesia: State Islamic University (UIN) Maulana Malik Ibrahim Malang. This study finds that the IL learning model can create attitudes of tolerance and diversity in religion and reduce extremization involving direct learning at Christian colleges and places of worship, Vihara, and inviting leaders and students of various faiths to UIN Malang. This article also answers the need to revitalize the design of religious education and teaching material on differences amongst religions at universities because it has been proven that there is self-deradicalization in students at public universities in Indonesia who are contaminated with radicalism. Under the re-designing model of IL learning, religious learning has shifted from a doctrinal approach to a humanistic functional approach. This article presents the IL model as a 'best practice' and urges the revitalization of religious education learning materials and models to enhance students' religious experiences and consciousness to communicate peaceful, inclusive, and humanistic religious values.

Keywords: *Extremism; interreligious literacy; redesain; self-deradicalization*

CULTIVATING EMPATHY AND TOLERANCE: INTEGRATING INTERRELIGIOUS VALUES IN INDONESIAN EFL CLASSROOMS

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ABSTRACT

This study explores integrating interreligious values in Indonesian English as a Foreign Language (EFL) classrooms to foster student empathy and tolerance. In today's increasingly globalized world, understanding and appreciating diverse religious beliefs are essential for effective communication and collaboration. This research examines the pedagogical approaches and strategies that EFL educators can employ to incorporate interreligious dialogue and values into classroom practices. Through qualitative case study research, the researchers collected the data using observations and semi-structured interviews with EFL teachers and students. Participants were selected purposively and based on their experience and willingness. Before data collection, participants were informed about the study's objectives, procedures, and rights and provided informed consent to participate. Data analysis involves thematic coding of interview transcripts and observational notes to identify emerging patterns and themes related to the practice of interreligious values, cultural competence, and intercultural understanding. Findings underscore how such integration enriches the educational experience, promoting empathy and preparing students for global citizenship. Practical recommendations are offered for EFL educators to create inclusive learning environments that foster interreligious understanding.

Keywords: *Cultivating, tolerance, Integrating, interreligious, values*

INITIATING INTERFAITH DIALOGUE IN THE DIGITAL ERA: CHALLENGES AND OPPORTUNITIES IN USING TECHNOLOGY TO PROMOTE RELIGIOUS HARMONY

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ABSTRACT

This research aims to initiate interfaith dialogue in the digital era by focusing on the challenges and opportunities of using technology to promote religious harmony. In the context of globalization and the development of information technology, interfaith dialogue is becoming increasingly important to create understanding and tolerance between various religious communities. This research adopted a qualitative method with a case study approach, employing data analysis from in-depth interviews with religious leaders, technology practitioners, and academics engaged in interfaith dialogue initiatives. The research questions included how technology could facilitate interfaith dialogue and what challenges and opportunities arose in such efforts. Furthermore, the research obtained that technology, especially social media and digital platforms, was highly prospective in bridging interfaith gaps by providing space for communication and collaboration. However, the research also identified several key challenges, such as misinformation risks, digital exclusivity, and privacy issues. In addition, this research also discovered that the active engagement and commitment of various stakeholders and policies supporting digital inclusivity and security greatly influenced the success of interfaith dialogue through technology.

Keywords: *Interfaith Dialogue, Religious Harmony, Digital Inclusion, Technological Literacy, Digital Privacy and Security*

THE ROLE OF INTER-RELIGIOUS TEACHINGS IN PEACEMAKING AND RECONCILIATION: A CONTEMPORARY ANALYSIS

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ABSTRACT

Buddhism, Islam, Christianity, and Hinduism are the major religions in Southeast Asia, and each originated to foster peace. Nevertheless, present-day inter-racial and international conflicts have emerged due to misinterpretations. This paper examines how these religious teachings can be applied in peacebuilding and reconciliation in the region, with minimal focus on other religions. The study refers to primary sources from the ancient religious scriptures and secondary sources from scholarly analyses of these texts. It is evident that these religions jointly emphasize peaceful co-existence and harmony through their doctrines and practices. Buddhism promotes social harmony, inner peace, and non-violence, emphasizing the cultivation of wisdom and compassion. Meanwhile, the importance of forgiveness and love is stressed in Christianity in fostering societal reconciliation and peace. Further, justice and compassion are the pathways to social harmony in Islam. Furthermore, Dharma and Ahiṁsa emphasize moral living and minimal harm to living beings as foundations for conflict resolution in Hinduism. Hence, the research discovers the practical application of these teachings in contemporary peacebuilding efforts throughout various conflict zones in South East Asia. It identifies compassion and impartiality as essential to developing peace, highlighting significant standard features among these religions. This study suggests a comprehensive and durable approach to peacebuilding by encouraging inter-religious communication and promoting the universal values of these teachings. Eventually, the findings aim to provide direction and approvals to representatives and religious adherents to build harmony through the spread of religions in Southeast Asia.

Keywords: *Religious Teachings, Peace, Reconciliation, Conflict Resolution, Contemporary Peacebuilding*

INTERRELIGIOUS DIALOGUE FOR PEACE AND RECONCILIATION IN REASON FIQH OF DIFFERENT RELIGIOUS MARRIAGES ABDULLAH AL-ALAYLI'S PERSPECTIVE AND THE RELEVANCE OF RELIGIOUS MODERATION IN INDONESIA

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ABSTRACT

The connection between religions in Indonesia has intertwined since the entry of Islam and its founding country; it even covers regions private with existing wedding interfaith during the period of arrival and the spread of Islam in Indonesia. However, a need for governing law connections between inhabitant countries emerged after Indonesia's independence. The wedding model between these religions was Then abolished with the enactment of Law No. 1 of 1974, which states that weddings are arranged based on their respective religions. In the current Islamic context, this is a wedding in that different religions are considered to violate Sharia. This paper has two essential questions: first, how is Abdullah Al-Alayli's view on verses wedding different religions, and How does reason build fiqh and its relevance with the development of moderated religion in Indonesia? Second, what contribution And relevance view the updated marriage law in Indonesia as based on moderation religion? Using qualitative and approach content analysis and descriptive analysis, the research aims to answer Abdullah Al-Alayli's view on verses wedding different religions. How? Reason constructed fiqh, as well as its relevance with the development law of marriage And moderation religion in Indonesia. Results study. This first answers Abdullah Al-Alayli's view on verses wedding different religions. How? Reason built fiqh and its relevance with the development of the law of marriage in Indonesia and the moderation of religion in Indonesia.

Keywords: *Interreligious Dialogue for Peace and Reconciliation, reason fiqh marry different religions, Abdullah al-Alayli and Indonesia*

HAMKA'S THOUGHTS IN TAFSIR AL-AZHAR: BETWEEN ACCULTURATION AND REJECTION OF LOCAL CULTURE

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ABSTRACT

Indonesia aspires to uphold religious moderation. Religious moderation in Indonesia is urgently needed, given the diversity of religions, cultures, and traditions. To achieve this, the Indonesian government, through the Ministry of Religious Affairs, has published a guideline that includes four indicators of religious moderation. One of the indicators rarely addressed by researchers in Islamic Studies, particularly Qur'anic exegesis, is accommodation of culture. This paper examines religious moderation with the cultural accommodation indicator in the exegesis work of one of Indonesia's Muslim scholars, Hamka. The method used in this study is library research with a descriptive-analytical approach. In his exegesis, the findings reveal that Hamka firmly rejects religious moderation that involves the accommodation of local culture. The al-Ijtimā'ī method used by Hamka in interpreting the Qur'an leads him to reject traditions and cultures in Indonesia that he considers contrary to Islamic principles. Hamka often claims that ancestral traditions and cultures are remnants of Jahiliyyah traditions, acts of bid'ah, superstition, myths, and even shirk. Hamka's characteristic response to culture and traditions in Indonesia is to remind Muslims to always adhere to the Qur'an and use reason when dealing with ancestral cultures rather than merely preserving them.

Keywords: *Religious Moderation, Integration of Religion and Culture, Hamka, Tafsir al-Azhar*

RECONCILIATION AND RESISTANCE: ANALYZING THE VISUAL COMMENTARY OF SRI LANKAN BUDDHIST ART ON COLONIAL POLITICS

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ABSTRACT

The phenomenon of ancient Sri Lanka's visual culture offers valuable insights into historical civilizations, revealing their social and political structures, cultural influences, clothing, ethics, ideologies, and institutional frameworks. This study focuses on attire in Kandyan temple murals, especially at *KathaluwaPurwaramaya* Temple, and examines the incorporation of colonial attire into the Buddhist mural tradition in the lowlands. During the 19th-century colonial era, the propagation of Western ideologies and social norms prompted lowland artists to employ Western-style attire in their artworks as a form of vehement critique against such cultural influences, aiming to foster resistance against colonial governance within Sri Lankan society. This fashion spectacle during colonial times is deeply rooted in cultural, historical, social, and political contexts, shaped by the dynamics of colonial rule, anti-colonial movements, and decolonization efforts. From the first half of the 19th century until 1880, colonial political representations were used to show loyalty to the British government. However, between 1880 and 1920, there was a significant shift, with colonial political imagery used to promote Buddhist authority and oppose colonial dominance. As a result, clothing depictions became a subtle means of expressing resistance and dissent against colonial authority, carrying hidden visual messages. This analysis also reveals that Western attire symbolized elite status, reinforcing Eurocentric ideologies while critiquing and challenging colonial social hierarchies. Though based on qualitative research, this study also employs an analytical approach. Primary data comes from temple paintings, museum observations, and interviews with art historians and artists. Secondary sources, such as books, magazines, and articles, complement the findings.

Keywords: *Resistance, Colonial Era, Temple Murals, Attire*

REVISITING INTERRELIGIOUS DIALOGUE IN INDONESIA: BETWEEN TEXT AND CONTEXT

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ABSTRACT

Indonesia is known as a country that recognizes many religions and maintains local culture. Discussions on the importance of dialogue between sacred text and the Indonesian context are very important in maintaining the nation's integrity. As the largest religion, Islam has several tolerance teachings that support Indonesia's peaceful diversity. This article aims to provide an overview of the importance of interreligious dialogue in Indonesia because of its strong religious and cultural base. For example, the holy text of the Koran instructs that Islam must be a religion of mercy for the universe. In addition, the Prophet Muhammad demonstrated excellent communication with people of other religions. This paper will provide evidence of several verses and hadiths that show that Islam is a friendly religion towards others. It will also show Indonesia's decision to make Pancasila the nation's philosophy of life. There are three main arguments in favor of this idea. First, religious basis. Indonesia is a country that provides every citizen with the opportunity to apply their religious values. Second, local harmony. Indonesia has many local cultures that are in line with religious life. In this way, a harmonious relationship will be realized. Third, government policy. Indonesia is a republic, not an Islamic state. Therefore, the government must protect all religions and beliefs preadinsociety. It also relies on Bhinneka Tunggal Ika as its motto. This provides a harmonious relationship between culture on the one hand and religion on the other. Finally, Several texts and contexts will be presented to prove that Islam supports religious harmony.

Keywords: *revisiting, interreligious, text and context*

IMPACT OF RELIGIOUS DIVERSITY ON THE SATISFACTION AND RETENTION RATES OF INTERNATIONAL STUDENTS IN THAI UNIVERSITIES

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ABSTRACT

This study explores the impact of religious diversity on the satisfaction and retention rates of international students in Thai universities within the context of an increasingly internationalized Thai higher education system. With rising demand from students from various religious backgrounds for specific services such as prayer rooms and specialized dining options, this research aims to understand how providing religious services influences student satisfaction and their decisions to remain within the Thai higher education system. Utilizing a mixed-methods approach, the research combines quantitative surveys with qualitative interviews to gather data from international students across multiple Thai universities. The quantitative aspect assesses satisfaction levels and the influence of religious services on retention decisions, while the qualitative interviews offer deeper insights into students' personal experiences with these services. The findings indicate a strong correlation between the availability and quality of religious accommodations and satisfaction and retention among international students. Those who reported higher levels of satisfaction with the religious services provided were more likely to continue their studies in Thailand, highlighting the importance of these services in creating an inclusive and supportive educational environment. The study contributes significantly to understanding how managing religious diversity is crucial in higher education, especially for international students. It suggests that Thai universities that proactively address and accommodate the religious needs of their international students can enhance satisfaction and retention rates. This research underscores the need for policies and practices that support religious diversity, thereby improving the educational experiences and outcomes for international students in Thailand.

Keywords: *Religious Diversity, International Students, Satisfaction, Retention Rates, Thai Universities*

TEXTUALITY AND ORALITY: A COMPARISON OF ORAL LITERATURE AND BUDDHIST PHILOSOPHICAL TRADITIONS AMONG THE SHERDUKPEN TRIBE

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ABSTRACT

"From time to time, men find themselves forced to reconsider current and inherited beliefs and ideas, to gain some harmony between present and experience, and to reach a position which shall satisfy the demands of feeling and reflection and give confidence for facing the future"(Encyclopaedia of Religion and Ethics, Vol. X, P.669). The advent of Buddhism in the community of the Sherdukpen tribe brought with it several alterations in the conduct of the Sherdukpen population as a society. This is also reflected in the architecture erected around these villages where 'Shrines like Manes, Dungjors, and Chhortens dot the villages and countryside.' Another example of this change would be the celebration of festivals like Chokor and Lossar. However, the conversion of the Sherdukpen Community into Buddhism did bring changes within the political and societal hierarchy of the tribe; certain remnants of the time before Buddhism seem to have persisted with absolute resolution. Yeshi Dorje Thongchi, Jr. and Pema NorbuThongchi, in their book SherdukpenZizih& Beliefs, write that "the Sherdukpen Society is the division of two classes, the upper-class Thong and lower Chhao". The use of the word 'class' in the context of the Sherdukpen tribe can create a plethora of misapprehensions as the social stratification of the tribe lays the basis of a 'Caste System'. It is imperative to comprehend the difference between understanding class and caste to acknowledge the distinction within the tribe. "The Thongs are regarded as the descendants of UsuGyaptong, the forefather of the Sherdukpens, and form the higher aristocracy; the Chhaos are the descendants of UsuGyaptong's lower peers and porters", writes Dorje and Norbu. The establishment of the social hierarchy revolves around the oral folk narratives of UsuGyaptong in the community of Sherdukpens, which is placed at the apex of Sherdukpen Genealogy. Therefore, the design of this paper is to understand the impact that the philosophy of Buddhism has had on the community and the entanglements that persist within the community as animist oral narratives about UsuGyaptong continue to place themselves in the center of the tribe's societal construct.

Keywords: *Buddhism, Society, Caste, Oral narratives, Buddhist Philosophy*

DHAMMA WAY OF RESILIENCE AND COOPERATION

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ABSTRACT

Dhamma is based upon the actions and teachings of the Buddha, which Buddhists are encouraged to follow. For example, a Buddhist may follow the Noble Eightfold Path to overcome extremes of behavior. Buddhist approaches are concerned with getting as many people involved as possible in the recovery process so that more people can be influenced to practice Buddhism. At the most superficial level, the Dharma-Dhamma tradition tells us of the need and importance of constantly striving to improve oneself – to attain a higher calling and reach enlightenment. The reaching of this enlightenment led Prince Siddhartha to become Lord Buddha or Ashoka, the warrior king, to become Dhamma Ashoka. It is estimated that more than half the world's population lives in regions historically influenced – and in many cases continue to be influenced – by the enlightenment that Lord Buddha attained and placed as a model before humanity. This is the thread that stitches us all together. This is the vision that must inspire us in the 21st century. Peace or war is a choice of ours. Peace is the fundamental aim of Buddhism, not only peace in this world but peace in all worlds. The Buddha has taught that the first step on the road to peace is to recognize the cause of peace. Buddhism is not just a religion. It is Dhamma. Dhamma means that one must possess five virtues in life, and to reach a solution, one must follow eight directions. We should consider the importance of Dhamma in today's world rather than being religious and promoting religious superiority. The purpose of the Buddha in sending out his disciples to spread dhamma was for the good and happiness of the people and the world's welfare.

Keywords: *Dhamma, Global Peace, Vipassyana, Behaviour, Eightfold path*

THE MECHANISM OF ISLAMIC LAW IN PREVENTING RADICALISM THROUGH COMMUNITY RESILIENCE

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ABSTRACT

Radicalism is a serious threat to security and social stability in many countries, including Indonesia. Islamic law has an essential role in preventing the spread of radicalism through strengthening community resilience. This research examines the mechanism of Islamic law rules in preventing radicalism, focusing on strengthening community resilience. The research method used is qualitative, using a literature study approach and in-depth interviews with Islamic law experts, religious leaders, and related practitioners. The results show that implementing Islamic law that prioritizes justice, benefit, and moderation can effectively build community resilience against radicalism. The strategies identified include comprehensive Islamic legal education, community empowerment through Sharia-based programs, and strengthening synergies between Islamic legal and social institutions. In conclusion, applying moderate Islamic law based on the principles of social justice can be a strong fortress in preventing radicalism and maintaining harmony and stability in society.

Keywords: *Mechanism, radicalism, community, resilience*

SHARING THE TOMBS OF PANCASILA SUKARNO VILLAGE, JEMEBER DISTRICT, IN THE FRAME OF INTERRELIGIOUS DIALOGUE FOR PEACE AND RECONCILIATION

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ABSTRACT

In the khazanah of Islamic Fiqh, very detailed adages and processes of Islamic society are built, for example, in the dimensions of Muslim tombs and tombs of other religions. However, it is necessary to remember that the teachings of Fiqh were born amid Islamic and Muslim society. Under the concept of Islamic government/Islamic dynasty, when this context is brought into the context of the Indonesian archipelago there is a kind of *misunderstanding* In the eastern context of diverse religions and cultures, there are still people in the archipelago who use graves together with other religions, this phenomenon confirms the *interreligious context Dialogue For Peace And Reconciliation* in Indonesia, there are two essential questions, *firstly* what is the concept *of interreligiousness Dialogue For Peace And Reconciliation* ? and *secondly* , how to implement Grave Sharing in the Pancasila Village of Sukorno, Jember Regency in an *Interreligious Frame Dialogue For Peace And Reconciliation* ? by using a content analysis approach to read *interreligious concepts Dialogue For Peace And Reconciliation* and entography to read the implementation of Sharing Graves in the Style of Pancasila Sukorno Village, Jember Regency in an *Interreligious Frame Dialogue For Peace And Reconciliation* , the results of this research are *the first* to understand the concept of *interreligiousness Dialogue For Peace And Reconciliation* and *the second* implementation of Sharing Graves in the Style of Pancasila Sukorno Village, Jember Regency in an *Interreligious Frame Dialogue For Peace And Reconciliation* .

Keywords: *Sharing Graves, Pancasila Sukerno Village, Jember Regency, and Interreligious Dialogue For Peace And Reconciliation*

MEDIA, TECHNOLOGY, AND INTERRELIGIOUS DIALOGUE: IBNU ARABI'S RELIGIOUS REASONING AS MEDIATION IN THE INDONESIAN CONTEXT

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ABSTRACT

In existing developments, Islam, apart from the religion that brings teachings Rahmatal Lil Alamin is also a religion that teaches Practice Mediation in spaces private and space public space because the reality of the Muslim community in Indonesia is already removed culture very friendly oriental, dimensional this is what it will be We discuss in an article this, *first* How the concept of Religion as Mediation in Ibn Arabi's view ? and *second* How role religious reasoning as Mediation in Ibn Arabi's view in the context of Media, Technology and Interreligious Dialogue in Indonesia? With the use of approach content analysis For discussion related to the concept of Religion as mediation in Ibn Arabi's view and *the second* role of religious reasoning as Mediation in Ibn Arabi's view in the context of Media, Technology, and Interreligious Dialogue in Indonesia with approach ethnography. Research results *First,* the concept of Religion as mediation in Ibn Arabi's views and the role of religious reasoning as Mediation in Ibn Arabi's view in Media, Technology context, And Interreligious Dialogue in Indonesia.

Keywords: *Media, Interreligious dialogue, Indonesia Ibnu Arabi and mediation*

EDUCATIONAL INITIATIVES AND YOUTH ENGAGEMENT: THE EXPERIENCE OF MUSLIM MINORITY EDUCATION IN THE HINDU MAJORITY BALI STUDY SDN 4 TONJA

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ABSTRACT

The importance of education in life makes people a minority. Balinese Muslims remain sent to school, and children in the neighborhood are majority Hindu. Going through a person's level of education can develop a potency self, gain knowledge, and become a means to develop potency somebody. However, it is unfortunate that educational institutions do not facilitate education as educators need. This matter happened at SDN 4 Tonja, which ignored it. There are non-Hindu religious teachers and few student adherents of religions other than Hinduism. Incidents like this describe no practice. Please fifth on Pancasila. The method used is content analysis, which is a sample in the study. This is an experienced Study writer and one of the Islamic students at SDN 4 Tonja—technique data collection with method interview. The study has two important questions: draft education religious equality in Indonesia? *Second,* How does education Muslim minority in Hindu majority Bali study 4 tonja school? The concept of religious equality education is explained with draft analysis, whereas with minority educational experience. The study results show that minority communities are not cared for in the educational environment. More Far Again exists and experiences more complexities faced by minority communities.

Keywords: *Education, minority, experience Education, religious equality*

INTERRELIGIOUS DIALOGUE FOR PEACE AND RECONCILIATION: REASONING OF THE CROSS-RELIGIOUS SALAM DEBATE BETWEEN MUI AND THE STATE MAQASID SYARIAH PERSPECTIVE JASSE AUDA

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ABSTRACT

The MUI released the results of the Ulama Ijma held in Bangka Belitung, one of which was related to inter-religious greetings. Inter-religious greetings are Haram because these greetings are the nature and corridor of worship. In Fiqh studies, it is called the Ghairu Mahdhah Worship. On the other hand, the Head of the Al-Quran Pentashih Institute, Ministry of Religion, Hanafi, stated that the results and recommendations made by the MUI were too hasty, even though, as also stated by Sahiron Syamsudin, Professor of Al-Quran Hermeneutics, he stated that Surah An-Nisaverse 86 was based on several existing interpretations. According to Ibn Abbas, it is permissible to answer the greetings of the Magi. With the same argument as the same hadith. Why are the results of the understanding different? This is where this article explains the differences in views. F*irst,* what is the concept of Salamin Islam? Furthermore, *secondly,* how to reason about inter-religious greetings according to the results of the MUI ijma and the Inter-Religious Reasoning Salam from the Government's perspective, how to find a way out in this debate in the dimension of *Interreligious Dialogue for Peace and Reconciliation* in Malaysia sharia*?* By using a sociological approach to Islamic law and Ushul Fiqh studies. This article wants to explain the concept of greetings in Islam, explain the reasoning built between the MUI and the government, and emphasize the role and position of the MUI fatwa institution in the corridors of Indonesian society and the Indonesian government. The results are *first* that the understanding of greetings in Islam is indeed included in the area of Ijtihadiyah, where there are several conflicting or different views. Here, it is clear that the eclecticism of Islamic law amid Muslim society provides space to study what is suitable and appropriate in practice amid a pluralistic society like Indonesia, *both* in terms of the MUI and the State in the context of fiqh. Usual fiqh is equally strong with the exact text, but we as legal scholars must also look at the social context of law and society and not Sharia principles.

Keywords: *Interreligious Dialogue for Peace and Reconciliation, Interfaith Greetings, and MUI, and the Indonesian Government*

BENGAL BAUL SYNCRETIC TRADITION OF SADHAK LALAN FAKIRA FOUNDATION OF INTERRELIGIOUS DIALOGUE

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ABSTRACT

Lalan was social and religious reformer. Bauls are regarded as the most studied and popular folk tradition among all other folk traditions of the undivided part of Bengal in eastern India. The literary meaning of 'Baul' refers to psychologically crippled people of the society. Lalan Fakir was the prominent preceptor of this way of sadhana—people from all castes, classes, and communities have come under this way of sadhana. The well-known name of Lalan Shah was widespread throughout Bengal. Lalan Fakir composed Lalan songs that are mystic and full of expressions of beliefs, philosophy, and spiritual ways of life. Lalan was a popular Baul sadhakam for Hindus and Muslims and originated in the 19th century. The philosophy of Lalan Fakir provides easy solutions to the most complicated problems of caste and communal conflict in society. So, the paper will discuss the philosophy of humanity more by treating every man equally, irrespective of caste, creed, or gender, as well as the interreligious message of reconciliation and resilience from the basics of Sufi and Baul's philosophy. Bauls and Sufiwere ahead of social and political turmoil and engaged in a world of mysticism and spiritualism.

Keywords: *Lalan, Baul, Bengal, Folk tradition, Interreligious, Sufism, Mysticism*

UNVEILING THE DYNAMICS OF YOUTH INTERFAITH DIALOGUE: AN AUTO-ETHNOGRAPHIC STUDY AT NUO AND JAKATARUB

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ABSTRACT

This auto-ethnographic study aims to explore and unveil the dynamics of youth interfaith dialogue facilitated by Nasaruddin Umar Office (NUO) and Jakatarub. Through personal narratives and reflections, their search delves into the experiences of engaging in discussions with peers from different religious backgrounds. The methodology of this study involves a combination of detailed personal reflections, diary entries, and analysis of interactions during the interfaith dialogues. By documenting these experiences, the research aims to provide a deep and nuanced understanding of the emotional and social dimensions of interfaith dialogues among youth. The findings reveal the complexities and challenges faced by participants in interfaith dialogues. The researcher's experience of asking questions and expressing their uncertainties provided a platform for mutual learning and empathy. One significant encounter involved conversing with a Jewish friend about their struggles with religious recognition in Indonesia, highlighting the discrimination they face and the difficulties in expressing their identity, even within their own family. The emotional response to the Jewish friend's narrative, including feelings of sympathy and solidarity, underscores the importance of recognizing and addressing religious discrimination. By shedding light on personal experiences, their search contributes to a broader understanding of the impact of interfaith dialogue on individual participants and the potential for these dialogues to promote social cohesion and mutual respect. The study also highlights the transformative potential of interfaith dialogues in fostering understanding, compassion, and solidarity among young people from diverse religious backgrounds.

Keywords: *Autoethnography, Youth interfaith dialogue, Religious diversity, Personal experiences, Religious identity*

MEDITATION BRIDGING THE GAP OF DIALOGUE FOR PEACE AND RECONCILIATION

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ABSTRACT

Vipassana is one of India's most ancient meditation techniques. It was long lost to humanity and rediscovered by Gautama the Buddha more than 2613 years ago. The word Vipassana means seeing things as they are. It is the process of self-purification by self-observation. One begins by observing the natural breath to concentrate the mind. With a sharpened awareness, one observes the changing nature of body and mind and experiences the universal truths of impermanence, suffering, and egolessness. This truth-realization by direct experience is the process of purification. The entire path (Dhamma) is a universal remedy for universal problems and has nothing to do with organized religion or sectarianism. For this reason, it can be freely practiced by everyone, at any time, in any place, without conflict due to race, community, or religion, and will prove equally beneficial to one and all. Physical activities and yoga are a mind-body practice that is a sister practice of meditation that originated in India and has become increasingly widespread in the Western world. Recent evidence highlights the positive effects of yoga for people with a range of physical and psychological health conditions. A recent non-Cochrane systematic review concluded that yoga can be used as a self-administered practice in stroke rehabilitation. Many meditators have reported that they feel that meditating at the end of their day helps manage their pain. Others report that they are sleeping better, can manage their anxiety throughout the day, and feel more connected to their physical body in regards to noticing where they compensate for pain and findings of ordinate and layperson included.

Keywords: *Vipassana, egolessness, truth-realization, Mental health, meditators*

STUDENT EXCHANGE PROGRAM TO IMPROVE INTERRELIGIOUS STUDIES AMONG YOUNG GENERATION

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ABSTRACT

Student exchange programs have been recognized as effective in promoting cross-cultural and religious understanding. This research explores how this program can increase interreligious studies in the academic environment. Student exchange programs offer unique opportunities to interact directly with peers from different religious backgrounds. Through this experience, students can better understand the religious practices, values, and philosophical perspectives underlying various religious traditions. This study involves an analysis of student exchange programs that have been implemented at various higher education institutions around the world. Data were collected through interviews with participating students, direct observation during exchanges, and analysis of documents related to the program. This research indicates that student exchange programs facilitate a practical understanding of religious differences and promote respect, tolerance, and interfaith dialogue. Students participating in this program will likely develop inclusive attitudes and openness to religious plurality, essential skills in an increasingly connected global society. However, challenges were also identified, including expanding program accessibility, managing potential conflicts, and integrating program outcomes into the academic curriculum. Practical recommendations are presented to increase this program's effectiveness in supporting future interreligious studies. Thus, student exchange programs not only aim to broaden students' cultural and academic horizons but also have the potential to be a powerful catalyst for strengthening interfaith solidarity and creating inclusive learning environments in global higher education institutions. This research aims to highlight the critical role of student exchange programs in promoting interreligious studies, offering insights into the benefits and challenges involved in implementing these programs in an academic environment.

Keywords: *student exchange program, religious backgrounds, religious plurality, academic curriculum*

DIGITALIZATION OF RELIGIOUS SUBJECT LEARNING TO PROMOTE INTERRELIGIOUS STUDIES FOR UNIVERSITY STUDENTS

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ABSTRACT

Religious education in universities often focuses on understanding each other's religions without considering in-depth interreligious dialogue. This study explores the digitalization of Religious Studies courses (MKWK) and offers great potential to change this paradigm by introducing a more inclusive and technology-based approach to interreligious studies. This study provides modules that can be accessed online and present content about different religious traditions in greater depth, allowing students to comprehensively study the core principles, practices, and values underlying each religion. Digitalization enables the integration of materials that include thoughts from leading theologians and religious scholars globally, creating a learning environment rich in interfaith dialogue and reflection. However, some challenges need to be overcome when digitizing MKWK. The keys to success are developing balanced content, moderating online discussions, and fostering critical skills in consuming digital information. In addition, there needs to be investment in supporting technology infrastructure and training for lecturers to manage digital learning effectively. By utilizing digital technology to promote interreligious studies, universities can play an essential role in forming future leaders who can dialogue productively with the complexities of religious diversity in an increasingly digitally connected global society. Hopefully, this study will provide a deeper view of how digitalization can improve religious education by promoting interreligious studies more effectively and inclusively.

Keywords: *religious studies courses, digitalization, interreligious studies, connected global society*

SOCIAL MEDIA PLATFORMS IN MANAGING POLARIZATION, ECHO CHAMBERS, AND MISINFORMATION RISK IN INTERRELIGIOUS DIALOGUE AMONG YOUNG GENERATION

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ABSTRACT

Social media platforms play a significant role in contemporary society by enabling diverse interactions and information dissemination, including discussions on interreligious dialogue. However, alongside their potential benefits, these platforms also pose inherent risks that can undermine their effectiveness in promoting constructive interfaith discourse. This study examines social media platforms' dual role in facilitating interreligious dialogue while highlighting the risks of polarization, echo chambers, and misinformation. Polarization occurs when individuals or groups within online communities become entrenched in their viewpoints, reinforcing divisions rather than fostering understanding and collaboration across religious boundaries. Echo chambers exacerbate polarization by creating environments where users primarily interact with like-minded individuals, limiting exposure to diverse perspectives and perpetuating stereotypes and biases. Misinformation further complicates dialogue by spreading false or misleading information about religious beliefs, practices, and communities, leading to misunderstandings and conflict. The study reviews existing literature and empirical data to analyze how these risks manifest on platforms like Facebook, Twitter, and Instagram in interreligious dialogue. It explores case studies and examples where polarization, echo chambers, and misinformation have impacted or hindered efforts to promote respectful and inclusive discourse about religious diversity. Strategies to mitigate these risks are discussed, including implementing algorithms and moderation policies that prioritize diverse viewpoints, promote fact-checking, and encourage critical thinking among users. By examining the complexities of social media's role in interreligious dialogue through the lens of polarization, echo chambers, and misinformation, this study contributes to a deeper understanding of how digital platforms can be leveraged responsibly to foster genuine understanding and collaboration among diverse religious communities.

Keywords: *polarization, echo chambers, misinformation, social media platforms*

HIGHER EDUCATION ROLE AND STRATEGY TO FOSTER INTERRELIGIOUS STUDIES AMONG UNIVERSITY STUDENTS

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ABSTRACT

Higher education institutions are pivotal in cultivating understanding and respect among diverse religious traditions in today's globalized and multicultural societies. This study explores higher education's strategic approaches and responsibilities in fostering interreligious studies among university students. The study begins by outlining the importance of interreligious studies in promoting tolerance, empathy, and peaceful coexistence in diverse communities. It highlights how universities serve as crucibles for intellectual exchange, where students from varied religious backgrounds can engage in meaningful dialogue and mutual learning. Critical strategies for universities include curriculum development that integrates interreligious studies into core educational programs. This study discusses the role of extracurricular activities, such as interfaith dialogue groups, workshops, and cultural exchanges, in complementing formal education and fostering a sense of community among students. The study also examines the importance of faculty training and development in promoting interreligious understanding and facilitating respectful dialogue within academic settings. Faculty members serve as role models and mentors, guiding students in navigating complex religious issues with sensitivity and empathy. Evaluation methods focus on assessing students' attitudes towards interreligious dialogue, measuring knowledge gained, and evaluating the impact of educational interventions on campus climate and cultural diversity. Ultimately, this abstract argues for a holistic approach where higher education institutions actively promote interreligious studies as a core component of their educational mission.

Keywords: *Higher education, interreligious studies, curriculum development, formal education*

RELIGION, ENVIRONMENTAL CRISIS, AND CIVIC ENGAGEMENT: A CASE STUDY OF YOUTH INITIATIVES IN STRENGTHENING ENVIRONMENTAL EDUCATION IN PONDOK PESANTREN ANNUQAYAH, SUMENEP, EAST JAVA, INDONESIA

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ABSTRACT

The environmental crisis is now increasingly felt by various communities in the world. The problem of waste and pollution, as well as the impact of climate change, is getting stronger. However, concrete steps to overcome or anticipate further impacts are still insufficient, especially those involving young people. How do pesantren as religious communities involve young people in efforts to overcome the environmental crisis as part of educational initiatives while strengthening the role of religious civic engagement in the global context? What foundation and starting point is needed to move them? What is the implementation strategy? By taking the case of Pesantren Annuqayah (founded in 1887), which received the Kalpataru award from the Indonesian Minister of Environment as a savior of the environment in 1981, this article puts forward the argument that there must be a strong political will from policymakers (kiai, in the context of pesantren) to strengthen the civic engagement aspect of religion among the young people (santri) to overcome and involve them in environmental crisis problems. This is the importance of visionary leadership with a global perspective. The example of predecessors, contextualized religious norms, institutions taking the role as the driving force, integration into the existing education system, activity management skills, encouragement of participation, and expanded networks are the infrastructure needed to make Santri civic engagement on environmental issues sustainable articulatory labor. Educational initiatives to involve young people in efforts to get involved in environmental issues have not only succeeded in improving the quality of life but have also been able to form a generation with a global outlook and have also been able to use religious vision as a link to contemporary issues and social responsibilities.

Keywords: *environmental crisis, civic engagement, Pesantren Annuqayah, environmental education*

PRACTICES OF INTER-RELIGIOUS DIALOGUE AS REFLECTED IN MODERN BUDDHIST TRADITIONS: A CRITICAL SURVEY

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ABSTRACT

In the contemporary global context, inter-religious dialogue is essential in promoting mutual understanding and peaceful coexistence among diverse religious communities. In a nutshell, this research critically surveys the practices of inter-religious dialogue as reflected in modern Buddhist traditions, with a particular focus on the teachings of Humanistic Buddhism. Humanistic Buddhism (人間佛教 - rénjiān fójiào) emerged and developed in the East Asia country Taiwan, and a modern interpretation of Buddhism emphasizes the application of Buddhist principles to everyday life and actively promotes harmony and compassion among all beings. Hence, this study examines the foundational principles of Humanistic Buddhism, such as the Four Immeasurables, the Six Perfections, and the concept of interdependence, to explore their relevance and application in inter-religious dialogue. This research uses qualitative analysis of primary and secondary sources, including texts by Master Venerable Hsing Yun and records of interfaith initiatives led by Fo Guang Shan and other Humanistic Buddhist organizations. Moreover, the analysis reveals that Humanistic Buddhism's emphasis on compassion (karuṇā), loving-kindness (mettā), and wisdom (paññā) provides a robust framework for engaging in meaningful inter-religious dialogue. Additionally, through a comprehensive questionnaire, the survey highlights case studies where Humanistic Buddhist practitioners have successfully facilitated interfaith understanding and cooperation. The results show the potential of Humanistic Buddhism to contribute to global peace and social harmony through its inclusive and pragmatic approach to inter-religious engagement. Finally, this study concludes by discussing the implications of these findings for contemporary interfaith practices and suggesting pathways for further research in this vital area.

THE BUDDHIST WAYS OF PEACEBUILDING AMONG INTERRELIGIOUS COMMUNITIES

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ABSTRACT

Today's world is experiencing gradual changes in various boundaries such as education, economy, and governance. Communities are expanding rapidly, resulting in a multiracial and multicultural societal landscape. This diversity often leads to misunderstandings and, at times, violence among different groups. To address these issues, interreligious dialogue is proposed as an effective means to foster mutual understanding and harmony among people of different faiths, races, and ethnicities. A question raised is whether the interreligious dialogue, in reality, brings out peace and which principles and practices are needed to succeed in a dialogue. This paper explores the importance and goals of interreligious dialogue by examining the historical context and issues during the time of the Buddha. By reflecting on the Buddha's interactions with followers of various faiths, we can gain valuable insights into the principles and practices that can enhance mutual understanding and peace among diverse religious communities today. The methodology of this article is based on text analysis from the Buddhist scripture and relevant reading materials. The findings highlight the necessity of practicing interreligious dialogue in a multiracial community to promote peace and harmony.

Keywords: *interreligious, Buddhism, dialogue, peace*

BUDDHA'S PEACEFUL COUNTER-STRIKE TO RESTORE PEACE AND ELIMINATE PREJUDICE AND DISCRIMINATION

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ABSTRACT

Najaccā vasalo hoti,najaccā hoti brāhmaṇo,kammanā vasalo hoti kammanā hoti brāhmaṇo, said by the Buddha in Sutta Nipāta; and the statement denotes one does not become supreme by birth, but the action. In the period in which certain conservative Brahmin teachings resulted in prejudice and discrimination, Buddha launched a peaceful counter-strike against the contemporary Brahmin teachings, which had caused discrimination. Brahmaṇa Vagga in Dhammapada illustrates several instances where Buddha re-defined and shattered the discriminative ideologies of Brahmins. As per the teachings of Vāseṭṭha sutta, it mentions that there can be differences among trees and animals, yet humankind has no difference. Several suttas, such as Assalāyana sutta, also support such peace-generating statements. On the other hand, Buddha had never attempted to convert people from their religious beliefs to his teachings, yet he peacefully and intellectually changed individuals for their spiritual development. Re-defining the Sigāla's belief is an example of how his traditional worshiping was reformed by the Buddha meaningfully. Caratha Bhikkhave cārikaṃ bahujana hitāya,bahujana sukhāya,lokaanukampāya… is how the Buddha launched his mission of Dhamma. As per the statement, the Buddha preached Dhamma for all and their well-being despite their differences. Sunīta and Sopāka, who were outcasts then, were blessed by the Buddha's teachings. When referring to the case studies in Buddhist literature, it is seen how Buddha presented himself in assisting people from all walks of life. Aṅgulimāla, who became a serial killer due to misguidance, was re-directed with the mediation of the Buddha. Individuals who were marginalized in contemporary society for different reasons were directed by the Buddha toward the ultimate bliss of life. As per Alagaddūpama sutta, Buddha mentions, ' I preach nothing but the suffering and the cessation'. Suffering is equal to all beings, so his teachings are for all.

Keywords: *Peace, Buddhist teachings, discrimination*

DEVELOPING RESILIENCE THROUGH REMOVING DEFILEMENTS (CONCERNING THE VITAKKA SANTHĀNA SUTTA)

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ABSTRACT

Vithakka Santhana Sutta can be mentioned as a Discourse that shows how defilements (Upakkilesa) born in the individual's mind can be eliminated. This research aims to show that by practicing those methods, a person can prepare a mind that can withstand problems when they arise. Does this sutta include techniques for building a state of mind to withstand challenges? This is the research problem here. Buddhism constantly guides the way to freedom from all the problems that an individual's life faces. In the meantime, methods to deal with all the problems caused by the root of evil, such as anger, hatred, and delusion, are also included, especially in Vinaya and Sutta discourses. Among them, the Vitakka Santana Sutta contained in the Majjhima Nikāya of the Sutta Pitaka in Pāli Canon is a special discourse that shows the methods related to the disposal of defilements arising in the mind of the meditative monk. Thus, the ability to withstand any challenge or problem can be developed by eliminating evil. Another result of this research is that the practical use of the methods presented in this Discourse can be shown from the commentary related to the Sutta. Thus, this research shows that resilience can be developed by building the mental and physical capabilities needed to face problems when they arise. Even though the training in these methods is aimed at Nirvana (Nibbāna), if the person living in today's crisis world understands these methods, he will be able to solve many problems and live a simple life. The qualitative research method called text analysis is used for this research.

Keywords: *Removing, Defilements, Buddhism, Vitakka Santhāna Sutta, Resilience*

INTERFAITH DIALOGUE AND THE NEGATIVE IMPACT OF POLITICAL FACTORS
دراسة تحليلية للتأثير السلبي للجانب السياسي على الحوار والتقارب بين الأديان من منظور إسلامي
AN ANALYTICAL STUDY OF THE NEGATIVE IMPACT OF THE POLITICAL ASPECT ON DIALOGUE AND RAPPROCHEMENT BETWEEN RELIGIONS FROM AN ISLAMIC PERSPECTIVE

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ABSTRACT

It is no secret that dialogue is one of the most essential pillars in promoting reconciliation between peoples. These dialogues may falter due to the political factors affecting them negatively. Religions do not have a dispute between them that violates reconciliation unless there is political intervention between those religions. History has written about major wars due to rulers' policies and the adaptation of religion according to their desires and hopes. This article will answer the following questions: What is the state of religions if political emotions do not dominate them? Moreover, what was the political influence on wars in the name of religion? How can the Islamic solution to this problem be? In this article, he used the comparative analytical approach to research this phenomenon and to compare similar phenomena. He concluded that no religion is based on violence and persecution but that political factors are the engine of all these wars. The solution from an Islamic vision is that politics should be legitimate, restricted by Sharia controls and not by the ruler's wishes.

RE-IMAGINED COMMUNITY: METHODOLOGICAL APPROACHES FOR THE INTERRELIGIOUS DIALOGUE AND CREATIVE COEXISTENCE BETWEEN BUDDHISTS AND MUSLIMS IN SOUTHEAST ASIA

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In 1983, Benedict Anderson, a Southeast Asian researcher, especially modern and semi-past societies, cultures, and politics in Indonesia, Thailand, and the Philippines, published his famous study Imagined Communities, considered a fundamental study material in the study of sociology at universities. The book is subtitled "On the origin and spread of nationalism". It analyzes how historically specific forms of community (from multi-ethnic great religions and dynastic empires to nations) think of themselves. Anderson's fundamental work is undoubtedly a good theoretical starting point for analyzing community formations in the search for answers to the challenges and tensions brought by frictions between individual religious systems, especially in the case of political (and) ethno-religious constructs. It helps us by deconstructing individual factors that co-shape communities, and at the same time, the sociological method helps us detect social risk factors that can trigger these conflicts. The paper will first address and explain the key theoretical concepts and then connect them with individual examples from practice. The basic starting point will be the presentation and contextualization of the understanding of community in Islam (*ummah*) and Buddhism (sangha) and their applications to Southeast Asia's religiously and ethnically plural spaces. Understanding the historical, religious, political, and ideological specifics, together with the support of political and religious decision-makers, helps to move inter-religious dialogue into action. Both religious systems, Islam and Buddhism, have key concepts for peaceful and creative coexistence in their foundations. We will present some of these concepts and show the possibilities of the methods by which they can be put into practice.

Keywords: *Creative Coexistence, Interreligious Dialogue, Buddhism, Islam, Re-Imagined Community, Sociology, Methodology*

ACCOMMODATION AND ADAPTATION OF BUDDHIST WORSHIP TRADITION IN *MEBANTEN* TRADITION (A STUDY ON BUDDHIST TRADITIONS IN BALI)

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ABSTRACT

The existence of Buddhism in Bali has become part of the life of the Balinese people. Several historical sources show a close relationship between Hinduism and Buddhism. The cultural combination of ritual traditions between Buddhists and Hindus in Bali needs to be researched and presented. This research aims to describe the forms of accommodation and adaptation behavior of Buddhists in carrying out religious rituals according to traditions implemented by Balinese society. The type of research used is qualitative research with an anthropological religious approach. The primary data source used is data originating from observations, interviews, documentation, and literature/library studies. The research results show that the Buddhist puja tradition is accommodated and adapted to the Hindu mebanten tradition in Bali. This research found that forms of accommodation and adaptation of the puja tradition were carried out at Pegulingan Temple, Konco Pura Taman Gandasari, and Vihara Giri Manggala, Alasangker Village. The adaptation of the form and means of puja offerings is the same as that of several existing offerings, such as gebogan offerings, canang sari, and several others. Accommodation and adaptation of Buddhist traditions to Hindu traditions in Bali contribute to realizing religious harmony in Bali.

Keywords: *Accommodation and Adaptation, Puja Tradition, Mebanten Tradition*

A CRITICAL ANALYSIS OF THE DEFEAT OF MARA PAINTING AT DEGALDORUWA TEMPLE AS A TOOL OF POST-COLONIAL CULTURAL RESISTANCE AND RECONSTRUCTION

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ABSTRACT

Degaldoruwa Temple, belonging to the central Kandy tradition, can be highlighted as a significant site in Sri Lankan mural art. The temple's murals, especially the Defeat of Mara painting, demonstrate creative thinking, artistic skills, multicultural influences, and contemporary social and cultural signs. They are also used as a visual tool for colonial cultural resistance and conflict resolution of the past. Art historians, archaeologists, and critics generally consider the painting and its depiction of Mara holding guns to reflect Western cultural influence at the time. However, the primary question of this study is what purpose the use of the gun, symbolizing the revolutionary transformation within the Buddha's disciples, serves in representing the contemporary moment through visual creation. It is evident that it is not merely a technique for generating devotional pleasure. The Degaldoruwa artist aims to build a distinctive visual narrative by occupying an ample space in the sanctuary. This narrative provides insight into the pressure and imperial power exerted on the local socio-cultural space by the colonial cultural moment. It portrays both the imperial hegemonic structure and the resistance and reconstruction activities of the indigenous citizens against it. Therefore, the Defeat of Mara painting can be seen as a visual text that generates a multi-meaning outcome beyond the visual image. This research is primarily a qualitative study, utilizing field studies and secondary sources for data collection. Formalist study methods are used to study the forms in the artworks, while contextual study methods are applied to content analysis. Additionally, Roland Barthes' semiotic theoretical approach to second-order language use is employed to study the signs, symbols, and knowledge behind the creation.

Keywords: *cultural influence, formalist studies, semiotics, mural art, archaeology*

INTERNATIONAL CONFERENCE ON INTERRELIGIOUS DIALOGUE FOR RECONCILIATION AND RESILIENCE:SOUTHEAST ASIA FOCUS (MEDIA, TECHNOLOGY AND INTERRELIGIOUS DIALOGUE)

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ABSTRACT

In the era of rapid digital media and technology, the "filter bubbles" phenomenon is currently emerging. This is a situation where social media algorithms filter information based on user preferences to display only content that aligns with the user's values . As a result, social media users are often trapped in a limited field of view, especially in a religious context. At a deeper level, religious filter bubbles can foster attitudes of intolerance. Social media users are constantly bombarded with opinions and material supporting their beliefs and may become less open to alternative religious understandings. This has the potential to hinder social unity and interfaith tolerance. This research aims to analyze the impact of the filter bubble that is currently emerging regarding the rapid development of the media and Technology, which will result in religious intolerance and the need for interreligious dialogue to overcome this. The quantitative methodology uses an online questionnaire of statements on a Likert scale. The sample is social media users who follow technological developments. Data will processed using SmartPLS used Structural Equation Modeling (SEM), namely an equation model with a variance-based or modeling approach. This research concludes the need for interreligious dialogue to address developments in media and technology.

Keywords: *Media, Technology, Filter bubbles, Interreligious Dialogue*

STRENGTHENING INTERFAITH HARMONY IN INDONESIA: THE ROLE OF DIALOGUE IN PROMOTING RESILIENCE AND SOCIAL COHESION

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ABSTRACT

Interfaith harmony is a critical issue in Indonesia, a country with high religious diversity. Despite various policies and initiatives to promote harmony, interfaith conflicts have disrupted social order and hindered socioeconomic development. This study aims to explore the role of interfaith dialogue in promoting resilience and social cohesion in Indonesia, focusing on the specific context of East Java. Using a qualitative research design with a case study approach, this study investigated the strategies and effectiveness of interfaith dialogue initiatives in three main areas: Malang City, Malang Regency, and Batu City. The research was conducted in several stages, including preparation, data collection through in-depth interviews and focus group discussions, data analysis using thematic analysis, and the dissemination of findings. The study will involve diverse participants, including religious leaders, community members, and representatives from relevant organizations. By providing empirical evidence and practical guidance on effective interfaith dialogue strategies, this study aims to contribute to the academic literature and inform policymakers, religious leaders, and civil society organizations in their efforts to promote religious harmony and social resilience in Indonesia. The findings are expected to highlight the importance of participatory and inclusive approaches that address the underlying structural issues and involve grassroots communities in the dialogue process.

RECONCILING INNER CONFLICT THROUGH ARTISTIC EXPRESSION: AN IN-DEPTH ANALYSIS OF GEORGE KEYT'S ARTIST WITH MODEL

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ABSTRACT

George Keyt's painting "Artist with Model" is an intimate exploration of personal and inner conflict, revealing the artist's struggle to reconcile his creative aspirations with his emotional and psychological states. This study aims to analyze how Keyt navigates his inner turmoil through his art, transforming personal conflict into a profound visual narrative. The painting captures a moment of interaction between the artist and his model, a scene laden with psychological complexity and introspection. Keyt, a prominent figure in modern South Asian art, often infused his works with deep emotional and symbolic content. "Artist with Model" is no exception, presenting a dynamic interplay between the creator and the muse. This relationship is not merely professional but is imbued with an undercurrent of personal tension and reflection. The artist's portrayal of the model and his self-representation suggest an ongoing dialogue between his internal world and external reality. The use of color, form, and composition in "Artist with Model" reflects Keyt's internal conflict. The juxtaposition of bold, expressive lines with softer, more subdued tones indicates a struggle to balance passion with restraint. The model represents idealized beauty and inspiration and contrasts with the artist's more grounded and perhaps troubled self-image. This duality encapsulates Keyt's inner conflict, where pursuing artistic perfection is constantly tense with personal imperfections and vulnerabilities. Moreover, Keyt's painting technique can be seen as a reconciliation process. Painting becomes a therapeutic endeavor, allowing Keyt to externalize his inner discord and achieve a sense of resolution through creativity. The detailed rendering of the model juxtaposed with the introspective portrayal of the artist highlights a journey toward self-understanding and acceptance. In conclusion, "Artist with Model" by George Keyt is a vivid testament to the artist's ability to confront and reconcile his inner conflicts through art. By channeling his emotional and psychological struggles into his work, Keyt achieves personal catharsis and offers viewers a glimpse into the complex interplay between the artist's inner world and his artistic expression. This study underscores the profound capacity of art to serve as a medium for resolving personal conflicts and attaining inner harmony.

Keywords: *George Keyt, inner conflict, reconciliation, artistic expression, personal conflict, modern South Asian art*

THE ROLE OF INDONESIA TRADITIONAL ISLAMIC RITUAL IN PROMOTING INTERFAITH DIALOGUE FOR RECONCILIATION AND RESILIENCE

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ABSTRACT

This paper examines the role of traditional Indonesian rituals in promoting interfaith dialogue for reconciliation and social resilience. Indonesia's ethnic and religious contexts are diverse. Traditional Islamic rituals such as *tahlilan*, *yasinan*, and *selamatan* play an important role in strengthening social ties and building bridges between communities. The data was collected using a qualitative approach with in-depth interviews and observation. The results revealed that the rituals function as a religious practice and a medium for in-depth interreligious dialogue, overcoming prejudice, and strengthening social cohesion. Besides, understanding and supporting traditional practices was emphasized to create peace and community resilience amidst the challenges of modernity and globalization. The conclusion revealed that integrating traditional Islamic rituals in interreligious dialogue strategies can effectively promote reconciliation and resilience in Indonesia and elsewhere.

Keywords: *Traditional Islamic Ritual, Interfaith Dialogue, Reconciliation, Social Resilience*

ISLAMIC ECONOMIC EDUCATION AS A CATALYST FOR TOLERANCE AND PEACE IN SOUTHEAST ASIA

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ABSTRACT

The Southeast Asian communities are multicultural regarding religion, economics, and socio-cultural. This is unique and, at the same time, a challenge for the future of tolerance. Therefore, the complexity of multicultural life is to be explored and solutions found. This study examines Islamic economic education's potential as a catalyst for promoting tolerance and peace. Therefore, it is appropriate to discuss the relationship between Islamic economic principles, educational strategies, and tolerance initiatives with a new perspective. This study collects data and reviews from current references, open policy documents, and openly accessible organizational/institutional reports. Data analysis is conducted qualitatively with case studies from Indonesia, Malaysia, and Southern Thailand which are considered representative of integrating Islamic economic education in multicultural societies in Southeast Asia. The study findings show that Islamic economic education has contributed to tolerance and peace. It is revealed that education that combines Islamic economic values with traditional economics can be an effective catalyst for multicultural dialogue. Inclusive, sustainable development based on Islamic economic values is closely related to universal principles of peace. Conclusion: Integrating Islamic economic values into education effectively builds bridges of tolerant and peaceful multicultural dialogue. Acceptance of Islamic economic principles and holistic education can change stereotypes and increase trust and respect in diverse socio-cultural life.

Keywords: *Islamic economics, peaceful education, Southeast Asia, interfaith dialogue, inclusive economic*

THE EFFECTIVENESS OF MULTICULTURAL EDUCATION VALUES FOR BUILDING STUDENT CHARACTERS (ANALYSIS STUDY ON RELIGIOUS MODERATION IN MA'HAD SUNAN AMPEL AL-ALY UIN MAULANA MALIK IBRAHIM MALANG)

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ABSTRACT

Indonesia is known as a society with many differences in religion, race, ethnicity, culture, and language. So, it is unsurprising that rupture between differences can easily occur, which causes death, damage, and quarrels. This can be seen from the results of a survey by LIPI, which stated that Indonesian people are very easily provoked on aspects of SARA issues (ethnicity, religion, race, and intergroup), especially through online-based content. Even this does not rule out the possibility for students to be quickly influenced by these provocations, so through this quantitative research, the researchers want to see the implementation and effectiveness of internalizing the values of multicultural education in building the character of maharani in Mahad Sunan Ampel-Al-Aly who come from the various background. The research results obtained are the implementation of the application of the value of multicultural education that has been performed since entering Mahad. All mahasantri are required to be in random rooms so that it is possible to be in rooms with friends from different regions, ethnicities, and cultures. In addition, they must participate in religious and other mandatory activities that apply the value of multicultural education. The effectiveness results can be seen from the comparison before they enter Mahad and after they experience development. Through the research, the regression constant obtained is relatively high, and the influence of the learning model on mahasantri moderation is very high, namely 76.4%, meaning that other factors are very small in shaping the pattern of student social interaction well.

Keywords: *Effectiveness, Multicultural, Moderation, and Ma'had*

CONFERENCE STATEMENT

Hatyai Songkhla International Conference 2024
Interreligious Dialogue
For Reconciliation and Resilience
SOUTHEAST ASIA FOCUS

Hai Yat, Thailand (19 October 2024)

Conference Statement

As international conflicts intensify, attention is often drawn to the political and territorial dimensions of these crises, such as the ongoing wars between Ukraine and Russia and Israel and Palestine. Meanwhile, movements like Donald Trump's MAGA campaign in the United States further demonstrate how religious identity is increasingly becoming a tool for mobilizing political support. Despite the lack of overt religious discourse in many of these conflicts, religious undercurrents remain powerful motivators—whether in inspiring peace or fueling division. In this context, it may seem old-fashioned to call for interreligious dialogue. Yet, the global landscape is a reminder that religion is still very much intertwined with political, social, and cultural life. The interreligious dialogue helps us to foster mutual understanding, respect, and cooperation among people of different religions.

This is where the importance of interreligious dialogue becomes clear. Far from being outdated, it is vital for fostering reconciliation and resilience within and between nations, societies, and communities. As global challenges grow more complex, this kind of dialogue is key to precisely promoting peace and understanding across religious and cultural divides. This conference, focusing on Southeast Asia, highlights how the region's rich religious diversity and coexistence tradition offers invaluable lessons for global peace-building efforts. Different traditions may also offer local wisdom and heritage of each region to encourage peace-building for Southeast Asia communities.

Organized by the Institute of Science Innovation and Culture, Rajamangala University of Technology Krungthep, Thailand, in collaboration with Universitas Islam Negeri Maulana Malik Ibrahim Malang, and local and international educational, religious, and social institutions, this conference brings together scholars, religious leaders, and practitioners from various backgrounds. Held in Hai Yat on 19 October 2024, the conference presents 72 research papers from contributors across Southeast Asia and beyond, including prominent academics from Mahidol University, Thailand; Universitas Annuqayah Sumenep, Sekolah Tinggi Agama Buddha Negeri Raden Wijaya and Universitas Negeri Surabaya, Indonesia; University of Ljubljana, Slovenia; Dhammadipa Buddhism Centre, Myanmar; University of Kelaniya, Sri Lanka; Assam University, India. Together, they offer a multidimensional examination of how interreligious dialogue can enhance reconciliation and resilience, focusing on the Southeast Asian experience. To support this conference, as the conference collaborator, Universitas Islam Negeri Maulana Malik Ibrahim Malang specifically brings its scholars to be speakers (Prof. Dr.H. M. Zainuddin, MA), moderators for panel session (Prof. Dr. H. Langgeng Budianto, M.Pd., Dr. Jamilah, MA., Wahyu Indah Mala Rohmana, M.Pd., and Dr. Suparmi, M.Pd.), and ten invited speakers as listed in conference rundown.

The insights presented in these papers coalesce around several key themes, each of which reinforces the central importance of interreligious dialogue in fostering sustainable peace and social resilience, which is categorized into the following subthemes:

1) **Interreligious Dialogue as a Pathway to Social Harmony**
   A recurring theme across the conference papers is the crucial role that interreligious dialogue plays in nurturing social harmony. In Southeast Asia, a region known for its religious pluralism, dialogue between different faith traditions is not merely a theoretical exercise but a lived reality. The integration of Buddhist and Hindu practices

in Bali, as explored in Sukart's study, offers a powerful example of how religious syncretism can foster a shared cultural identity that transcends sectarian divisions. Similarly, Rusly's work on student exchange programs demonstrates how practical initiatives, such as cross-religious educational exchanges, can break down barriers and foster empathy among young people from different religious backgrounds. These examples show that interreligious dialogue is possible and necessary for maintaining peace in multi-faith societies.

2) Preventing Radicalism through Religious Moderation

Another key area of focus is the role of religious moderation in preventing radicalism. Like many other regions, Southeast Asia faces the challenge of radical ideologies that threaten to destabilize communities and erode social cohesion. However, as several papers illustrate, promoting moderate religious values offers a potent counter-narrative to extremism. Sofian's research on the role of religious da'wah highlights how moderate Islamic teachings can be harnessed to build resilience within communities and prevent the spread of radical ideologies. Similarly, Umi Sumbulah's work underscores women's pivotal role in fostering resilience within families and communities, particularly in grassroots efforts in Malang, Indonesia. Together, these studies emphasize that religious moderation, supported by community-driven initiatives, is essential for countering radicalism and building peaceful societies.

3) Multicultural Education and Religious Moderation

The educational sphere also plays a crucial role in promoting tolerance and empathy. Several papers explore how multicultural education can create environments encouraging mutual respect and understanding when integrated with religious moderation. Wahyu's study on incorporating interreligious values into Indonesian EFL classrooms demonstrates how education can serve as a platform for intercultural and interfaith dialogue, preparing students for global citizenship. Similarly, Sulalah's research on the effectiveness of multicultural education at Ma'had Sunan Ampel Al-Aly highlights how living and learning alongside students from diverse religious and cultural backgrounds fosters empathy and reduces conflict. These studies show that educational frameworks are tools for academic development and vital for cultivating interreligious understanding and promoting social harmony.

4) Spiritual and Religious Leaders as Agents of Healing and Recovery

Beyond education, spiritual and religious leaders are key figures in promoting both social cohesion and individual healing. The COVID-19 pandemic has highlighted the critical role religious figures can play in supporting community resilience, particularly by providing psychological and spiritual care. Sri Harini's research on the role of religious leaders in aiding individuals affected by COVID-19 demonstrates that spiritual guidance can be a powerful source of mental health support, especially in times of crisis. The involvement of religious leaders in this way extends beyond traditional religious practices, showcasing how they can act as holistic healers who contribute to both physical recovery and social well-being. These findings reinforce the broader role of religious figures in fostering community resilience and promoting healing at both the individual and societal levels.

5) Southeast Asia as a Model for Religious Coexistence

Lastly, Southeast Asia emerges as a compelling model for religious coexistence, offering applicable lessons far beyond its borders. The region's religious pluralism, underpinned by frameworks such as Indonesia's Pancasila, demonstrates how different religious communities can coexist harmoniously. Bali, in particular, serves as a case study of how religious syncretism between Buddhism and Hinduism has fostered a culture of mutual respect and shared identity. These examples from Southeast Asia offer valuable insights for other regions grappling with religious tensions, showing that religious diversity can be a source of strength rather than division. The Southeast Asian experience underscores the importance of mutual accommodation and respect in maintaining peace and social cohesion.

Building on these themes, the conference makes significant theoretical and empirical contributions to studying interreligious dialogue, reconciliation, and resilience.

1) **Theoretical contributions**

The papers collectively advance the theory that interreligious dialogue is not just a tool for diplomacy or conflict resolution but a fundamental practice for building resilient societies. By integrating religious values into broader societal frameworks such as education, health, and community-building, interreligious dialogue becomes a vital mechanism for fostering long-term social cohesion. The exploration of religious syncretism, particularly in Bali, further enriches our understanding of how different religious traditions can coexist and evolve in a way that strengthens social bonds rather than weakening them.

2) **Empirical contributions**

Empirically, the conference papers provide concrete evidence of the positive outcomes of interreligious efforts in Southeast Asia. From the grassroots initiatives in Indonesia that prevent radicalism to the role of spiritual leaders in providing post-pandemic healing, these studies demonstrate that interreligious dialogue has tangible benefits for individuals and communities. The research on women's roles in promoting family-based resilience highlights how targeted interventions can reduce the spread of radical ideologies at the micro-community level. Similarly, the success of educational programs in increasing empathy and reducing conflict among students provides a replicable model for other multicultural settings.

Reconciliation and Resilience: A Global Imperative

The lessons drawn from Southeast Asia's approach to interreligious dialogue extend far beyond the region. As global conflicts grow more complex and religious identities become increasingly politicized, interreligious dialogue becomes increasingly urgent. By focusing on mutual understanding, accommodation, and education, Southeast Asia offers a powerful model for other regions facing similar challenges. The region's experience demonstrates that religious pluralism, supported by mutual respect and tolerance frameworks, can be a foundation for lasting peace and resilience.

In conclusion, this conference demonstrates that interreligious dialogue remains relevant and indispensable for fostering reconciliation and building resilient societies. The Southeast Asian experience provides a compelling case for the power of religious pluralism and mutual respect in maintaining peace and preventing conflict. Through such dialogue, societies can build bridges of understanding, ensuring long-term stability and prosperity in a world increasingly marked by division.

As the organizers of this conference, we, along with all the participants, call for a renewed commitment to interreligious dialogue as a means of addressing current and future challenges. We urge communities, policymakers, and religious leaders to recognize the profound contributions that religion can make to peace, resilience, and reconciliation in our global society.

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