



ACTIVITY REPORT

2025 UNWAHAS - CISR ANNUAL INTERNATIONAL COLLOQUIUM

“Beyond the Devide : Reimagining Faith in Changing World”



Friday, March 7, 2025 – 07.00 WIB
Faculty of Pharmacy Hall
Universitas Wahid Hasyim

Hybrid Implementation
(Offline and Online)

Introduction

In a changing world with the dynamics of globalization, digitalization, and increasingly complex social and political challenges, the role of religion in people's lives is becoming increasingly crucial. Rapid social change often creates new boundaries – ideological, cultural and political – that can deepen the divide between individuals and communities. Therefore, it is important to reconstruct the way religion is perceived so that it can be a uniting force, not a dividing one. The theme of the event was "Beyond the Divide: Reimagining Faith in a Changing World" was chosen to explore how faith and spiritual values can be a catalyst for unity, interfaith dialog, and solutions to contemporary global challenges. The colloquium aims to highlight the role of religion in building a more inclusive, tolerant and harmonious world amidst evolving realities.

Through this academic forum, thinkers, academics and practitioners from various backgrounds will discuss how religion can navigate the changing times without losing its essence. Some of the main issues that will be discussed include the role of religion in building peace, the dynamics of religion in the digital era, and the relevance of religious values in facing social and environmental challenges. By presenting experts and academics from various disciplines and perspectives, the UNWAHAS - CISR Annual International Colloquium 2025 is expected to be a forum for the exchange of constructive ideas and encourage cross-border collaboration to create a more inclusive and equitable world.

This colloquium aims to encourage constructive academic dialog in understanding the role of religion in the midst of dynamic global change. By presenting academics, thinkers, and practitioners from various disciplines, this activity is expected to be a forum for exchanging ideas that contribute to building interfaith understanding, increasing tolerance, and exploring solutions to social challenges faced by modern society. In addition, this forum also aims to strengthen the network of collaboration between academic institutions, religious institutions, and communities in creating a more inclusive and harmonious world.

The colloquium will discuss various issues related to the role of religion in facing the challenges of the times. Some of the main topics that will be raised include the role of religion in building peace and social justice, the response of religion to technological developments and the digital era, and the relevance of religious values in dealing with environmental problems and climate change. The discussion will also highlight how religion can be a bridge that connects cultural and ideological differences amidst increasing global polarization.

The colloquium will be organized in an international seminar format with plenary sessions, discussion panels, and academic paper presentations. The plenary sessions will feature keynote speakers who are academic figures and practitioners from various backgrounds, while the discussion panels will provide space for participants to exchange views on specific issues in accordance with the predetermined themes. In addition, the paper presentation session will provide an opportunity for researchers to present their research results relevant to the colloquium topic. The event will be conducted in a hybrid manner, a combination of in-person and online meetings, to enable wider participation from different countries.

Legal Basis of Activity

The implementation of the UNWAHAS - CISR Annual International Colloquium 2025 is based on various regulations and policies that support academic activities, research, and cross-cultural and religious dialogue. This legal foundation is a foothold in ensuring that the activities organized are in line with applicable rules at the national and international levels, namely:

- Law Number 12 of 2012 on Higher Education
- Law Number 11 of 2019 on the National System of Science and Technology
- Government Regulation Number 4 of 2014 concerning the Implementation of Higher Education and Management of Higher Education Institutions
- Minister of Education and Culture Regulation Number 3 of 2020 concerning National Higher Education Standards
- Presidential Decree of the Republic of Indonesia Number 9 of 2019 on Strengthening Religious Moderation
- Sustainable Development Goals (SDGs) 2030 - Goal 16: Peace, Justice and Strong Institutions

Activity Objective

The implementation of the UNWAHAS - CISR Annual International Colloquium 2025 aims to create an inclusive and constructive academic dialog space in understanding and responding to the dynamics of global change from a religious perspective. With the theme "Beyond the Divide: Reimagining Faith in a Changing World", this colloquium is expected to achieve several main objectives, among others:

- To become a forum for academics, religious leaders, researchers, and practitioners to discuss the role of religion in facing social, political, and technological challenges in the modern era.
- Develop a deeper understanding of religious moderation as the foundation for a peaceful, harmonious and inclusive society.
- Examine how developments in digitalization, social media and global social change affect religious practice and understanding in various communities.
- Develop recommendations based on scientific studies that can be used as references in policy making, both in the academic environment and the wider community, related to the role of religion in facing the challenges of the times.
- Strengthening cooperation between universities, research institutions, and academic communities from various countries in discussing religious and social issues in a multidisciplinary manner.
- Producing academic works, such as proceedings, journals, and scientific articles that can contribute to the development of religious and social studies at the global level.



Speakers and Resource Persons

UNWAHAS - CISR Annual International Colloquium 2025 will present several speakers from various countries, including academics, religious leaders, and practitioners who have expertise in theology, philosophy, religious studies, and global social dynamics. Here are some categories of potential international speakers to invite:

No	Name	Institution	Status and Expertise	Nationality
1	Prof. Dr. KH. Mudzakkir Ali, MA	Rector of Universitas Wahid Hasyim	Academician in the field of Islamic Education Science and the development of education based on Islamic values.	Indonesia
2	Dr. Christopher Joll	Victoria University of Wellington, New Zealand; Prince of Songkla University, Thailand	Researcher and Lecturer; Anthropology, Sociology, and Historian of Islam, Sufism	New Zealand
3	Dr. Susan Smith	Alpha-Crucis University College, Australia	Researcher and Lecturer; Religious Studies and Gender Issues, Cultural Transformation	Australia
4	Dr. Richard Stanford	Indigo Consultancy, Inggris; Universitas Andalas, Padang, Indonesia	Researcher and Lecturer; Study Interdisciplinary Study of Religion-Science, Fisheries, and Marine	United Kingdom
5	Dr. Robert Pope	Equal Access International, Australia; Alpha-Crucis University College, Australia	Researcher and Lecturer; Islamic Religious Education, Multiculturalism, Interfaith Studies, Moral Formation	Australia
6	Dr. Iyad M. I. Aburabee	Equal Access International	Activist for women and girls empowerment, positive youth development and peacebuilding	Palestine
7	Dr. Ferry Y. Mamahit	The Center for Interdisciplinary Studies on Religion and Culture	Academics and researchers focusing on biblical studies and hermeneutics	Indonesia

Time and Implementation

The implementation of the UNWAHAS - CISR Annual International Colloquium 2025 with the theme "Beyond the Divide: Reimagining Faith in a Changing World" will be held on :

Day / Date : Friday, March 7, 2025

Time : 07.00- 15.30 WIB

Implementation : Hybrid (Offline and Online)

Place : Hall of Faculty of Pharmacy, Wahid Hasyim University
Jl. Raya Gunungpati No.KM.15, Nongkosawit, Kec. Gunungpati
Semarang City, Central Java, Indonesia



Peserta

UNWAHAS - CISR Annual International Colloquium 2025 participants with the theme "Beyond the Divide: Reimagining Faith in a Changing World" was attended by 516 offline participants on the spot at the event location which was divided into 2 sessions (Morning and Afternoon) and 122 Online Participants (via Zoom Metting) consisting of:

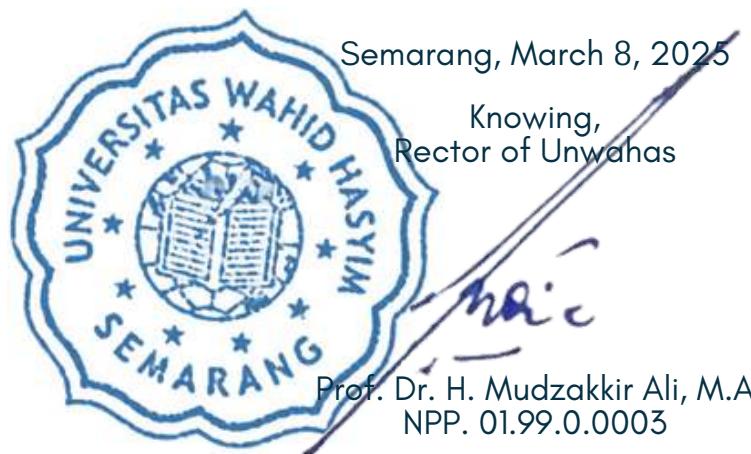
- Wahid Hasyim Semarang Foundation Board
- VIP Invited Guests of Wahid Hasyim University Associates
- Structural Officials of Wahid Hasyim University
- Lecturers and Education Personnel of Wahid Hasyim University
- Wahid Hasyim University's Past Learning Recognition (RPL) Students
- Regular Students of Undergraduate and Postgraduate Programs of Wahid Hasyim University Representatives of the Faculty of Islamic Religion, Faculty of Pharmacy, Faculty of Law, Faculty of Economics and Business and Faculty of Social and Political Sciences

Cover

Thus we make this Activity Report, hopefully the cooperation will have a positive impact on all of us, especially in creating an inclusive and constructive academic dialog space in understanding and responding to the dynamics of global change from a religious perspective.

Chairperson of the Committee
2025 UNWAHAS - CISR
Annual International Colloquium

Dr. Ghufron Hamzah, S.THI., MSI.
NPP. 08.12.1.0219



Activity Documentation



All Resource Persons and Participants



International and National Speakers



Opening Event



VIP Transit Room



Parallel Room A



Parallel Room B



Parallel Room C



Handover of Souvenirs



Activity Documentation



Invited Guests



Inauguration of Nano Technology Study Center



Opening Presentation Presenter Sesion I



Presentation Presenter Sesion II



Presentation Room A



Parrarel Room B

All Activity Documentation is on the Link

<https://drive.google.com/drive/folders/1t-Qk6Jp07D5aBtD-LBjPdNwcsvvDOluA?usp=sharing>



Activity Press Release

KBRN, Semarang: Universitas Wahid Hasyim (Unwahas) Semarang menggelar Kolokium Internasional yang relevan dengan tantangan global saat ini. Forum akademik bertema "Beyond the Divide: Reimagining Faith in Changing World" itu berlangsung di aula Fakultas Farmasi Unwahas, Gunungpati, Jumat (7/3/2025) pagi.

Adapun narasumber yang dihadirkan yakni Dr Chris Joll, Dr Richard Standford, Dr Iyad Aburabee, Dr Susan Smith, Dr Robert Pope dan Dr Ferry Mamahit. Wakil Rektor IV Bidang Kerjasama, Prof Helmy Purwanto memberikan apresiasi kepada narasumber dari berbagai negara yang telah bersedia berbagi ilmu dan wawasan dalam forum akademik tersebut.

"Tema yang diambil sangat relevan dengan tantangan global saat ini. Keberagaman harus menjadi kekuatan dalam membangun peradaban yang lebih baik," ungkapnya.

Menurutnya, Unwahas berkomitmen pada penguatan nilai-nilai keislaman ahli sunah wal jamaah annahdziah dan kebangsaan serta berwawasan global. Pihaknya senantiasa berusaha menjadi wadah bagi pertukaran gagasan yang konstruktif.

"Kami berharap melalui kolokium ini kita dapat menggali perspektif baru yang tidak hanya memperdalam pemahaman akademik. Akan tetapi, juga memberikan kontribusi nyata bagi kehidupan yang lebih harmonis," ujarnya.

Rektor Unwahas, Prof Dr Mudzakkir Ali MA mendorong dan mengajak para peneliti, praktisi, pembuat kebijakan serta para mahasiswa untuk mengambil peran aktif dalam diskusi. "Kami mohon untuk aktif berdiskusi karena penelitian dan ide kita semua akan membentuk narasi tentang iman dan perannya dalam membentuk masa depan kita bersama," katanya.

Prof Mudzakkir juga menyebutkan, kerja sama ini mewujudkan esensi kolaborasi akademis dan antaragama. "Semoga acara ini membawa hasil, memberikan inspirasi dan menjadi batu loncatan menuju dunia yang lebih inklusif dan damai," ucapnya.

Pada kesempatan itu, Rektor juga meluncurkan Pusat Studi Nanoteknologi Untuk Kesehatan. Pusat studi ini memiliki 4 fokus penelitian dan bidang utama, sebagai berikut:

1. Nanoteknologi untuk pengembangan dan pengiriman obat, yang bertujuan untuk menciptakan obat-obatan yang lebih cerdas untuk pengobatan yang lebih baik.
2. Nano Diagnostik dan Biosensor yaitu pengembangan alat untuk mendeteksi penyakit dengan cepat dan lebih akurat.
3. Obat Regeneratif, menjelajahi bagaimana nanoteknologi dapat membantu penyembuhan jaringan yang rusak.
4. Inovasi Herbal dan Kosmetik Berbasis Nano, yaitu meningkatkan produk alami untuk kesehatan dan perawatan kulit.

<https://rrri.co.id/semarang/iptek/1373920/unwahas-semarang-gelar-kolokium-internasional-terkait-tantangan-global>



Activity Press Release

KUASAKATACOM, Semarang - Universitas Wahid Hasyim (Unwahas) Semarang sukses menggelar Kolokium Internasional pada Jumat (07/03) pagi. Kegiatan tersebut menghadirkan Narasumber pada pakarnya seperti Dr. Chris Joll, Dr. Richard Standford, Dr. Iyad Aburabee, Dr. Susan Smith, Dr. Robert Pope, Dr. Ferry Mamahit yang hadir secara langsung di aula Fakultas Farmasi Unwahas Gunungpati, Semarang.

Wakil Rektor IV Bidang Kerjasama Prof. Dr. Ir. Helmy Purwanto, ST.,MT dalam sambutannya memberikan apresiasi setinggi-tingginya kepada seluruh narasumber dari berbagai negara yang telah bersedia berbagi ilmu dan wawasan dalam forum akademik tersebut. Tema kegiatan ini adalah Beyond the Divide: Reimagining Faith in Changing World. Sebuah tema yang sangat relevan dengan tantangan global saat ini, di mana keberagaman harus menjadi kekuatan dalam membangun peradaban yang lebih baik.

Prof. Helmy Purwanto menambahkan, sebagai institusi pendidikan yang berkomitmen pada penguatan nilai-nilai keislaman ahli sunah wal jamaah annahdziah dan kebangsaan serta berwawasan global, Unwahas senantiasa berusaha menjadi wadah bagi pertukaran gagasan yang konstruktif.

"Kami berharap melalui kolokium ini kita dapat menggali perspektif baru yang tidak hanya memperdalam pemahaman akademik, tetapi juga memberikan kontribusi nyata bagi kehidupan yang lebih harmonis," pungkasnya.

Sementara itu Rektor Unwahas Prof. Dr. KH. Mudzakkir Ali, MA dalam kesempatan yang sama mendorong serta mengajak para peneliti, praktisi, pembuat kebijakan serta para mahasiswa untuk mengambil peran aktif dalam diskusi tersebut.

"Kami mohon untuk aktif berdiskusi karena penelitian dan ide kita semua akan membentuk narasi tentang iman dan perannya dalam membentuk masa depan kita Bersama," ungkapnya.

Prof Mudzakkir juga menyebutkan kerja sama ini mewujudkan esensi kolaborasi akademis dan antaragama.

"Kegiatan ini menyatukan para akademisi dari berbagai latar belakang untuk terlibat dialog yang bermakna, sehingga saya mendukung Kolokium Internasional Tahunan CISRC 2025 ini semoga acara ini membawa hasil, memberikan inspirasi dan menjadi batu loncatan menuju dunia yang lebih inklusif dan damai," pungkasnya.

Prof Mudzakkir sekaligus secara resmi meluncurkan Pusat Studi Nanoteknologi Untuk Kesehatan di Universitas Wahid Hasyim bersama Dekan Farmasi Unwahas. Menurut Dr. apt. Yance Anas, M.Sc selaku Dekan Fakultas Farmasi Unwahas Pusat Kajian Nanoteknologi ini memiliki 4 fokus penelitian dan bidang utama yaitu 1. Nanoteknologi untuk pengembangan dan pengiriman obat, yang bertujuan untuk menciptakan obat-obatan yang lebih cerdas untuk pengobatan yang lebih baik, 2. Nano Diagnostik dan Biosensor yaitu pengembangan alat untuk mendeteksi penyakit dengan cepat dan lebih akurat, 3. Obat Regeneratif, menjelajahi bagaimana nanoteknologi dapat membantu penyembuhan jaringan yang rusak, serta 4. Inovasi Herbal dan Kosmetik Berbasis Nano, yaitu meningkatkan produk alami untuk kesehatan dan perawatan kulit.

Ia menambahkan jika pusat kajian ini akan mempertemukan para ahli dari bidang farmasi, kedokteran, kimia, dan teknik, serta menghasilkan publikasi penelitian dan paten berkualitas tinggi.

"Selain itu pusat kajian ini akan mengembangkan produk perawatan kesehatan berbasis nanoteknologi, serta dapat melatih mahasiswa dan peneliti melalui lokakarya dan projek langsung. Yang harapan kami juga sekaligus dapat berkontribusi pada peningkatan perawatan kesehatan nasional dan global," tandas dia.

<https://kuasakata.com/read/berita/105046-unwahas-semarang-gelar-kolokium-internasional-luncurkan-pusat-studi-nanoteknologi>



Activity Flyer

2025 UNWAHAS - CISRC
Annual International
Colloquium

Beyond the Divide:

Reimagining Faith in Changing World

Keynote Speech :
Prof. Dr. KH. Mudzakkir Ali, MA
Rector of Universitas Wahid Hasyim

Speakers :

		
<small>Dr. Christopher M. Joll Radic University of Maastricht, The Netherlands</small>	<small>Dr. Ryan H. J. Aberegan Equal Access International</small>	<small>Dr. Ferry Y. Manshiti The Center for Interdisciplinary Studies on Religion and Culture</small>
		
<small>Dr. Richard Stanford Vulgar Christianity Institute</small>	<small>Dr. Susan B. Smith Higher Education University College</small>	<small>Dr. Robert Pope Alpha College University College</small>

Registration
<https://bit.ly/PSIAB-Unwahas>

Deadline for Registration
March 2, 2025



<https://unwahas.ac.id/>
<https://www.psiab.or.id>

Contact Person : +62 877-3004-6561 (Mr. Fatchurrahman)
+62 813-2953-6201 (Mrs. Eva Fatimah)







KEPUTUSAN REKTOR
 UNIVERSITAS WAHID HASYIM
 NO.: 120/Kep.-UWH/II/2025

Tentang:

**PANITIA 2025 CISRC ANNUAL INTERNATIONAL COLLOQUIUM
 UNIVERSITAS WAHID HASYIM**

Bismillahirrahmanirrahim

Dengan senantiasa mengharap berkah, rahmat, dan ridha Allah SWT, Rektor Universitas Wahid Hasyim.

Menimbang

- : a. bahwa dalam rangka penyelenggaraan 2025 CISRC Annual International Colloquium, diperlukan kepanitiaan yang bertanggung jawab dalam pelaksanaan kegiatan tersebut;
- b. bahwa mereka yang namanya tercantum dalam lampiran Keputusan ini dipandang cakap dan mampu untuk melaksanakan tugas kepanitiaan tersebut;
- c. bahwa untuk keperluan dimaksud huruf a dan huruf b perlu ditetapkan Keputusan Rektor Universitas Wahid Hasyim.

Mengingat

- : 1. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional;
- 2. Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi;
- 3. Peraturan Pemerintah Nomor 4 Tahun 2014 tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
- 4. Statuta Universitas Wahid Hasyim;
- 5. Peraturan Yayasan Wahid Hasyim Semarang Nomor 5 Tahun 2023 tentang Pengelolaan Pegawai Universitas Wahid Hasyim;
- 6. Peraturan Yayasan Wahid Hasyim Semarang Nomor 3 Tahun 2024 tentang Perubahan Peraturan Yayasan Wahid Hasyim Semarang Nomor 3 Tahun 2023 tentang Struktur Tarif Universitas Wahid Hasyim;
- 7. Rencana Strategis Universitas Wahid Hasyim;

Memperhatikan

- : Surat dari Kepala KUIK No : 023/C/KUI-UWH/II/2025 Perihal Permohonan SK Kepanitiaan "2025 CISRC Annual International Colloquium".

MEMUTUSKAN:

Menetapkan

- : KEPUTUSAN REKTOR UNIVERSITAS WAHID HASYIM TENTANG PANITIA 2025 CISRC ANNUAL INTERNATIONAL UNIVERSITAS WAHID HASYIM.

Kesatu

- : Mengangkat dengan hormat yang namanya tercantum dalam Lampiran Keputusan ini sebagai panitia pelaksana kegiatan 2025 CISRC Annual International Universitas Wahid Hasyim.

Kedua

- : Panitia tersebut bertugas untuk merencanakan dan melaksanakan kegiatan tersebut.

Ketiga

- : Panitia tersebut bertanggung jawab dan melaporkan pelaksanaan tugasnya kepada Rektor selambat-lambatnya 3 (tiga) minggu setelah pelaksanaan;

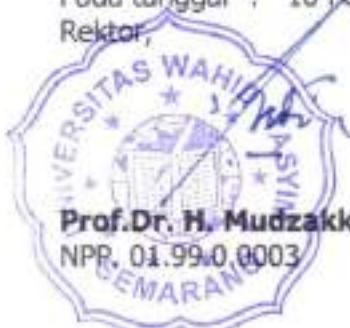
Keempat

- : Segala pembiayaan sebagai akibat dikeluarkannya keputusan ini dibebankan pada anggaran rutin Universitas Wahid Hasyim.

Kelima : Keputusan ini berlaku sejak tanggal ditetapkan, dengan ketentuan apabila terdapat kekeliruan akan dilakukan pembetulan seperlunya.

Keenam : Keputusan ini disampaikan kepada yang bersangkutan untuk diketahui, dilaksanakan dan dipergunakan sebagaimana mestinya.

Ditetapkan di : Semarang
Pada tanggal : 10 Februari 2025
Rektor,



Prof.Dr. H. Mudzakkir Ali, M.A.^W
NPP. 01.99.0.0003

Tembusan disampaikan kepada:

1. Yth. Ketua Pengurus Yayasan Wahid Hasyim;
2. Yth. Para Wakil Rektor;
3. Yth. Kepala Kantor KUIK;
4. Yang bersangkutan untuk dilaksanakan;
5. Pertinggal.

**PANITIA 2025 CISRC ANNUAL INTERNATIONAL COLLOQUIUM
UNIVERSITAS WAHID HASYIM**

Pelindung	: 1. Rektor Universitas Wahid Hasyim 2. Wakil Rektor I Bidang Akademik, Penjaminan Mutu, dan PMB 3. Wakil Rektor II Bidang Keuangan, SDM, Sarpras, dan SIM 4. Wakil Rektor III Bidang Kemahasiswaan, Alumni, Keaswajaan, dan Diaspora 5. Wakil Rektor IV Bidang Riset, Teknologi, Inovasi, dan Kerjasama
Pengarah	: 1. Dr. Nanang Nurcholis, S.Th.I., MA. 2. Dr. Iman Fadhilah, S.H.I., M.S.I. 3. Dr. Hasan, SE., M.Sc. 4. Dr. Mastur, SH., MH. 5. Dr. Agus Riyanto S.IP., M.Si. 6. Dr. apt. Yance Anas, S. Farm., M.Sc.
Ketua Sekretaris	: Dr. Ghufron Hamzah, S.Th.I., M.S.I. : Eva Fatimah, S.S., M.Hum M. Fatchurrohman, S.H.I., ME.
Bendahara	: Agus Triyani, SE., M.Ak Farikha Maharani, ST. MT.
Sie Acara	: Anna Yulia Hartati, SIP, MA. Takwim Azami, SH., M.Kn Dr. Hetiyasari, SH., M.Kn Dr. M. Ahsanul Husna, S.Pd.I., M.Pd. Dr. Arum Widiasutti, SH., MH. apt. Devi Nisa Hidayati, S.Farm., M.Sc.
Sie Perlengkapan & Transportasi	: Tofik Ismail, S.IP Ahmad Syihabul Muttaqin, SE
Sie Konsumsi	: Lebry Hapsari, S.S Farah Nugrahaini, S.Psi.
Sie Dokumentasi & IT	: Achmad Maskuri, S.Pd.I Suwarchan, S.Kom
Liaison Officer (LO)	: Wahyu Arif Raharjo, S.IP., M.Int.Rel Ma'as Shobirin, S.Pd.I., M.Pd. Ubbadul Adzkiya', S.E.I., MA.
Sie Humas, Kesekretariatan & Desain	: Muhammad Ricza Irhamni, SE., MM Muhamad Sholihin, S.Pd.I Danny Arno Saputro, S.Hub.Int Afif Lukman, S.Kom

Ditetapkan di : Semarang
Pada tanggal : 10 Februari 2025



**2025 UNWAHAS-CISRC
Annual International
Colloquium**



**March 7
2025**

Beyond the Divide:

Reimagining Faith
in a Changing World



unwahas
UNIVERSITAS WAHID HASYIM



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Welcome Message

2025 Unwahas-CISRC Annual International Colloquium
"Beyond the Divide: Reimagining Faith in a Changing World"

Faith has long been a fundamental part of human civilization, shaping moral values, social structures, and cultural identities. In the face of global challenges such as social inequality, environmental crises, and political polarization, the role of faith must be reconsidered—not as a source of division, but as a force for justice, peace, and solidarity. The 2025 CISRC Annual International Colloquium provides a critical space for scholars, researchers, and practitioners to engage in meaningful discussions on this theme.

This colloquium seeks to explore faith as a transformative power in today's rapidly changing world. Through interdisciplinary exchanges, participants will examine how religious perspectives contribute to shaping ethical frameworks, fostering interfaith dialogue, and addressing contemporary global issues. The diversity of perspectives presented at this event reflects the shared commitment to intellectual inquiry, academic collaboration, and the pursuit of knowledge for the betterment of society.

On behalf of the organizing committee, we extend our gratitude to Universitas Wahid Hasyim for its support in hosting this event and to PSIAB for its collaboration in making this colloquium possible. Appreciation is also given to all keynote speakers, presenters, and participants for their valuable contributions. It is our hope that the discussions held here will lead to new insights, strengthened partnerships, and continued scholarly engagement in the years to come.

Dr. Ghufron Hamzah, S.Th.I., M.S.I

Dear Distinguished Guests, Esteemed Partners, Scholars, and Participants,

It is with great joy and a profound sense of purpose that I welcome you to the 2025 Unwahas-CISRC Annual International Colloquium. This year's theme, "Beyond the Divide: Reimagining Faith in a Changing World," could not be more timely or relevant. We gather at a pivotal moment in history, where the rapid pace of globalization, technological advancement, and socio-political transformation has reshaped the contours of our world. These changes have brought both unprecedented opportunities and profound challenges, particularly in how we understand and practice faith, as well as how we engage with one another across religious and cultural divides.

In a world increasingly marked by polarization, inequality, and environmental crises, the role of faith and interfaith dialogue has never been more critical. Faith, in its many expressions, has the power to inspire hope, foster resilience, and build bridges of understanding. Yet, it can also be misused to deepen divisions and perpetuate conflict. This colloquium seeks to address these challenges head-on, inviting us to reimagine faith not as a barrier but as a catalyst for unity, compassion, and collective action in the face of shared global challenges.

The purpose of this gathering is to create a space for open, respectful, and transformative dialogue. We aim to explore how faith traditions can adapt and respond to the complexities of our time, how interfaith relations can be strengthened, and how we can collectively contribute to a more just, inclusive, and sustainable world. Through keynote addresses, panel discussions, and collaborative workshops, we hope to foster innovative ideas and actionable solutions that transcend boundaries and inspire meaningful change.

We have high expectations for this colloquium. We anticipate that it will not only deepen our understanding of the intersections between faith, culture, and global challenges but also forge new partnerships and networks that extend beyond this event. We hope to see the seeds of collaboration planted here grow into initiatives that address pressing issues such as climate change, social justice, and interreligious harmony.

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On behalf of the Center for Interdisciplinary Studies on Religion and Culture (CISRC), I would like to extend our deepest gratitude to our esteemed partner, Universitas Wahid Hasyim (Unwahas). Your unwavering support, collaboration, and shared vision have been instrumental in making this event possible. Together, we are demonstrating the power of partnership in advancing meaningful dialogue and action.

To all participants, I encourage you to fully engage in this colloquium. Share your insights, listen with an open heart, and embrace the diversity of perspectives that will enrich our discussions. Let us approach this event not only as an academic exercise but as a collective journey toward reimagining faith in ways that unite rather than divide, that heal rather than harm, and that inspire hope in the face of uncertainty.

Thank you for being part of this important conversation. May this colloquium be a source of inspiration, connection, and transformation for us all. Let us move forward together, beyond the divide, toward a world where faith is a force for good in a changing world.

Warm regards,

Ferry Y. Mamahit, Ph.D.
Executive Director
Center for Interdisciplinary Studies on Religion and Culture (CISRC)

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GENERAL INFORMATIONS



Accessibility

The Unwahas-CISRC 2025 AIC will be held at the Pharmacy Faculty of Universitas Wahid Hasyim, in the auditorium on the third floor. Attendees can reach the campus by car, public transportation, or ride-hailing services and should follow the signs to the faculty.



Live Streaming and Recording

The conference will offer live streaming to facilitate real-time participation, allowing attendees to join sessions remotely. Additionally, all sessions will be recorded and made available for on-demand viewing after the event. Participants can join the live Zoom session using Meeting ID: 976 6280 3985 and Passcode: unwahas.



Languages

This international colloquium, focusing on various global issues, will be conducted entirely in English. Presenters from diverse backgrounds will share insights and engage in discussions, fostering a collaborative learning environment. Attendees can expect enriching presentations and opportunities to network with experts and peers in a dynamic, multicultural setting.



LOCATION MAP



To find the International Colloquium venue, click on this Google Maps link: <https://maps.app.goo.gl/aDiQ1jmN4EWKZMTB6>. It will provide direct directions to the event location.



REGISTRATION



- All participants will register at the registration desk
- Name tags are to be worn throughout the conference
- If you missed the registration window, please proceed to the Conference Secretariat Outside the auditorium
- For any additional inquiries, please note that the Secretariat will be open during the conference
- For any assistance you may need, please contact the Secretariat, Eva Fatimah, at +62 813-2953-6201.

PROGRAMME

TIME	ACTIVITY	PRESENTER
08.00-08.30	Registration and Welcome	
08:30-08.40	Opening Session	Committee Chair
08:40-08:45	Singing the National Anthem Indonesia Raya and Syubbanul Wathon Mars	
08:45-09:00	Welcome Remark	Prof. Dr. Helmy Purwanto, ST., M.T.
09:00-09:15	Nano Technology Research Center Launching	Dr. apt. Yance Anas, M.Sc.
09:15-09:30	Keynote Presentation	Prof. Dr. KH. Mudzakkir Ali, M.A. PIC: Dr. Nanang Nur Kholis, M.A.
		Dr. Chris Joll Prof. Dr. Drs. Mudjahirin Tohir, M.A.
09:30-10:15	Parallel Paper Session 1 (Room A, B, C)	Dr. Richard Standford Dr. Hasan, S.E., M.Sc.
		Dr. Iyad Aburabee Prof. Dr. KH. Abu Hapsin, M.A., Ph.D. Dr. H. Nur Cholid, M.Ag, M.Pd.
10:15-10:45	Panel Discussion 1	All Paper Presenters PIC: Dr. Nanang Nur Kholis, M.A.



PROGRAMME

TIME	ACTIVITY	PRESENTER
10:45-11:00	Coffee Break	
11:00-13.00	Friday Prayer & Lunch Break	
13.00-14:00	Parallel Paper Session 2 (Room A, B, C)	Dr. Susan Smith Dr. Ainul Masruroh, S.H.I., S.H., M.H. Dr. Robert Pope Dr. Tedi Kholiludin, M.Si Dr. Ferry Mamahit Wahyu Arif Raharjo, S.I.P., M.IR.
14:00-15.30	Panel Discussion 2	All Paper Presenters PIC: Dr. Nanang Nur Kholis, M.A.
15.30 -15:45	Closing Remarks	CISRC
15:45-16:00	Networking	





DETAILED PROGRAM



09.30-10.15 - Parallel Paper Session 1 (Room A)

PIC: Dr. Ali Romdhoni, M.A.

Ethnoreligious and Ethnolinguistic Dynamics in Cultural Cohesion: Why we Need to Speak the Right Language and Choose the Best Lens?

Dr. Christopher M. Joll

Victoria University of Wellington, New Zealand

Abstract:

This paper considers how conceptualizations of social cohesion suffer from stale language and blunt instruments. I argue that faith-based practitioners concerned to contribute to issues such as fluid and changing identities and social/cultural cohesion must speak the right language and choose the best lens. Rather than references to the blunt axes of “identity” and “culture,” I argue that more could be achieved by referring to ethnoreligious and ethnolinguistic dynamics. Notwithstanding the “ethno” in these referring to cultural collectives, I consider that social cohesion—and fragmentation—is related to a combination of religious and linguistic differences. Furthermore, peace studies practitioners have forwarded convincing arguments that the most intractable collapses of cultural cohesion are those where ethnolinguistic differences trump ethnoreligious dynamics. While cohesion is corrupted by a combination of linguistic and religious differences, the most dangerous are ethnolinguistic divides. Simply put, cohesion most seriously collapses whenever actors are not capable of communicating.

Keywords:

Ethnoreligious Dynamics, Ethnolinguistic Dynamics, Social Cohesion, Cultural Fragmentation, Peace Studies



DETAILED PROGRAM



09.30-10.15 - Parallel Paper Session 1 (Room A)

PIC: Dr. Ali Romdhoni, M.A.

Islam and Local Wisdom

(The Study of “Islam Nusantara” in the Cultural Perspective)

Prof. Dr. Mudjahirin Thohir, M.A.

Wahid Hasyim University

Semarang, Indonesia

Abstract:

Islam Nusantara, as a model of thinking, understanding, and practicing Islamic teachings based on three pillars: kalam (theology), fiqh (legal norms), and tasawuf (ethics and aesthetics) which are packaged through Indonesian culture. For this reason, the object of this study includes three important things, namely the thought, movement, and practice of the three religious pillars in relation to local wisdom. The data were obtained from two sources, namely referential and supplemented by field studies in the form of discussions with the NU regional administrators of Central Java, as a representation of religious organizations that carry Islam Nusantara. The results show that the Islamic model of Islam Nusantara is characterized by: (1) thinking (fikrah), namely a moderate way of thinking (tawasuth). That is, Islam Nusantara is in the middle of rowing between textualist interpretations and liberalist interpretations; (2) movement (harakah), namely the spirit of moving improvements towards the realization of religious moderation; and (3) activity (amaliah), aimed at glorifying tradition has been rooted for a long time in Indonesian society. Traditions that do not conflict with the principles of Islamic teachings.



DETAILED PROGRAM



09.30-10.15 - Parallel Paper Session 1 (Room B)

PIC: Eva Fatimah, SS., M. Hum.

Faith and Ecology: Does God Care for Creation?

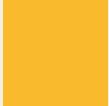
Dr. Richard Stanford
Universitas Negeri Andalas
Padang, Indonesia

Abstract:

The natural world offers moments of breathtaking beauty, from the vibrant flash of a kingfisher to the grandeur of a sunset, evoking a sense of wonder and connection to creation. Yet, humanity's actions—both small and large—contribute to the degradation of the Earth, raising profound theological and ethical questions: Does God care about creation? And as people of faith, should we? This paper addresses the problem of humanity's misunderstanding of its role as stewards of creation, arguing that this misunderstanding has led to environmental exploitation and a dishonoring of the Creator. Additionally, it examines how eschatological beliefs about the end times influence present-day attitudes and behaviors toward environmental stewardship. The thesis of this paper is that a renewed theological understanding of humanity's mandate to care for creation is essential for addressing the environmental crisis, and that people of faith have both a duty and a privilege to actively participate in the restoration and preservation of the Earth. Methodologically, the study employs a theological and hermeneutical analysis of scriptural texts, historical interpretations of stewardship, and contemporary ecological ethics, while engaging with eschatological frameworks to critique passive or destructive attitudes toward the environment. The aims are to critically examine humanity's misunderstanding of stewardship, explore the influence of eschatology on environmental behavior, and propose a fourfold challenge for people of faith to actively engage in creation care. The tentative outcomes include a theological framework for environmental stewardship, a critique of harmful eschatological interpretations, and practical guidelines for integrating creation care into the lived practice of faith. Ultimately, this paper seeks to inspire a transformative ethic of environmental responsibility rooted in reverence for the Creator and the created world.

Keywords:

Faith and Ecology, Environmental Stewardship, Theological Ethics, Eschatology, Creation Care



DETAILED PROGRAM



09.30-10.15 - Parallel Paper Session 1 (Room B)

PIC: Eva Fatimah, SS., M. Hum.

Promoting Social Business for Sustainability: Integrating Religious Values

Dr. Hasan, S.E., M.Sc.

Wahid Hasyim University

Semarang, Indonesia

Abstract:

Social business has emerged as a crucial approach to addressing socio-economic and environmental challenges while ensuring financial sustainability. Religious values, both in general and specifically in Islam, provide a strong moral foundation for promoting social business. This paper explores the intersection between social business and religious ethics, emphasizing how faith-based principles contribute to sustainable and ethical entrepreneurship.

Keywords: Social Business, Sustainability, Religious Ethics, Islamic Finance, Ethical Entrepreneurship



DETAILED PROGRAM



09.30-10.15 - Parallel Paper Session 1 (Room C)

PIC: Claudia Syarifah, S.IP, M.A.

Mutualism: The Concept of the “Khalifa” in the Qur'an and
“The Image and Likeness of God” in the Bible

Dr. Iyad Aburabee
Equal Access International

Abstract:

This presentation explores the mutualism between the Qur'an and the Bible by seeking a Qur'anic term compatible with the Biblical concept of the “image of God.” The Qur'an assigns humanity the role of khalifa (steward), a term that, while later prominent in Islamic political history as “caliph,” originally signifies humanity's responsibility to uphold God's teachings and commands toward creation. Similarly, the Hebrew understanding of the “image of God,” as described in Genesis, emphasizes humanity's role in ruling creation, a concept further applied to Isa (Jesus) in the Injil (New Testament) as “the image of the invisible God, the firstborn over all creation.” Both khalifa and the “image of God” highlight humanity's divine calling to actively fulfill God's will and represent Him on Earth. In a contemporary context, this shared theological foundation raises urgent questions about humanity's failure to fulfill this stewardship, as seen in environmental degradation, unethical leadership, and interfaith conflicts. By revisiting these concepts, this paper argues for a renewed understanding of humanity's role as stewards of creation, calling for ethical leadership, environmental responsibility, and interfaith collaboration to address global challenges. Ultimately, this study seeks to inspire a transformative ethic rooted in the shared values of the Qur'an and the Bible, fostering a sense of collective responsibility for the well-being of the planet and its inhabitants.

Keywords:

Khalifa (Stewardship), Image of God, Mutualism, Interfaith Dialogue, Transformative Ethic



DETAILED PROGRAM



09.30-10.15 - Parallel Paper Session 1 (Room C)

PIC: Claudia Syarifah, S.IP, M.A.

Changing Paradigm in Viewing "The Others"

Prof. Dr. KH. Abu Hapsin, M.A., Ph.D.

Wahid Hasyim University

Semarang, Indonesia

Abstract:

In viewing others, religious symbols are often used as identity and rigid boundaries in defining "we" and "they" in the context of the nation and state. "We" as adherents of one religion or part of a particular ethnic group can run parallel to "we" as Indonesian. "We" as a nation must be based on the common responsibility to fulfill the function of "khilafah" (God's representative or vicegerent on earth). Although this khilafah function is mentioned in the Qur'an, the message is not only for Muslims but for all human beings regardless of their religious beliefs. In the terms of Paul F. Knitter, the function of the khilafah is called global responsibility, a common moral attitude as human beings to overcome global suffering, such as ignorance, poverty, environmental damage, corruption, etc. The "guidelines" to prosper the Earth in the language of the Qur'an are called shir'ah (al-Maidah: 48) or shari'ah (al-Jatsiyah: 18). Thus shari'ah is nothing other than a set of rules set by Allah through His messengers in order to implement the universal message. Although this message is universal, namely to prosper the Earth, Allah does not stipulate the same way in implementing this message. This is what underlies the principle of collaboration with other followers of religion in building the nation and state. Because we are talking in the context of prospering the Earth (building the Nation and State), the term "the others" must be defined as people who do not carry out the khilafah function. Based on this paradigm, in carrying out the function of this khilafah, the question is no longer "what their religious conviction is" but "how their religious conviction cope with the problems of humanity".



DETAILED PROGRAM



09.30-10.15 - Parallel Paper Session 1 (Room C)

PIC: Claudia Syarifah, S.IP, M.A.

The Value of Tolerance in Surah al Mumtahanah verse 7-9 and its Implementation in Islamic Education

Dr. H. Nur Cholid, M.Ag, M.Pd.

Wahid Hasyim University

Semarang, Indonesia

Abstract:

By nature, man is an individual being and at the same time a social being. He cannot live well without communicating and interacting with other humans or completely releasing the dependence on life with others. Therefore, he must have an interdependent relationship, either directly or indirectly with other humans. This paper describes the values of tolerance shown in Surah Al Mumtahanah verses 7-9 and what tolerance values can be implemented in Islamic education. This research uses a qualitative approach, using library research, or pure library research. In this case, the author collects data or information that has to do with tolerance from the holy book of the Quran along with its interpretations and educational books as primary sources, as well as other books or books that support secondary sources. The tafsir method is used by using Tafsir Tahlily (analytical), which explains the content of the verses of the Quran from all aspects. The results of the research data can be seen that: 1) The value of tolerance in Surah Al Mumtahanah in verses 7-9 basically shows tolerance in the form of social tolerance, which is to regulate social life in order to create a harmonious and ideal life. What is meant by tolerance is a roomy attitude toward other people's principles, without sacrificing one's own principles or respecting fellow human beings. In the discussion of this verse, it is known as inter-religious tolerance which is manifested in behavior and actions. 2) The values of tolerance in Surah al Mumtahanah verses 7-9 can be implemented in Islamic education, namely by embedding positive attitudes, such as mutual respect, mutual love and compassion, and mutual assistance. Based on this, applying good attitudes in children with the value of tolerance in Islamic education is considered necessary and important. The application of the value of tolerance is carried out from an early age (childhood). In this case, parents have a very important role because, in the eyes of children, parents are figures to be emulated. Besides an educator also has a very important role in instilling the values of tolerance in children in school education institutions. For this reason, we should start instilling the value of tolerance from an early age so that later in adulthood children are accustomed to respecting others.

Keywords: Value of Tolerance, Islamic Education, Social Tolerance



DETAILED PROGRAM



13.00-14.00 - Parallel Paper Session 2 (Room A)

PIC: Eva Fatimah, SS., M. Hum.

Negotiating Honour and Shame: Women's Agency in the Public Sphere of Pakistan

Dr. Susan Smith

Alphacrucis University College, Australia

Abstract:

As women navigate the public sphere in Pakistan and similar societies, a critical question emerges: How can they assert themselves as women of honour rather than be perceived as persons of shame? This paper explores how Muslim and non-Muslim women in Khyber Pakhtunkhwa (KP), northwest Pakistan, negotiate personal and community respect while challenging traditional patriarchal norms that position them as *sinf-e-nazuk* (the weaker sex), both physically and intellectually. The study was drawn from qualitative interpretive research, including 48 interviews conducted during doctoral studies (2019–2023) and 10 additional interviews as part of ongoing post-doctoral work, this study presents women's understandings of honour (*izzat*) in a religiously conservative society. The findings reveal that women working or studying in the male-dominated public sphere demonstrate dignity and protect their family's honour through personal integrity, courage, hard work, and the support of at least one senior male figure. This paper argues that without understanding female honour, it is impossible to fully appreciate the transformative contributions of modern Pakistani women to societal change. The research highlights how women's shared experiences of honour, negotiated within the marginalisation of shame, transcend the specific geographic context, offering broader insights into gender dynamics in conservative societies. The researcher, who has lived and worked in Pakistan for 41 years and served as the female director of a Pakistan-based foundation, brings a unique insider perspective to this study. Ultimately, this paper underscores the resilience and agency of women in redefining honour and challenging societal norms.

Keywords: Honour, shame, public sphere, marginalisation, societal change



DETAILED PROGRAM



13.00-14.00 - Parallel Paper Session 2 (Room A)

PIC: Eva Fatimah, SS., M. Hum.

Finding Common Ground: Interfaith Marriage Post-Supreme Court Circular Letter No. 2 of 2023 and the Future of Tolerance in Indonesia

Dr. Ainul Masruroh, S.H.I., S.H., M.H.

Wahid Hasyim University

Semarang, Indonesia

Abstract:

This study aims to analyze the legal implications of the Supreme Court Circular Letter (SEMA) No. 2 of 2023 on interfaith marriages in Indonesia, as well as its impact on the practice of interreligious tolerance. Through a normative juridical approach using data from legislation, court decisions, and legal literature, this study explores the challenges faced by interfaith couples post-SEMA. The results indicate that this SEMA creates legal uncertainty and has the potential to trigger polarization in society. Therefore, this study also proposes several middle ground options, including revisions to the Marriage Law and strengthening the role of religious mediation institutions, to create a conducive climate of tolerance for diversity in Indonesia.

Keywords:

Interfaith marriage, SEMA No. 2 of 2023, tolerance, marriage law, human rights.



DETAILED PROGRAM



13.00-14.00 - Parallel Paper Session 2 (Room B)

PIC: Dr. Ali Romdhoni, M.A.

Rethinking the Trinity:

Recent Findings Providing Insights into the Qur'an's Anti-Trinitarian Polemics

Dr. Robert Pope
Alphacrucis University College
Australia

Abstract:

The Qur'an's critique of the Christian doctrine of the Trinity has long been a focal point of theological tension between Islam and Christianity. Recent scholarship, however, has shed new light on the historical, cultural, and theological contexts that shaped the Qur'an's anti-Trinitarian polemics, challenging traditional interpretations and opening avenues for rethinking this contentious issue. This paper examines these recent findings, arguing that the Qur'an's critique reflects theological disagreements and a response to the diverse and often heterodox Trinitarian formulations in late antiquity. By employing a comparative and historical-critical methodology, the study analyzes Qur'anic texts, early Christian theological debates, and historical evidence of Christian communities in pre-Islamic Arabia. The aims of this paper are threefold: (1) to contextualize the Qur'an's anti-Trinitarian polemics within the broader religious landscape of late antiquity, (2) to explore how the Qur'an's critique engages with specific Trinitarian theologies, and (3) to propose a nuanced understanding of the Qur'an's theological stance that moves beyond polemical readings. The tentative outcomes include a deeper appreciation of the Qur'an's engagement with Christian theology, re-evaluating the historical and cultural factors influencing its polemics, and contributing to contemporary interfaith dialogue by reframing the Trinity as a point of theological inquiry rather than division. Finally, this paper seeks to foster a more informed and constructive conversation about the Trinity in Muslim-Christian communities.

Keywords:

Trinity, Qur'anic Polemics, Interfaith Dialogue, Late Antiquity, Theological Critique



DETAILED PROGRAM



13.00-14.00 - Parallel Paper Session 2 (Room B)

PIC: Dr. Ali Romdhoni, M.A.

Shared Host Culture: Multiculturalism and Hybrid Identity in Semarang, Indonesia

Dr. Tedi Kholiludin, M.Si
Wahid Hasyim University
Semarang, Indonesia

Abstract:

This study is examined what I refer to as the phenomenon of a shared host culture. This concept illustrates how different cultures interact within a specific locus. In the host-stranger composition, all cultural groups equally position themselves as hosts. The city of Semarang provides an interesting case to test this thesis. This study focuses on two main research questions: (1) How do cultural groups interact within the host-stranger framework? (2) What factors characterize the relationships and interactions among these cultures? In addition to conducting in-depth interviews and literature reviews, the research also involves a series of observations at various locations and temporal moments that reflect the cultural expressions of Semarang's society. Historically, Semarang was never the center of a royal court. The city was under the rule of the Demak Kingdom, the Pajang Sultanate, and the Mataram Sultanate. This might explain why Javanese and Islamic cultures could not establish themselves as the sole dominant cultural hosts. The same applies to Chinese culture. While there is a Pecinan (Chinatown) district that strongly reflects Chinese cultural influences, it does not define the city's cultural identity as a whole. The absence of a dominant culture is the reason I argue that in Semarang, all cultural groups hold equal status—they are all "hosts." Socially, different cultures in Semarang share the same platform, having equal opportunities to express themselves in public spaces. Geographically, there is some clustering, though this remains dynamic. For example, santri (Javanese traditional muslim) communities are concentrated in Kauman and the outskirts of Semarang, while the Chinese community is centered in Pecinan. However, these geographic positions are not absolute, as cultural groups are also present in various other locations. Three characteristics define the habitus of this shared host culture: (i) The existence of a contractual society, both in horizontal and vertical interactions. (ii) The availability of the marketplace as both a cultural identity and an economic space. (iii) A dynamic hybrid culture that emerges within the context of a shared host culture.

Keywords: Multiculturalism, Semarang, Shared Host Culture, Culture, Identity.



DETAILED PROGRAM



13.00-14.00 - Parallel Paper Session 2 (Room C)

PIC: Claudia Syarifah, S.IP, M.A.

Ethics of Coexistence: Reimagining Justice and Tolerance in Muslim-Christian Relations

Dr. Ferry Y. Mamahit

The Center for Interdisciplinary Studies on Religion and Culture
Indonesia

Abstract:

This paper examines the ethics of coexistence in Muslim-Christian relations through a comparative study of Islamic and Christian teachings on justice, tolerance, and interfaith dialogue. In a world increasingly shaped by globalization, migration, and cultural pluralism, Muslim-Christian relations remain challenged by historical tensions, theological differences, and socio-political conflicts. While both traditions emphasize principles of justice and compassion, their interpretations and applications often diverge, leading to misunderstandings and divisions. This study argues that a comparative approach can uncover shared ethical foundations and reimagine coexistence as a collaborative endeavor rooted in mutual respect and human dignity. By analyzing key texts (Qur'an, Hadith, and Bible) and historical examples of interfaith engagement, the paper identifies points of convergence and divergence in how Islam and Christianity conceptualize justice, tolerance, and the treatment of "the Other." The study aims to propose an ethical framework for coexistence that draws on these shared principles while addressing contemporary challenges. The outcomes include a deeper understanding of both traditions' theological and ethical resources, practical insights for fostering interfaith dialogue, and a contribution to the broader discourse on reimagining faith and identity in a changing world. Ultimately, this paper seeks to inspire a renewed commitment to coexistence, moving beyond binary divisions toward a more inclusive and harmonious future.

Keywords:

Coexistence, Interfaith Dialogue, Justice and Tolerance, Comparative Ethics, Muslim-Christian Relations



DETAILED PROGRAM



13.00-14.00 - Parallel Paper Session 2 (Room C)

PIC: Claudia Syarifah, S.IP, M.A.

Impact and Challenges of Implementing FKUB as Interfaith Peacebuilding in Indonesia: Systematic Literature Review

Wahyu Arif Raharjo, S.IP., M.IR.

Wahid Hasyim University

Semarang, Indonesia

Forum Kerukunan Umat Beragama (FKUB, Interfaith Forum for Harmony) have existed in Indonesia since 2006 through Joint Decree of Minister of Religious Affairs and Minister of Home Affairs No. 8 & 9, and thus its existence have provided significant contribution in mending religious conflicts across the archipelago. Nonetheless, FKUB is considered a middle-level peacebuilding, based on Lederach's classification of peacebuilding tiers. By using the above theoretical framework, this paper conducts systematic literature review, examining the impact and challenges faced by FKUB as institutional inter-faith peacebuilding actors in Indonesia. It argues that FKUB have significantly suppressed grassroot level conflicts through the acts of local religious leaders, mediating parties in conflict, however it encounters (1) internal organizational challenges, (2) lack of common understanding on cultural and social approaches to use in resolving conflict, and (3) community engagement issues.

KEYNOTE SPEAKER

Prof. Dr. KH. Mudzakkir Ali, M.A.

A distinguished academic, educator, and leader who has played a vital role in advancing Islamic education in Indonesia. As the founder of the Wahid Hasyim Foundation and Universitas Wahid Hasyim (Unwahas), he has been instrumental in the university's growth and academic development. He has served twice as Rector of Unwahas (2016-2017 and 2021-2025), leading the institution toward academic excellence, international collaboration, and institutional innovation.

His commitment to education and social activism dates back to his undergraduate years, when he became actively involved in Nahdlatul Ulama (NU). Over the years, he has continued his activism in various regional and national higher education organizations, as well as several educational and religious foundations, working to strengthen academic institutions and promote inclusive Islamic education. His extensive leadership experience includes serving as Dean of the Faculty of Religion at Unwahas, Vice-Rector in multiple capacities, and Director of the Postgraduate Program at Unwahas. In 2023, Suara Merdeka recognized his dedication by naming him an Inspirational Figure in Central Java.

As a prolific scholar, Prof. Mudzakkir Ali focuses on Islamic education, leadership, and mental health, with notable publications including:

- Mental Health in Islamic Perspective
- Islamic Education Science
- Educational Leadership Model
- Life Skills-Based Education Model

Through his scholarship, leadership, and lifelong activism in NU, higher education, and religious foundations, Prof. Mudzakkir Ali continues to shape the future of Islamic education and inspire academic excellence across Indonesia.



ALL PANELISTS

Dr. Christopher M. Joll

New Zealand-born religious anthropologist and historian specializing in Muslim communities in Thailand and Southeast Asia. His interdisciplinary research spans anthropology, history, linguistics, and Islamic studies, with a focus on Muslim-Buddhist-Christian interactions. His seminal work, *Muslim Merit-Making in Thailand's Far-South* (Springer, 2011), explores the integration of Islamic and Thai cultural practices. Dr. Joll's recent research examines Malay identity in Thai society, ethnoreligious coexistence, and the historical movements of Muslim communities. His publications appear in journals like *Sojourn* and *Studia Islamika*, and his forthcoming work includes a chapter on Malay magic in historical conflicts. Currently, he is a research fellow at Chulalongkorn University's Center of Excellence for Muslim Studies and an adjunct fellow at Victoria University of Wellington. Dr. Joll's work provides nuanced insights into the ethnoreligious and ethnolinguistic dynamics of Southeast Asia's Muslim communities.

Dr. Susan B. Smith

Honorary Postdoctoral Associate at Alphacrucis University College, Sydney, specializing in gender studies and Islamic ethics, with a focus on honor and shame in Khyber Pakhtunkhwa, Pakistan. Her research examines female leadership and cultural transformation in Muslim-majority contexts, particularly in South Asia's public sphere. Her forthcoming book, *Sitting with Melons: Female Influence at Work* (Brill), explores how women in Khyber Pakhtunkhwa shape cultural norms. Dr. Smith has presented papers such as "A Person of Honor or a Woman of Shame," analyzing female agency in traditional societies. With extensive leadership experience in Pakistan, including roles as Chief Operations Officer and Executive Director at the Interlit Foundation Trust, she has influenced educational and cultural initiatives, developing materials in English, Pashto, and Dari. Her multilingual expertise and cross-cultural engagement underscore her commitment to advancing women's roles in community transformation.



ALL PANELISTS



Dr. Richard Stanford

Marine fisheries and coastal livelihoods specialist with over 15 years of experience in Indonesia, Canada, and the UK. He holds a PhD from the Institute Pertanian Bogor, Indonesia, where his research focused on the socio-economic challenges of traditional fishing communities. His work addresses poverty, sustainability, and resilience in small-scale fisheries, aiming to empower coastal communities and inform sustainable resource management policies. Dr. Stanford's publications in journals like *Marine Policy* and *Journal of International Development* highlight his expertise, including his development of the "Fisheries Livelihood Resilience Check (FLIRES Check)." He co-founded the Perahu Nusantara Foundation, which supports education and entrepreneurship in Indonesian fishing villages, and teaches natural resource management at the University of Andalas. Through The Indigo Consultancy, he promotes academic excellence and leadership development in Indonesia. Dr. Stanford collaborates with organizations like USAID and ACIAR to advance sustainable practices and improve the well-being of fishing-dependent communities across Southeast Asia.



Dr. Iyad M. I. Aburabee

Palestinian scholar specializing in Islamic jurisprudence, history, and Muslim-Christian relations. He holds a BA and MA in Jurisprudence and Legislation from An-Najah National University, an MA in Arab Islamic History from Birzeit University, and a PhD in Islamic Jurisprudence from the University of Jordan. His dissertations focused on financial exchange controls in Islamic economics, Muslim-non-Muslim relations in Islamic history, and the modern implementation of Shariah's objectives. Dr. Aburabee has authored books and articles, including *Good Friday, Death of Jesus on the Cross: A Qur'anic Study* (2022), and presented at international conferences such as ASFM (Bali, Jeju), IQSA, and the Centre for Muslim-Christian Studies (CMCS), Oxford, UK. His research explores themes like the credibility of divine texts, mutualism between Qur'anic and Biblical concepts, and interfaith dialogue. He has also participated in seminars at Al-Azhar University and other international conferences, contributing to discussions on Sufism and the Bible's cultural contexts.

ALL PANELISTS



Dr. Robert J. Pope

Australian citizen with nearly 30 years of experience in Indonesia. He holds a Doctor of Islamic Religious Education from Muhammadiyah University of Malang, where his dissertation explored the role of Islamic State Universities in fostering critical thinking in Islamic education. His research focuses on Islamic education, multiculturalism, and strategic educational partnerships. Dr. Pope has collaborated closely with Muhammadiyah University's Department of Religious and Multicultural Studies and previously served as Director of Intercultural Dialogue and Engagement at Alphacrucis College. Currently, he is the Director of Equal Access International, Australia, where he continues to promote inclusive education and intercultural understanding. His work bridges academic research and practical initiatives, aiming to enhance educational systems and foster dialogue in diverse cultural contexts.

Dr. Ferry Y. Mamahit



Scholar and educator specializing in Old Testament studies, peace studies and conflict resolutions, and Christian-Muslim relations. A research associate at the Centre for Muslim and Christian Studies (CMCS), Oxford, UK, he has been a full-time lecturer at STT SAAT, Indonesia, since 2003, teaching Old Testament and Peace Studies. In 2024, he founded and now leads the Center for Interdisciplinary Studies on Religion and Culture (CISRC) in Semarang, focusing on public education and interfaith dialogue. His research has been published in international journals such as HTS Theological Studies, Transformation, and Old Testament Essays, as well as reputable national journals. He has also contributed book chapters to works published by Langham and Routledge. His expertise includes peace and conflict resolutions, Christian-Muslim relations, and the intersection of the Bible and the Qur'an. He is a member of academic associations, including the International Qur'anic Studies Association (IQSA) and the Society of Asian Bible Studies (SABS).

ALL PANELISTS



Prof. Dr. KH. Abu Hapsin, M.A., Ph.D.

Distinguished scholar and Professor of Islamic Law at Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia. With a robust academic background, he earned his Bachelor's degree in Sharia from IAIN Walisongo, followed by a Master's and Ph.D. in Religious Studies from Mahidol University, Thailand.

Beyond his teaching responsibilities, Prof. Hapsin has actively contributed to promoting interreligious harmony and understanding. His notable roles include: Chairman of the Interreligious Harmony Forum in Central Java (2007–2008): In this capacity, he facilitated dialogues among diverse religious communities, fostering mutual respect and cooperation; Chairman of the Executive Board of Nahdlatul Ulama (NU) in Central Java Province (2013–2018): His leadership in one of Indonesia's largest Islamic organizations underscores his commitment to integrating traditional Islamic values with contemporary societal needs.

Prof. Hapsin's research interests encompass Islamic law, interfaith relations, and the intersection of religion and culture. Notable publications include: *Urgensi Regulasi Penyelesaian Konflik Umat Beragama: Perspektif Tokoh Lintas Agama* (The Urgency of Regulating Religious Community Conflict Resolution: Perspectives from Interfaith Leaders): This work explores the necessity of formal regulations in resolving interreligious conflicts, emphasizing insights from various religious leaders; *Polemik on Sharia Tourism between Muslim and Christian in Indonesia*: This study examines the debates surrounding Sharia-compliant tourism and its implications for Muslim-Christian relations in Indonesia.

Through his extensive research, leadership, and dedication to fostering interfaith dialogue, Prof. Hapsin significantly contributes to the discourse on religious harmony and the application of Islamic law in modern contexts.

ALL PANELISTS



Prof. Dr. Mudjahirin Thohir, M.A.

Lecturer and researcher who specializes in the study of society and culture, especially Coastal Java. Apart from being a lecturer at Diponegoro University and Wahid Hasyim University Semarang, he is involved in social activities. He has served as chairman of the Central Java Regional Research Council; chairman of the Central Java Religious Harmony Forum; and currently still serves as Chair of the research and development (R&D) committee of the Indonesian Ulema Council (MUI) Central Java. In the field of postgraduate education, he taught a number of courses: social theories, cultural studies, philology, and qualitative research methodology. His written works are spread across a number of journals and in book form. Among the books written are: (1) *Talbiyah on the Kaaba*; (2) *Understanding Culture (theory, methodology and application)*; (3) *Social and Humanities Research Methodology*; (4) *Coastal Javanese*; and (5) *The Diversity Paradox*.



Dr. Tedi Kholiludin, M.Si.

Lecturer at the Faculty of Islamic Studies, Wahid Hasyim University, with an academic background in the Sociology of Religion, specifically the Sociology of Religious Movements. He teaches courses on Islamic Studies Methodology, Anthropology-Sociology of Education, and so on. In 2005, Tedi founded the Institute for Social and Religious Studies (Lembaga Studi Sosial dan Agama, ELSA), which focuses on research on public policy, the promotion of interfaith dialogue, and advocacy for religious freedom. He has a strong interest in interfaith relations, the historical development of religious movements in Indonesia, Islam-Christian relations, and studies on minority groups. Some of his published works include *Field and Contestation of Religious Identity: Christian Responses to the Rise of Islamism in Post-Reformation Indonesia*, *History and Dynamics of Javanese Christianity in Tegal, Central Java, 1862-1942*, *Expanding Dakwah Through Madrasah: Madrasah Nahdlatul Wathon Semarang in the Colonial Period*, among others.

ALL PANELISTS

Dr. Hasan, S.E., M.Sc.

Dean of the Faculty of Economics and Business (FEB) at Universitas Wahid Hasyim (Unwahas) in Semarang, Indonesia. His area of research interest are in management, finance, entrepreneurship and sustainability. He serves as a lecturer in the Management Study Program at Unwahas since 2004. Furthermore, he is founder and chairman of AFEBNU (Asosiasi Fakultas Ekonomi dan Bisnis Nahdlatul Ulama).



Editorial Contributions: He contributes to the academic community through his involvement with the International Journal of Management, Business, and Social Sciences (IJMBS), published by the Department of Management and Jurnal Akses published by Faculty of Economics and Business Universitas Wahid Hasyim.

Recent publications include:

Social Entrepreneurship Management of Islamic Boarding Schools in Central Java, Indonesia: This study examines the role of entrepreneurship in addressing global challenges, focusing on educational institutions like Islamic boarding schools.

Dr. H. Nur Cholid, M.Ag, M.Pd.

Lecturer at Universitas Wahid Hasyim Semarang with expertise in Islamic Education Management. With over 20 years of dedication to academia, he completed his undergraduate and master's degrees in Islamic Education at Universitas Negeri Walisongo Semarang and earned his doctorate in Educational Management from Universitas Negeri Semarang. His research focuses on various aspects of Islamic education, management, and pedagogy. His notable publications include Professional-Competence-Based Model of Classroom Action Research Training Management for Islamic Religion Education Teachers of Senior High School; Development of Islamic Education Management Based on Cyber Pedagogy: A Case Study in Vocational High Schools; Enhancing Madrasas' Competitive Edge: The Power of Effective Governance Systems; Islamic Educational Values in the Sadranan Culture in Ngijo Village, Gunungpati, Semarang; The Concept of Religious Moderation in the Tafsir Tabawi of Surah Al-Baqarah: 62. Through his extensive research and publications, Dr. Cholid contributes significantly to the advancement of Islamic education and its management in Indonesia.



ALL PANELISTS



Dr. Ainul Masruroh, S.H.I., S.H., M.H.

Lecturer at the Faculty of Law, Universitas Wahid Hasyim (Unwahas), specializing in civil law and Islamic law. She actively contributes to legal education and research, integrating modern and Islamic legal principles.

Her research focuses on consumer protection, business disputes, and inheritance law, with notable publications including:

- Comparative Analysis of Civil Law Liability Towards Consumers in Business Disputes
- Criminal Regulation Against Counterfeiting of Goods and Trademarks in the Industrial Sector
- Inheritance Rights of Land for Children Born from Mixed Marriages According to International Civil Law and Islamic Law

Through her scholarship and teaching, Dr. Masruroh plays a key role in advancing legal studies and fostering interdisciplinary legal perspectives at Unwahas.

Wahyu Arif Raharjo, S.I.P., M.I.R.



Lecturer and facilitator focusing on peacebuilding, conflict studies and security studies. He obtained his master's in International Relations with minor in Peace and Conflict Studies at University of Sydney, concentrating on peacebuilding in conflict and post-conflict contexts. Nowadays, Arif is a full-time lecturer teaching Peace and Security Studies at the Department of International Relations, Universitas Wahid Hasyim, while conducting research on various approaches and efforts of peacebuilding in Indonesia. Since 2021, he holds position as facilitator at Peace Place Pati, a training center for peace and justice and cooperated closely with Friends Peace Teams in using Alternatives to Violence Project (AVP) approach, and have conducted multiple trainings for youth, school communities, village communities, peaceworkers, educators, human rights workers in Indonesia, the Philippines and virtually in global forums. is currently developing an integration of AVP approach into higher degree education at Universitas Wahid Hasyim, to create democratic, safe and equal learning environment.



2025 UNWAHAS-CISRC ANNUAL INTERNATIONAL COLLOQUIUM

“Beyond the Divide: Reimagining Faith in a Changing World”

Pharmacy Faculty Hall, Wahid Hasyim University

Semarang, Indonesia

Friday, March 7, 2025

PROGRAMME

No	Time	Activity	Speaker	Location	PIC
1.	08.00–08.30	Registration and Welcome		Auditorium	Committee
2.	08:30–08.40	Opening Session	Committee Chair	Auditorium	Anis Istirokhan Purnaningtyas, S. IP
3.	08:40-08:45	Singing the National Anthem Indonesia Raya and Syubbanul Wathon Mars		Auditorium	M. Fajar Fattan Fuadi, SH., MH
4.	08:45-09:00	Welcome Remark	Prof. Dr. Helmy Purwanto, ST., MT	Auditorium	Committee
5.	09:00-09:15	Launching pusat studi Nano Technology Research Center	Dr. apt. Yance Anas, M.Sc.	Auditorium	Pharmacy Dean
6.	09:15-09:30	Keynote Presentation	Prof. Dr. Mudzakkir Ali, MA	Auditorium	Dr. Nanang Nur Kholis, MA
7.	09:30-10:15	Parallel Paper Session 1	1. Dr. Chris Joll: <i>“Ethnoreligious and Ethnolinguistic Dynamics in Cultural Cohesion: Why We Need to Speak the Right Language and Choose the Best Lens?”</i> 2. Prof. Dr Drs Mudjahirin Tohir, M.A.: <i>Islam and Local Wisdom (The Study of “Islam Nusantara” in the cultural Perspective)</i>	Room A	Dr. Ali Romdhoni, MA

8.			<p>1. Dr. Richard Standford: “Faith and Ecology: Does God Care for Creation?”</p> <p>2. Dr. Hasan, M. Si: “Promoting Social Business for Sustainability: Integrating Religious Values”</p>	Room B	Eva Fatimah, SS., M. Hum
9.			<p>1. Dr. Iyad Aburabee: “Mutualism: The Concept of the ‘Khalifa’ in the Qur'an and ‘The Image and Likeness of God’ in the Bible”</p> <p>2. Prof. Drs. Abu Hapsin, MA., Ph. D “Changing Paradigm in Viewing “The Others”</p> <p>3. Dr. Nur Cholid, M. Pd: “The Values of Tolerance in the Quran (Surah Al-Mumtahanah 7-9) and Their Implementation in Islamic Education”</p>	Room C	Claudia Syarifah, S.IP, MA.
10.	10:15-10:45	Panel Discussion 1	All Paper Presenters	Auditorium	Dr. Nanang Nur Kholis, MA
11.	10:45-11:00	Coffee Break		Hall	Committee
12.	11:00-13.00	Friday Prayer & Lunch Break			Committee
13.	13.00-14:00	Parallel Paper Sesion 2	<p>1. Dr. Susan Smith: “Beyond the Shame: A Person of Honour or a Woman of Faith?”</p> <p>2. Dr. Ainul Masruroh, SH., SHI., MSI “Finding Common Ground: Interfaith Marriage Post-Supreme Court Circular Letter No.2 of 2023 and the Future of Tolerance in Indonesia”</p>	ROOM A	Eva Fatimah, SS., M. Hum
14.			<p>1. Dr. Robert Pope: “Rethinking the Trinity: Recent Findings Providing Insights into the Qur'an's Anti-Trinitarian Polemics”</p> <p>2. Dr. Tedi Koliludin, M. Si: “Shared Host Culture: Multiculturalism and Hybrid Identity In Semarang”</p>	ROOM B	Dr. Ali Romdhoni, MA
15.			<p>1. Dr. Ferry Mamahit: “Ethics of Coexistence: Reimagining Justice and Tolerance in Muslim-Christian Relations”</p> <p>2. Wahyu Arif Raharjo, SIP., M. Int. Rel :</p>	ROOM C	Claudia Syarifah, S.IP, MA

			<i>“Impact and Challenges of Implementing FKUB as Interfaith Peacebuilding in Indonesia: Systematic Literature Review”</i>		
16.	14:00-15.30	Panel Discussion 2	All Paper Presenters	Auditorium	Dr. Nanang Nur Kholis, MA
17.	15.30 –15:45	Closing Remarks	CISRC	Auditorium	MC
18.	15:45–16:00	Networking		Auditorium	MC

Dr Christopher M. Joll

I am a New Zealand religious anthropologist, and historian. I lived and worked in Thailand for 20 years before relocating to Aotearoa/New Zealand, in March 2020. My principal ethnographic subjects are Thailand's large and diverse Muslim minorities, but my research interests are inter-disciplinary (anthropology, linguistics, history, theology, and Islamic studies), inter-religious (Islam, Christianity, and Buddhism), and trans-national (Thailand, and Muslim-majority Southeast Asia). Since 2009, I have held a number of research positions in Thailand, Malaysia, and New Zealand. In addition to working (remotely) as a research fellow at the Center of Excellence for Muslim Studies, Institute of Asian Studies, Chulalongkorn University (in Bangkok), I am also an adjunct research fellow at the Religious Studies Program, School of Social and Cultural Studies, Victoria University of Wellington. My first monograph, *Muslim Merit-making in Thailand's Far-south* (Springer, 2011), explored the impact of language change and religious reform among bilingual urban Malays. In addition to contributing to a number of edited volumes published by academic presses, my scholarly articles have appeared in *Contemporary Southeast Asia*, *Critical Asia Studies*, *Indonesia and the Malay World*, *Islam and Christian-Muslim Relations*, *Manusya Journal of Humanities*, *Muslim World Journal of Human Rights*, *Studia Islamika*, *Sojourn: Journal of Social Issues in Southeast Asia*, *Southeast Asian Studies*, and *TRaNS: Trans -Regional and -National Studies of Southeast Asia*. I also actively seek putting qualitative and historical studies to work by offering alternative analyses of ethnoreligious, and ethnolinguistic sub-national dynamics in Southeast Asia—particular South Thailand.

Qualifications

Ph.D. Institute of the Malay World & Civilization (ATMA), National University of Malaysia (Universiti Kebangsaan Malaysia (UKM)). (2009). Dissertation title: *What Muslims in Cabangtiga Mean by Merit: Merit-making Rhetoric, Islamic Discourse and the Thai Milieu*.

Trinity College London Certificate in Teaching English as a Second Language, EDENZ Language School, Auckland New Zealand (2000).

Bachelor of Divinity, Laidlaw College, Auckland, New Zealand (1999).

Bachelor of Horticulture, Massey University, Palmerston North, New Zealand (1996).

Employment

Research Fellow, Centre of Excellence for Muslim Studies, Institute of Asian Studies, Chulalongkorn University (October 2019–present).

Adjunct Research Fellow, Religious Studies Program, School Social and Cultural Studies, Victoria University of Wellington (January 2011–June 2012, July 2017–present).

Adjunct Fellow, Institute of Ethnic Studies, National University of Malaysia (February 2016–present).

Visiting Research Fellow, Muslim Studies Centre, Institute of Asian Studies, Chulalongkorn University (October 2018–October 2019).

Foreign Expert, Faculty of Anthropology and Sociology, Thammasat University (February–October 2018)

Visiting Research Fellow, Faculty of Liberal Arts, Thammasat University (October 2016–April 2017).

Research Fellow, Faculty of Liberal Arts, Thammasat University (March 2016–October 2016).

Honorary Research Fellow, Institute of Religion, Culture, and Peace, Payap University (December 2015–January 2017).

Research Fellow, Centre for Ethnic Studies and Development, Chiang Mai University (September 2012–December 2015).

Visiting Scholar, Centre for the Study of Islam and Muslim Cultures (CSIMC NZ), Religious Studies Program, Victoria University Wellington (February 2011–June 2012).

Visiting Research Fellow, Muslim Studies Centre (MSC), Institute of Asian Studies, Chulalongkorn University, Bangkok (July 2009–December 2010).

English Instructor, Faculty of Education, Prince of Songkhla University, Pattani (January–July 2009).

TESOL Teacher, Educare (a private English language school), Pattani, South Thailand (July 2000–Dec 2004).

Publications

Forthcoming

Documentary Evidence of Malay Magic from Batu Pahat (Negeri Johor) on the April 1948 “Dusun Nyoir Rebellion” (Narathiwat, South Thailand): The Case of Rahasia Amalan Kyai Salleh (Third Edition, 1982). In *Malay world-making from the 13th to the 21st century: Re-telling origins, Islam, adat and power through Malay Manuscripts*. Edited by Sher Banu A. L. Khan and Maznah Mohamad. Singapore: NUS Press.

2023 Malayness in the Thai South: Ethnonym Use and Cultural Heritage among Muslims in Chana District, Songkhla.” *Sojourn: Journal of Social Issues in Southeast Asia* 38 (2):195–222. *Sojourn: Journal of Social Issues in Southeast Asia* (37) 2: 290–319. [Q2](#), available [here](#).

Ayutthaya's Seventeenth-century Shi'ite Muslim Enclave: A Reassessment. *TRaNS: Trans -Regional and -National Studies of Southeast Asia* 10 (1):1–15. [T1](#), available [here](#).

2022 Tok Takia's Legacy in Ayutthaya, Thailand: Tracing Qadriyyah Circulations through the Bay of Bengal. *Studia Islamika* 29, no. 3, [Q1](#), available [here](#).

The Demise and Rise of Singora's Sultan Sulaiman Lineage. *Journal of the Siam Society*, 110(2), 53–84. [Q3](#), available [here](#).

Rethinking the Dynamics of Conflict in Malay South Thailand. In *Routledge Handbook of Islam in Southeast Asia*, edited by Khairudin Aljunied (pp. 250–270). Abingdon: Routledge. Available [here](#).

The role of transcultural Muslim middlemen in the diversification of Bangkok's religious economy. *Sojourn: Journal of Social Issues in Southeast Asia* (37) 2: 290–319. [Q2](#), available [here](#).

Kling Muslims in Sixteenth-Century Ayutthaya: Towards Aggregating the Fragments. *TRaNS: Trans -Regional and -National Studies of Southeast Asia* 10 (1):1–15. [T1](#), available [here](#).

Malay Exiles in Central Thailand: Revisiting the cultural geography of Islam in Thailand and the Malay world's northern diasporas. *Indonesia and the Malay World*, 50(147). [Q2](#), available [here](#).

2021 Contextualizing Discrimination of Religious and Linguistic Minorities in South Thailand. *Muslim World Journal of Human Rights* 18(1), 1–25. [Q3](#), available [here](#).

Singora's Seventeenth Century Muslim Sultans. *Journal of the Siam Society*, 109(1), 37–62. [Q3](#), available [here](#).

Revisiting the Dusun Nyoir Rebellion in Narathiwat (South Thailand), April 1948. *Studia Islamika* 28 (3):547–578. [Q1](#), available [here](#).

Perspectives on Malay Language Use and Autonomy Preference Among Urban Malays in South Thailand. *Manusya: Journal of Humanities*, 24(3), 315–333. [Q4](#), available [here](#).

2020 The Religious Geography of Malay South Thailand: Revisiting the Impact of South Asian and Middle Eastern Transnational Islamic Movements. *Sojourn: Journal of Social Issues in Southeast Asia*, 35(2), 343–363. [Q2](#), available [here](#).

Images of Makkah and the Hajj in South Thailand: An Ethnographic and Theological Exploration. *Studia Islamika*, 27(2), 205–237. [Q1](#), available [here](#).

Thai adaptations of the Javanese Panji in cosmopolitan Ayutthaya. *Southeast Asian Studies*, 9(1), 3–2. [Q3](#), available [here](#).

Buddhist–Muslim Dynamics in Siam/Thailand. In I. Frydenlund & M. Jerryson (Eds.), *Buddhist–Muslim Relations in a Theravada World* (pp. 101–135). Singapore: Palgrave Macmillan. Available [here](#).

Comparative Perspectives on Inter-ethnic and inter-religious dynamics in South Thailand (and beyond). In Engvall, A. (ed.) *State of Conflict and Peace in the Deep South of Thailand*. Bangkok: Peace Resource Consortium. Available [here](#).

2018 Beyond Halal: Food in the Muslim economy of merit in South Thailand. In Eric Olmedo, P. G. Hun, & R. C. S. Kay (Eds.), *Food in society and Asia-Pacific: Consuming, eating, world-being* (pp. 67–73). Bangi: UKM Press. Available [here](#).

Language Policy, Linguistic Discrimination, and Thailand's Southern Impasse. In *The International Conference on Political Transition, Non-violence and Communication in Conflict Transformation* (24–26 January 2017, PSU Pattani Campus). (pp. 245–275). Bangkok: Parbpim. Available [here](#).

2017 Thailand's Muslim Kaleidoscope between Central Plains and Far-south: Fresh perspectives from the Sufi margins. In Volker Grabowsky and Keat Gin Ooi (eds.) *Ethnic and Religious Identities and Integration in Southeast Asia* (pp. 317–358). Chiang Mai: Silkworm. Available [here](#).

2016 From Rebels to Rulers: The challenges of transition for non-state armed groups in Mindanao and Myanmar. *Critical Asia Studies* 48(2) 168–192. [Q1](#), available [here](#).

2015 Revisiting Ethnic and Religious Factors in Thailand's Southern Discomfort. In O. Salemink (Ed.), *The politics of scholarship and trans-border engagement in mainland Southeast Asia: A festschrift in honor of Ajarn Chayan Vaddhanaphuti* (pp. 91–113). Chiang Mai: Silkworm Books. Available [here](#).

2014 Making Sense of Thailand's "Merit-Making" Muslims: Adoption and Adaption of the Indic in the Creation of Islamicate Southern Thailand. *Islam and Christian-Muslim Relations* 25(3), 303–320. [Q1](#), available [here](#).

2013 What's in a Name? Problematizing Descriptions of Muslims in Southern Thailand. In P. Jory & Kamaruzzaman Bustamam Ahmad (Eds.), *Islamic Thought in Southeast Asia: New Interpretations and Movements* (pp. 125–138). Kuala Lumpur: University of Malaya Press. Available [here](#).

2012 Islam's Creole Ambassadors. In P. Jory (Ed.), *The Ghosts of the Past in Southern Thailand: Essays on the History and Historiography of Patani* (pp. 129–146). Singapore: NUS Press. Available [here](#).

Historical and Anthropological Perspectives on Local and Global Islams in Southeast Asia. In Ibrahim, Z. (ed) *Social Science and Knowledge in a Globalizing World* (pp. 219–242). Kuala Lumpur: SIRD/Persatuan Sosial Science Malaysia. Available [here](#).

2011 *Muslim Merit-Making in Thailand's Far-South*. Dordrecht: Springer.

2010 Religion and Conflict in Southern Thailand: Beyond Rounding up the Usual Suspects. *Contemporary Southeast Asia*, 32(2), 258–279. [T1](#), available [here](#).

Book Reviews

2022 The Minority Muslim Experience in Mainland Southeast Asia: A Different Path by John Goodman (Abingdon-on-Thames: Routledge, 2022. *Journal of the Siam Society* 110 (1), 99–101. Available [here](#).

2020 Maps of Malaya and Borneo: Discovery, Statehood and Progress: The Collections of H.R.H. Sultan Sharafuddin Idris Shah and Dato Richard Curtis by Frédéric Durand and Dato Richard Curtis (review). *Cartographica* 55(1), 63-64. Available [here](#).

2016 Review of *The Makings of Indonesian Islam: Orientalism and the Narration of a Sufi Past*, by Michael F. Laffan (2011), *Mission Studies* 33 (1), 107–108.

2015 Review of *A History of Christianity in Malaysia*, by W. John Roxborogh. Seremban/Singapore, Seminari Theologi Malaysia/Genesis Books (2014). *Journal of the Malaysia Branch of the Royal Asiatic Society*. 88(2) Available here.

2014 Review of *Mapping national anxieties: Thailand's southern conflict*, by Duncan J. McCargo." *Journal of Southeast Asian Studies* 45(1) 143–145. Available [here](#).

Invited Keynote Addresses

2016 "Beyond religious ailments and doctrinal medicine: Alternative diagnoses for social problems in Muslim Southeast Asia," Presented at International Graduate Conference, Gajah Mada University, October 27.

"Encountering Siamese Cosmopolitanism: Reflections on Fieldwork and Inter-disciplinary Research", presented at "Modernity and the Cosmopolitan Southeast Asia", Thammasat University, August 23–24. Available [here](#).

Conference Papers

2024 "Beyond religious ailments and doctrinal medicine: An alternative approach to conflict in Muslim Southeast Asia". Presented at Beyond the Divide: Spiritual Capital, Mental Resilience, and global harmony across faiths, and cultures, UIN Wali Songo, Semarang, March 8 [with Lukito Joko Septiana]. Available [here](#), and [here](#).

"Launch of the Muslim Studies in Thailand Bibliography [MITB] Project". Presented at "Muslim Studies in Thailand: Retrospective Assessment and Future Research Trajectories, hosted by the Centre for Martine Southeast Asian States Studies (CSEAMS), Prince of Songkhla University, Pattani Campus, February 23. Available [here](#), and [here](#).

2023 "Connections between Islamic reform movements between Central and South Thailand between the 1920s and 1950s The Case Study of Haji Sulong bin Abdul Kadir Tokmeena (d. 1954) and 'Ahmad Wahab (d. 1956)." Paper presented at the ការរំភ័យនៅនៃសងកម្មមុ斯ລិននៃសងកម្មទីក្រុង 100 ឆ្នាំ [The transformation of Muslim society in Thai society in the past 100 years.], Chulalongkorn University, October 18.

2022 "Market Share between Revivalist and Reformist "Firms" In Thailand's Competitive Religious Economy." Presented at "Trendsetters of Islam in Maritime Southeast Asia: Emerging Discourses and Trending Ideologues", held at ISEAS: Yusof Ishak Institute, July 18–19, 2022. Available [here](#).

"Documentary Evidence of Malay Invulnerability Magic from Batu Pahat (Negeri Johor) on the April 1948 "Dusun Nyoir Rebellion" (Narathiwat, South Thailand): The Case of Rahasia Amalan Kyai Salleh (Third Edition, 1982)." Presented at "Malay World Manuscripts: Medium and Method in Decentring Dominant Narratives", held at Asia Research Institute (ARI), National University of Singapore (NUS), September 22–23. Available [here](#), and [here](#).

2019 "Beyond the Discourse of Religious Freedom: Revisiting Chapters of 'Religious' Persecution in Thailand". Paper presented on the panel "Religious Freedom in Asia", at the 23rd New Zealand Asian Studies Society International Conference, Victoria University of Wellington, November 24–27, 2019. Available [here](#).

"The Legacy of Melaka's 15th Century Successes in 16th Century Siam. Paper presented at "Melaka in the long Fifteen Century", Ramada Hotel, Malacca, 2–4 August. Available [here](#).

"Linguistic discrimination, subnational violence, and social disintegration: Towards joining the dots in Malay-dominated South Thailand". Paper presented at "Multiculturalism and Social Cohesion: The Role of Education, Media and Language in the 21st Century ", Chulalongkorn University, June 17. Available [here](#).

2018 "Why the best anthropologists are at home on both the field and the library: reflections on the (uncertain) future of the anthropology of Islam". Paper presented at "Emerging debates in the anthropology of religion in Asia", religious studies program, Victoria University of Wellington, July 9.

"De-exceptionalizing Muslim merit-making rhetoric in Thailand's troubled far south". Paper presented at Sociolinguistics Symposium 22, Auckland University, June 28.

2017 "Why monolingual mind-sets, linguistic justice, and language policy are all central to a peaceful, political resolution to Thailand's southern impasse", presented at "International Conference on Political Transition, Non-violence and Communication in Conflict Transformation", held at Prince of Songkhla University (Pattani campus), January 24–26. Available [here](#).

2016 "Beyond Halal: Food and the Muslim Economy of Merit in South Thailand", present at "Food and Society," Bangi Putrajaya Hotel, November 19–20. Available [here](#).

"Substandard methodologies in studies of sub-national conflicts: Maximizing anthropology's contribution to peace-building. Paper presented at the "Ethnographic methods and restitutions for sustainable social development", Department of Anthropology, Gajah Mada University, Yogyakarta, Indonesia, June 30.

"Reassessing the Role of Language in Thailand's Troubled Multilingual Far-South." Paper presented at the International Conference on Language Policy in Multicultural and Multilingual Settings, held at University of Mandalay, February 8–11.

2015 "Thai Royal Projects and Islamic Philanthropy in Malay South Thailand." Paper presented at "Southeast Asian Studies in Asia, 2015", held at Kyoto International Convention Centre, 12–13 December.

"Comparative Perspectives on Inter-ethnic and inter-religious dynamics in South Thailand (and beyond)." Paper presented at Peace Support Collaborative, Bangkok, Dec 3. Available [here](#).

"From Rebels to Rulers: The challenges of transition for non-state armed groups in Mindanao and Myanmar." Paper presented at the 5th Annual East Asian Peace Conference: Regional Peace and Domestic Conflict, Singapore Atrium Hotel, 6–8 November (with Ashley South).

"Dusun Nyoir revisited: What new light on old conflicts tells us about the depth of present peace." Paper presented at the 5th Annual East Asian Peace Conference: Regional Peace and Domestic Conflict, Singapore Atrium Hotel, 6–8 November. Available [here](#), and [here](#).

"Thailand's Muslim mosaic between Central Plains and Far-south: Grounded perspectives from the Sufi margins." SEATIDE conference held at EFEO, Hanoi, February 2–4. Available [here](#).

"Global Islamic Circulations and Sufi Tariqa in Thailand". Paper presented at "Wild Spaces and Islamic Cosmopolitanism in Asia", Asia Research Institute, National University of Singapore, February 2–4. Available [here](#).

2014 "Kelantanese Sufism in Thailand's Upper South: The Ahmadiyya-Badawiyya of Koh Yao Noi and Huay Un". Paper presented at the Asian Borderlands Research Network, City University of Hong Kong, December 8–10.

"Islamic Identities and Religious Diversity between Thailand's Central Plains and Far-south: Insight from a Multi-sited Historical Ethnography of Sufism. Paper presented at SEATIDE seminar, CESD, Chiang Mai University, Chiang Mai, December 15.

"Bangkok's Indian Ocean veterans: The curious story of the Shadhiliyyah Sheikh, Minang exile, and Pakistani immigrant." Paper presented at "The Indian Ocean: Terrains of Meaning and Materiality: Technology and Cultural Commerce", University of Nottingham, Kuala Lumpur, May 8. Available [here](#).

"Patani connections in the arrival & development of the Ahmadiyyah-Idrisiyyah on the Thai-Malay Peninsula." Paper presented at the 12th International Conference on Thai Studies, University of Sydney, April 22–24.

"Mobile mediators and inbetrueener importers: The normalization of strangeness in Muslim Southeast Asia". Paper presented at "African-Asian Encounters: New Cooperations? New Dependencies? Crystal Crown Hotel, Petaling Jaya, March 11–13.

"Thailand's Sufi Networks: New Perspectives on Islamic Diversity and Muslim Marginality". Paper presented at the 12th Asia Pacific Sociology Association conference held at Chiang Mai University, February 15–16, 2014.

2013 "Language loyalty and loss in Malay South Thailand: From Ethno-religious rebellion to ethno-linguistic angst?" Paper presented at Asia-Pacific Peace Research Conference (2013) "Engaging Violent Conflicts in the Asia-Pacific with Nonviolent Alternatives", Imperial Queen's Park Hotel, Bangkok, November 12–14.

"The Politics of Language Revitalization in Multi-ethnic Thailand," presented at Asia-Pacific Peace Research Conference (2013) "Engaging Violent Conflicts in the Asia-Pacific with Nonviolent alternatives", Imperial Queen's Park Hotel, Bangkok, November 12–14. (co-presented with Dr. Chayan Vaddhanaphuti)

"The haj, salvation and social change in cosmopolitan Penang and Patani". Paper presented at "Penang and the Hajj", E & O Hotel, Penang August 17–18.

"Perspectives on the Ethno-religious Conflict and Coexistence on the Thai-Malay Peninsula". Keynote address at the Sabah Theological Seminary, August 8–10.

2012 "Thai and Islamic Influences on Thailand's Southern Malays", Paper presented at the Malaysian Social Science Conference 8, University Kebangsaan, Malaysia, July 9–11.

"Islamic Diversity in Thailand's far-south", Paper Presented at the International conference on "Religion, Business and Contestation in Southeast Asia", University of Malaya, Kuala Lumpur, June 27–28.

2009 "Islam's Creole Ambassadors", Paper presented at The Phantasm in Southern Thailand: Historical Writings on Patani and the Islamic World, Chulalongkorn University, December 10–12.

"The Role of religion in Thailand's Southern Conflict: Beyond Rounding up the Usual Suspects", Southern Thailand: Anatomy of an Insurgency, 2004–2009, Institute of Southeast Asian Studies (ISEAS), Singapore, March 10–11.

"Making Sense of Muslim Merit-making", The Second South and Southeast Asian Association for the Study of Culture and Religion (SSEACR), Institute of Language and Culture for Rural Development, Mahidol University. May 24–27.

2006 "What's in a Name?: The Politics of Muslim Identity". South Thailand Political Science Conference "Crossing Borders: Politics, Religion, Culture, and Local Power of the South". September 7–8.

"Beyond Redfield and Geertz – Western Anthropologists and Southeast Asia Muslims". Paper presented Voices of Islam in Europe and Southeast Asia, Nakhon Sri Thammarat, January 19–22.

2005 "Theoretical Issues in Ethnographic Studies of Southeast Asia Muslim Societies". Paper presented at "The International Conference on Southeast Asia", University of Malay, December 12.

Symposiums and Conference Panels Convened

2024 "Muslim Studies in Thailand: Retrospective Assessment and Future Research Trajectories," Centre for Maritime Southeast Asian States Studies (CSEAMS), Prince of Songkhla University, Pattani Campus, February 23.

2023 "A Survey of Muslim Studies in Thailand." Panel at "The transformation of Muslim society in Thai society in the past 100 years.", Chulalongkorn University, October 18.

2019 "Religious Freedom in Asia". Panel proposed and accepted at the 23rd Biennial International Conference of the New Zealand Asian Studies Society, Victoria University of Wellington, Nov. 24–27.

"Female Agency, and Islamic Activism: Thai Case Studies in Localizing the Global", Hosted by the Muslim Studies Centre, Institute of Asian Studies, Chulalongkorn University, and co-organized with the Religious Studies Program (VUW), and The Middle East Institute (NUS), 11 June.

2016 "The International Conference on Language Policy in Multicultural and Multilingual Settings", University of Mandalay, February 8–11.

2014 "Thai-Malay Borderscapes". Asian Borderlands Research Network conference, City University of Hong Kong, 8–10 December.

"Thailand and the Muslim World." Three panels convened at the 12th International Conference on Thai Studies, University of Sydney, April 22–24.

"Muslims and Social Change in Contemporary Thai Society" and "Malay Engagements with Pluralism." at 12th Asia Pacific Sociology Association conference, Chiang Mai University, February 15–16, 2014.

Other Presentations

2024 "British Plans to Annex the Siamese-Malay Peninsula: A *longue durée* of competitive colonialisms between the nineteenth century and 1950s.", Malaysian Branch of the Royal Asiatic Society, March 2. Available [here](#), and [here](#).

"Reconstructing British threats to Bangkok's sovereignty in South Thailand: Strategies for avoiding 'thin bone soup' syndrome." Nottingham University, Kuala Lumpur, March 1. Available [here](#), and [here](#).

"Push and Pull Factors in British Plans to Annex Siamese-Malay Peninsula." Monash University, Malaysia, March 1. Available [here](#).

"Commerce, colonialism, and conflict as drivers of ethnic change in South Thailand." Institute of Ethnic Studies, University Kebangsaan Malaysia, February 29. (with Mohamad Idrak Olii and Thanachot Prahyadsap). Available [here](#), and [here](#).

"Anglo-Siamese 'Competitive Colonialisms' and the making of Siam's Southern Malay minority." Presented at Universiti Malaysia Kelantan, February 28. Available [here](#), and [here](#).

2023 "Lessons from Buddhist-Muslim Relations [in Thailand] for Muslim-Christian Studies [in Indonesian]", presented at UIN Semarang, March 10, 2023.

2022 "Indonesian Influences on Thailand's Muslim minority: Mysticism and Modernism between Ayutthaya and the Malay far-south", presented at IAIN, Salatiga, June 10. Available [here](#).

"Malay Exiles in Central Thailand: Revisiting the cultural geography of Islam in Thailand and the Malay world's northern diasporas", presentation at the Institute of Ethnic Studies (KITA), Universiti Kebangsaan Malaysia, June 8. Available [here](#), and [here](#).

2021 "Political Religion and the Nation-state" Guest lecturer for What is Religion? (REL113), Religious Studies Program, Victoria University of Wellington (30 July). Available [here](#).

2020 "Introduction to Sufism", 2 1-hour contributions (as guest lecturer) to Asian Spiritualities (RELI235), Religious Studies Program, Victoria University of Wellington (Oct 2 & 6). Available [here](#).

"Insurgents and Military in Southern Thailand", 1-hour lecture (as guest lecturer) to Violence and Peace-making (RELI232), Religious Studies Program, Victoria University of Wellington (Sept 30). Available [here](#).

2019 "Islamization in Southeast Asia", 3-hour lecture to international students enrolled in "Islam in Southeast Asia", Southeast Asian Studies Program, Chulalongkorn University, September 27.

"Islamic Movements in Southeast Asia", 3-hour lecture to international students enrolled in "Islam in Southeast Asia", Southeast Asian Studies Program, Chulalongkorn University, September 6

"Islam and Colonialism in Southeast Asia", 3-hour lecture to international students enrolled in "Islam in Southeast Asia", Southeast Asian Studies Program, Chulalongkorn University, August 30.

"From merit-making to magic: Reflections on a disciplined interdisciplinary study of Sufism in South Thailand" Presentation at the School of Cultural and Social Studies, MY305 (Murphy Building Level 3), Victoria University of Wellington July 11. Available [here](#).

"The arrival of the Ahmadiya-Idrisiyya and the Mecca-based 'Patani School'". Seminar presented at Middle East Institute, NUS, April 24. Available [here](#).

"The arrival of the Ahmadiya-Idrisiyya and the Mecca-based 'Patani School'" Seminar presented at KITA Discourse Series Seminar, UKM , March 15. Available [here](#).

"Visual Vignettes of George Town's Thai Qadriyyah Cousins, presented at "Hikayat", Gerakbudaya Bookshop, Penang, March 17. Available [here](#).

2018 "Visualizing Vernacular Sufism in Central Thailand". Seminar presented at Religious Studies Program Seminar Series, Victoria University of Wellington, March 22.

“Religion and violence in South Thailand” Guest lecture for Religion and Conflict [RELI 232], Victoria University of Wellington, April 10.

2017 “Mysticism”, Quest lecture for Religious Experience [RELI 106], Victoria University of Wellington, August 10.
 “Religion and violence in South Thailand” Guest lecture for Religion and Conflict [RELI 232], Victoria University of Wellington, August 16.

2016 “Beyond religious ailments and doctrinal medicine: Alternative diagnoses for social problems in Muslim” Presented at the Institute of Ethnic Studies (KITA), National University of Malaysia (UKM), October 31. Available [here](#).
 “Sufism in Thailand: From Historical Ethnography and Cultural Geography”. Seminar presented at the School of Religious Studies, Victoria University, Wellington, New Zealand, July 2. Available [here](#), and [here](#).
 “The Cultural Geography of Sufism in Thailand”, Seminar presented at the Institute of Ethnic Studies (KITA), National University of Malaysia (UKM), June 3. Available [here](#), and [here](#).
 “Javanese Influences on Vernacular Sufism in Thailand”. Public lecture presented at Faculty of Ushuluddin, UIN Sunan Kalijaga, May 31. Available [here](#).
 “The Role of Language in Sub-national Conflicts: The Case of Pat(t)ani Malay.” Department of Linguistics, Payap University, March 23. Available [here](#).
 “Muslim Devotions: Ethnographic Perspectives.” UBS workshop held at Wisma PGI, Jakarta, Indonesia, March 3.

2015 “Towards Placing the Dusun Nyoir Rebellion of April 1948 in its Wider Geo-political and Religious Context: Post-WWII Chaos and Invulnerability Cults.” Presented at Asia Research Institute, National University of Singapore, September 21. Available [here](#).

2014 “Islamic Identities and Religious Diversity between Thailand’s Central Plains and Far-south: Insights from a Multi-sited Historical Ethnography of Sufism”. Presented at SEATIDE seminar, CESD, Chiang Mai University, Chiang Mai, December 15.
 “Peace Processes Compared: Myanmar and Mindanao”, Institute of Bangsamoro Studies (IBS), EM Manor Hotel, Cotabato City, Mindanao, The Philippines, May 21. Available [here](#).
 “Ethnogenesis in South Thailand and Southern Philippines”, Seminar presented at “Comparing Peace Processes in Myanmar and Mindanao”, Institute for Autonomy and Governance (IAG), Cotabato City, Mindanao, The Philippines, May 20.
 “Bangkok’s Indian Ocean veterans: The curious story of the Shadhiliyyah Sheikh, Minang exile, and Pakistani immigrant.” Paper presented at “The Indian Ocean: Terrains of Meaning and Materiality: Technology and Cultural Commerce”, University of Nottingham, Kuala Lumpur, May 8. Available [here](#).
 “Patani connections in the arrival & development of the Ahmadiyyah-Idrisiyyah on the Thai-Malay Peninsula.” Paper presented at the 12th International Conference on Thai Studies, University of Sydney, April 22–24.
 “Mobile mediators and inbetweeners importers: The normalization of strangeness in Muslim Southeast Asia”. Paper presented at “African-Asian Encounters: New Cooperations? New Dependencies? Crystal Crown Hotel, Petaling Jaya, March 11–13.
 “The Materiality and Semiotics of Malay Marginality in Thailand”. Lecture delivered at "Exhibiting Islam in the Malay World", held at Malay Studies Department, National University of Singapore, February 27. Available [here](#).
 “Thailand’s Sufi Networks: New Perspectives on Islamic Diversity and Muslim Marginality”. Paper presented at the 12th Asia Pacific Sociology Association conference held at Chiang Mai University, February 15–16, 2014. Available [here](#).

2013 “Multi-causality in Myanmar’s “ethnic” conflicts and Thailand’s “Islamic” insurgency”, Seminar presented at the Department of Sociology, University of the Philippines, November 21. (With Dr Ashley South). Available [here](#).
 “Language loyalty and loss in Malay South Thailand: From Ethno-religious rebellion to ethno-linguistic angst?” Seminar presented at the Malay Studies Department, National University of Singapore, November 15.
 “From Ethno-religious rebellion to ethno-linguistic angst?: Language loyalty, loss, and grief in Thailand’s Malay far-south”. Seminar presented at S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore, November 15.
 “Islamization in Southeast Asia”, 3-hour lecture to international students enrolled in “Islam in Southeast Asia”, Southeast Asian Studies Program, Chulalongkorn University, August 30.
 “Malay Negotiation with Thai Influences and Islamic Reformism in Thailand’s Far-south”. Seminar at the Faculty of Anthropology and Sociology, University of Malaya, Kuala Lumpur, August 27.
 “Methodological and Theoretical Reflections on Fieldwork among Muslims in Thailand”, Asian Studies Program, Walailak University, July 3.

2012 “Celebrations of the Prophet’s Birth in Muslim Southeast Asia,” Lecture at Payap University, December 6, 2012. Available [here](#).
 “Avoidance & Embrace in Thailand’s Troubled Far-South.” Seminar presented at the Malay Studies Department, National University of Singapore, November 14. Available [here](#).
 “Islamic Diversity in Thailand’s Far-south”. Paper presented at the International conference “Religion, Business and Contestation in Southeast Asia”, University of Malaya, Kuala Lumpur, June 27–28.
 “Muslim Merit-making Rhetoric in Thailand’s Far-south as Sign of Syncretism, Shared Cosmology, or Search for Equivalence?” Seminar Presented at the Institute of Southeast Asian Studies (ISEAS), Singapore, June 25.

“Muslim Merit-making Rhetoric in Thailand’s Far-south as Sign of Syncretism, Shared Cosmology, or Search for Equivalence,” Seminar presented at the School of Culture, History and Language, College of Asia & the Pacific, Australian National University (ANU), Canberra, June 22.

“Malay Negotiation with Thai Influences and Islamic Reformism in Thailand’s Far-south”. Seminar presented at the Centre for Dialogue, La Trobe University, Melbourne, June 21.

“Making sense of *Tham Bun* in Thailand’s Far-south.” Seminar presented at Centre for Islam and the Modern World (CIMOW), Monash University, Melbourne, June 20.

2011 “Making Sense of Thai Muslim Merit-making Rhetoric”. Paper presented at post-graduate seminar, Religious Studies Program, Victoria University of Wellington, September 25.

“Islam in South and Southeast Asia”, Presented at the World Vision Interfaith Training of Trainers Workshop, Seremban, Malaysia, May 7.

2009 “Tools for Taking on English” (in Thai). Fourteen-hour weekend seminar for first-year students, Prince of Songkhla University, Pattani, June 1–2.

“Writing your first Resume” (in Thai). Fourteen-hour weekend seminar for graduating students, Prince of Songkhla University, Pattani, March 3–4.

2008 “Islam in Southeast Asia”. Public address given at Carey College, May 15.

“Islamic Diversity in Southeast Asia”. Public lecture given at the Laidlaw College, May 15.

Exhibitions

2019 “Visual Vignettes of Vernacular Sufism in Thailand: An Experimental Electronic Exhibition”, at the 23rd New Zealand Asian Studies Society International Conference, Victoria University of Wellington, November 24–27, 2019. Available [here](#), and [here](#).

“Visual Vignettes of Sufism in Rural South Thailand”, fieldwork photographs exhibited at “Association of Asian Studies in Asia, Bangkok, July 1–4, 2019. Available [here](#).

“Mapping the plural Thai/Malay Peninsula”, cartography exhibition at “Association of Asian Studies in Asia, Bangkok, July 1–4, 2019. Available [here](#).

“Melaka in European Cartography from the 16th Century” cartography exhibition at “Melaka in the long fifteen century”, Ramada Hotel, Malacca, 2–4 August.

2016 “Feeding the Faithful: Visual Vignettes from the Kitchen Door”, fieldwork photographs exhibited at “Food & Society Conference”, Bangi Putrajaya Hotel, November 18–20, 2016. Available [here](#).

“Visualizing Vernacular Sufism in Ayutthaya: Vestiges of Connected Cosmopolitanism Muslim Communities”, fieldwork photographs exhibited at “Modernity and the Cosmopolitan Southeast Asia”, Thammasat University, August 23–24. Available [here](#).

2014 “Kelantanese Sufism in Thailand’s Upper South,” fieldwork photographs exhibited at Asian Borderlands Research Network conference, City University of Hong Kong, 8–10 December. Available [here](#).

“Thai Turuq”, fieldwork photographs exhibited at “The 12th International Conference on Thai Studies”, University of Sydney, April 22–24. Available [here](#).

“Thai Turuq”, fieldwork photographs exhibited at “The 12th Asia Pacific Sociology Association conference”, Chiang Mai University, February 15–16. Available [here](#).

“Siamese Sufism”, fieldwork photographs exhibited at “Exhibiting Islam in the Malay World”, held at the Malay Studies Department, National University of Singapore, February 27.

Supervision

Since February 2016, I have been adjunct faculty at the Institute of Ethnic Studies, National University of Malaysia, where I have built a cohort of post-graduate students conducting fieldwork in South Thailand. I also function as second (local) supervisor to PhD candidates from Cambridge University, Aberdeen University, and Doshisha University (Japan), and City University of Hong Kong.

Professional Service

Referee for articles in *Asian Studies Review*, *Contemporary Islam*, *Journal of Islamic Studies*, *Journal of South Asian Studies*, *Kajian Malaysia*, *Muslim World*, *Sojourn: Journal of Social Issues in Southeast Asia*, *Walailak Journal of Asian Studies*.
 Member of editorial board of *Kajian Malaysia* (April 2019–present).
 External PhD examiner for Universiti Brunei Darussalam (UBD).

Professional Associations

American Anthropological Association.	The Siam Society.
New Zealand Asian Studies Society.	Malaysian Branch of the Royal Asiatic Society.

Courses Taught

2019 “Introduction to Muslim Studies”, one-week post-graduate course taught at ABS, Hong Kong, December 2–6
2018 “Introduction to Ethnographic Research Methods”, Electronic course prepared for Thammasat University.
“Introduction to Ethnic Studies, Electronic course prepared for Thammasat University.

Research Interests

Religious anthropology (specifically the anthropology of Islam), Visual anthropology, and Linguistic anthropology.

Sufi, modernist, reformist, and revivalist Islamic movements

Ethno-linguistic and ethno-religious dynamics in sub-national conflicts

Referees

Associate Professor Geoff Troughton

Director of the Religious Studies Program, School of Social and Cultural Studies, Victoria University of Wellington, NEW ZEALAND

Geoff.Troughton@vuw.ac.nz, +64 27 413 3678

Dr Srawut Areae

Director, Muslim Studies Centre, Institute of Asian Studies, Chulalongkorn University, Bangkok, THAILAND

tfarida@hotmail.com, +66 898913545

CURRICULUM VITAE

Wahyu Arif Raharjo

Lecturer – Assistant Professor

Department of International Relations Jl. Menoreh Tengah X No. 22, Sampangan
Universitas Wahid Hasyim Semarang – Indonesia 50232
Email: w.arifrahарjo@unwahas.ac.id Phone: (+62) 878 – 2711 - 4410
Linkedin: <https://www.linkedin.com/in/wahyu-arif-rahарjo-b036b2110/>

Summary

Lecturer in International Relations who produces research and teaches in securitization and conflict studies at Universitas Wahid Hasyim, as well as an AVP Peace Training Facilitator who engages in grassroots-level peacebuilding in Central Java and internationally with Peace Place Pati and Friends Peace Teams.

Education

- **M.IR., International Relations**, The University of Sydney, Australia, 2018
Minor in Peace and Conflict Studies
Capstone Project: *Sink The Vessels: Securing Indonesia's Water from Illegal, Unreported and Unregulated Fishing*
- **S.IP. (Bachelor of Political Science), International Relations**, Universitas Wahid Hasyim, Semarang, Indonesia, 2015
Undergraduate Thesis: *Diplomasi Keagamaan Nahdlatul Ulama dalam Resolusi Konflik Domestik Afghanistan 2011 – 2015 (Faith-Based Diplomacy of Nahdlatul Ulama in Domestic Conflict Resolution in Afghanistan 2011 – 2015)*

Professional Experience

- UNIVERSITAS WAHID HASYIM – Semarang, Indonesia
LECTURER - ASSISTANT PROFESSOR **2023 - Present**
 - Combining Alternatives to Violence Project (AVP) Approach in teaching higher degree to design equal, democratic and safe learning environment.
 - Taught subjects: Introduction to Area Studies, International Peace & Security Studies, Theories of International Relations II, Politics and Governance in East Asia
 - Organized cooperation with Alibaba Cloud Indonesia, Global Peace Foundation and Saiburi Islam Wittaya School in Pattani, Thailand.
- UNIVERSITAS ISLAM INDONESIA – Yogyakarta, Indonesia
LECTURER - ASSISTANT PROFESSOR **2019 - 2023**
 - Taught subjects: Migration Studies, Human Security, International Humanitarian Law, African Studies, Global South, Fragile States, Global History.
 - Supervised 20+ undergraduate theses, mainly on the topic of security studies, marginalised communities of the world, global south and fragile states.
- UNIVERSITAS WAHID HASYIM – Semarang, Indonesia
ADJUNCT LECTURER **2018 – 2019**
 - **Taught subjects:** International Law, International Regimes and Organizations, Politics and Government Affairs of Southeast Asia, International Peace and Security Studies as well as International Non-Government Organizations.

Published Works

2024	Journal Article	Raharjo, WA. Investigating Conflict-Sensitive Journalism: Aljazeera News Reporting on the 2017 Rohingya Crisis in Myanmar . <i>Glocal Society</i> . 1(1): 37 - 44
		Raharjo, WA. Religious Dimension of Conflict and UN Peacebuilding in Central African Republic. <i>Journal of International Relations (JoS)</i> . 4(1): 1 - 10
		Raharjo, WA., Fridiyanto, YN., & Setiawan, Z. Evaluating the Agency of United Nations Forum on Forests in Halting Deforestation . <i>Spektrum: Jurnal Ilmu Politik Hubungan Internasional</i> . 21(1): 96 - 111
		Pramono, S. & Raharjo, WA. Indonesia's Role in the Rise of East Asia amid China's Ascendancy . <i>Nation-State: Journal of International Studies</i> . 6(2): 139 – 157
2023	Journal Article	Raharjo, WA. Evaluating Reconciliation Process of Post-Reformation Interethnic Conflict in Sampit, Indonesia . <i>Walisono: Jurnal Penelitian Sosial Keagamaan</i> , 31(2), 237-258.
		Putri, XA., Ismiyatun & Raharjo, WA. Polemik "Willow Project" terhadap Kelestarian Lingkungan Hidup Dunia . <i>Prosiding Seminar Nasional Ilmu Politik dan Hubungan Internasional</i> . 5(1).
		Rahayu, T. & Raharjo, WA. Peran World Food Programme (WFP) dalam Mengatasi Krisis Pangan Di Republik Demokratik Kongo Tahun 2016-2019 . <i>Jurnal Kajian Hubungan Internasional</i> . 2(2). 54 – 69
2022	Journal Article	Raharjo, WA. Ethical Issues in Religiously Affiliated Disputes: Sant'egidio's Mediation in Mozambique and Algeria . <i>Politics and Humanism</i> . 1(2). 52 - 65
		Raharjo, WA. Formation of Ideological (Official And Religious) Discourses as Basis for Ryacudu's Securitization of LGBT Acts in Indonesia 2016–2017 . <i>Jurnal Politik Walisongo</i> . 4(1). 115 – 146
2021	Journal Article	Raharjo, WA., Tenggelamkan!: Susi Pudjiastuti's Securitization of IJUUF in Indonesia . <i>Jurnal Politik Walisongo</i> . 3(1). 40 – 53
2020	Book Chapter	Madrah, MY., Raharjo, WA., Azlan, US., Budianto, F., Heller, A. & Indrianto, AM. Empowerment of Female Return Migrant Initiatives in Indonesia: Lessons for India . <i>In India Migration Report</i> . Edited by S. Irudaya Rajan. Routledge India: Delhi.
	Book Chapter	Raharjo, WA. Kerangka Keamanan Manusia dalam Islam . In <i>Integrasi Islam dalam Ilmu Pengetahuan dan Teknologi</i> . Edited by Tim DPPAI UII. DPPAI UII: Yogyakarta.

Past and Current Research Projects

2024	National Regular Research Grant – Indonesian Ministry of Higher Education, Science and Technology	Strategic Approach in Harnessing the Rise of East Asia for Indonesia's Prosperity	US\$8500
2024	University-Level Community Service Grant – Board of Research and Community Service, Universitas Wahid Hasyim	Personal Transformation: AVP Approach in Tackling Youth Delinquency in Central Java	US\$315
2023	Department-Level Research Grant – Universitas Wahid Hasyim	Indonesia's Role in the Rise of East Asia amid China's Ascendancy	US\$190
2022	Department-Level Research Grant – Universitas Islam Indonesia	Ethical Issues in Religiously-Affiliated Conflicts: Sant'Egidio in Mozambique and Algeria	US\$315
2022	Department-Level Research Grant – Universitas Islam Indonesia	Securitization of LGBT in Indonesia 2016 – 2017	US\$757
2018	LPDP Research Funding for Scholarship Awardee – Indonesian Endowment Fund for Education	Susi Pudjiastuti's Securitization of IUUF in Indonesia	US\$946
2018	Centre for Population and Policy Studies, Universitas Gadjah Mada	Empowerment of Female-Return Migrant Initiatives in Wonosobo, Indonesia	At Cost

Academic Honors and Awards

- Awardee, Afirmasi Scholarship, Indonesian Endowment Fund for Education, Ministry of Finance of the Republic of Indonesia, 2016 – 2018
- Recipient, Wisudawan Terbaik (Most Outstanding Graduate), Faculty of Social and Political Science, Universitas Wahid Hasyim, 2015
- Awardee, Beasiswa Pendidikan Sarjana (Undergraduate Education Scholarship), Faculty of Social and Political Science, Universitas Wahid Hasyim, 2011 – 2015

Community Service

- **Core Facilitator at Rumah Damai Pati (RDP) and Friends Peace Teams (FPT)**

RDP and FPT are two interlinked organizations working on peace education and training. RDP is located in Pati, Indonesia, while Friends Peace Teams is Quaker-related, US-based peace education NGO whose work is distributed globally.

Using Alternatives to Violence Project (AVP) Approach to conduct training on creating cultures of peace, violence prevention, and peace education for NGO workers, professionals, teachers, communities, interfaith groups and province-based youth organizations in Central Java, Yogyakarta, the Philippines and online. Facilitated and organized the following projects:

- *Basic AVP Training*, Rumah Damai Pati, January 2025
- *Facilitators' Training*, November 2024, organized by Peace Place Pati at Bageng Village Community
- **Regional Training for Justice and Peace 2024**, organized by Peace Place Pati and Friends Peace Teams for international human rights worker, freedom fighters from Papua and Karenland, justice workers from Cambodia, Samoa, Nepal, Australia and USA, June – July 2024
- *Basic AVP Training*, Rumah Damai Pati, October 2023
- **Regional Training for Peace and Justice 2023** organized by Friends Peace Teams – Asia West Pacific at Seminarium Verbum Divinae, Tagaytay, the Philippines, May – July 2023

- *CCP Workshop for Students of State Islamic Institute of Kudus* at Rumah Damai Pati, May 2023
- *Advanced AVP Workshop for Local Communities*, Rumah Damai Pati, January 2023
- *Cerita Perdamaian (Stories of Peace) Series*, monthly workshop using storytelling as tools for peace at schools, interfaith and inter-ethnic youth and groups, village communities and peacemakers, August 2022 – June 2023
- *Online Power of Goodness Workshop* – Visitation with West Papua Team, December 2022
- *CCP Workshop for School Communities*, collaborative work with Interfidei Institute for Interfaith Dialogue, Yogyakarta, August 2022
- *Creating Cultures of Peace (CCP) Workshop for Interfaith Youth*, 3 Days, Rumah Damai Pati, March 2022

Professional Training

March – April 2023	Education for Peace	KITA Bhinneka Tunggal Ika Institute for Peace Education Instructor: Therry Alghifari
June – July 2022	Regional Peace Training – Basic and Advance AVP	Rumah Damai Pati and Friends Peace Teams Instructor: Alma Aparece
May 2022	Creating Cultures of Peace – Basic AVP Training	Rumah Damai Pati Instructor: Petrus and Nanik
March - April 2022	Sekolah Lintas Iman (Interfaith School)	Interfidei Institute of Interfaith Dialogue Instructor: Pdt. Elga Sarapung
November – January 2019	Sekolah Kepemimpinan (Leadership School)	Universitas Islam Indonesia
August 2018	International Labour Migration in the Shifting World - New Insights and Policy Challenges: Summer Course	Centre for Policy and Population Studies (Pusat Kajian Kebijakan dan Kependudukan), Universitas Gadjah Mada
January 2018	Community Mediation: Theory and Practice	Centre for Peace and Conflict Studies, University of Sydney Instructor: Abe Quadan
August 2017	Peace Journalism: Conflict Resolving Media	Centre for Peace and Conflict Studies, University of Sydney Instructor: Jake Lynch and Annabelle McGoldrick
March 2017	Reconciliation and Conflict Transformation	Centre for Peace and Conflict Studies, University of Sydney Instructor: Wendy Lamourne
June – July 2015	Sekolah Demokrasi (School of Democracy) Batch Semarang	Freedom Institute and Friedrich Naumann Stiftung
June – July 2014	Sekolah Demokasi (School of Democracy) Batch Semarang	Freedom Institute and Friedrich Naumann Stiftung



FERRY YEFTA MAMAHIT

Jl. Bukit Hermon I, Malang 65151 | ferry.mamahit@seabs.ac.id;
f.mamahit@psiab.or.id | 085608313174

**PLACE &
DATE OF BIRTH** | **BANDUNG, INDONESIA**
NOVEMBER 13, 1964

EDUCATION | **THE CENTRE FOR MUSLIM-CHRISTIAN STUDIES, OXFORD, UNITED KINGDOM**
POSTDOCTORAL STUDY, Muslim-Christian Relations
2019–2022

**INTERNATIONAL GRADUATE SCHOOL OF LEADERSHIP-ASIA
GRADUATE SCHOOL OF THEOLOGY, QUEZON CITY, PHILIPPINES**
DOCTOR OF PHILOSOPHY Studies, Peace Studies and Conflict Resolutions
2011–2014

UNIVERSITY OF PRETORIA, PRETORIA, SOUTH AFRICA
DOCTOR OF PHILOSOPHY, Old Testament Studies
2004–2009

SOUTHEAST ASIA BIBLE SEMINARY, MALANG, INDONESIA
MASTER OF THEOLOGY, Theological and Mission Studies
2000–2003

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY, RIZAL, PHILIPPINES
MASTER OF DIVINITY, Hermeneutics and Biblical Theological Studies
1992–1995

NUSANTARA BIBLE SEMINARY, MALANG, INDONESIA
BACHELOR OF THEOLOGY, Biblical studies
1986–1991

**WORK
EXPERIENCE** | **EXECUTIVE DIRECTOR, THE CENTER FOR INTERDISCIPLINARY STUDIES ON RELIGION AND CULTURE, SEMARANG, INDONESIA**
2023–Present

RESEARCH ASSOCIATE, THE CENTRE FOR MUSLIM-CHRISTIAN STUDIES, OXFORD, UNITED KINGDOM
2021–Present

EXECUTIVE MEMBER, PROGRAM COMMITTEE IN GRADUATE PEACE STUDIES PROGRAM, INTERNATIONAL GRADUATE SCHOOL OF LEADERSHIP, MANILA, PHILIPPINES
2017–Present

ASSOCIATE PROFESSOR, SOUTHEAST ASIA BIBLE SEMINARY, MALANG, INDONESIA
2003–Present

GRADUATE PROGRAM DIRECTOR, SOUTHEAST ASIA BIBLE SEMINARY, MALANG, INDONESIA
2014–2020

ADJUNCT FACULTY, FAITH BIBLE COLLEGE AND INTERNATIONAL GRADUATE SCHOOL OF LEADERSHIP, QUEZON CITY, PHILIPPINES
2010–2014

DEAN OF ADMINISTRATION, SOUTHEAST ASIA BIBLE SEMINARY, MALANG, INDONESIA
2008–2010

ORDINATION | **ORDAINED PASTOR**, THE SYNOD OF THE NUSANTARA EVANGELICAL CHRISTIAN CHURCH
2000

PUBLICATION | **BOOK CHAPTER**
“Kitab Suci Injil Indonesian (1912 Translation)—Greek Diglot Gospels and Its Significance for Reading Matthean Nativity Story in the Indonesian Islamic Context,” *Reading the Gospels in Islamic Context*, edited by Dany Crowther, Georgina Jardim, and Shirin Shafaei for Routledge (accepted and to be published in 2025)
“Reimposing Dār Al-Salām and the Kingdom of God in the Indonesian Context: A Detour from Geopolitical Territorialization to Religioethical Conversation,” *Territoriality and Hospitality: Christian and Muslim Perspectives*, edited by John Azumah and Cheik Anta Babou (Carlisle: Langham Global Library, 2024), 269–283.
“Reality, Theology, and Praxis of Difference: Building Cross-Cultural Religious Literacy Competencies for Christian Educators,” *Cross-Cultural Religious Literacy: You, The Other, and What You Do Together*, edited by Daniel Adipranata (Jakarta: Leimena Institute-Templeton Religion Trust, 2023), 112–140.
“Berteologi Kontekstual-Injili: Sebuah Pertimbangan Parametris,” *For Christ, the Church, the World, and God’s Glory: Kumpulan Tulisan Para Pendidik Teologi STT SAAT dalam Rangka Memperingati HUT STT SAAT ke-70*, edited by Thio Christian Sulistio et al. (Malang: LP2M STT SAAT, 2023), 149–170.
“Two-winged Church Can Fly,” *Revitalisasi Gereja: Bunga Rampai Pemikiran Kristen Kekinian*, edited by Ferry Mamahit and Andreas Hauw (Malang: LP2M STT SAAT, 2021), 3–12.
“A Missionary Call to the People of God in the Old Testament and Its Relevance to Christian Churches in Indonesian Muslim Context” in *Church Following Christ: An Introduction to Reformed Mission and Missiology*, edited by Paul D. Visser and Cornelis J. Haak (Kampen: Promotion of Reformed Missiology and Ecumenics, 2019)

“Lausanne Covenant 1974: A Revitalization of Evangelical Missio Dei,” *Misiologi Kontemporer: Merentangkan Horizon Panggilan Kristen* edited by Nindyo Sasongko et al. (Jakarta: Indonesia Theological Association and Gunung Mulia Press, 2018), 99-118.

JOURNAL ARTICLE

“Restoring Yahweh’s Cosmic Temple: An Idea of Salvation in Amos’s Three Hymns.” An article submitted for publication to *Acta Theologica* (in the review process, 2024).

“Jeremiah’s Prophetic Authenticity: Tracing Mosaic Prophetic Model” (Co-authored with Reynaldy Widodo), *Old Testament Essays* 37, no. 2 (2024): 1-24. (Scopus Q2)

“Psychological and Biblico-theological Exploration of Spirituality and Religiosity Using Grounded Theory: Clergy’s Perspective,” (Co-authored with Aileen P. Mamahit), *Jaffray Journal* 22, No. 1 (2024): 56–81. (SINTA 2)

“Postcolonial Reading of the Bible: (Evangelical) Friend or Foe?” *Jaffray Journal* 19, no. 2 (2021): 129–151. (SINTA 2)

“Abangan Muslim, Javanese Worldview, and Muslim-Christian Relations in Indonesia.” *Transformation: An International Journal of Holistic Mission Studies* 38, no. 1 (2021): 1–15. (Scopus Q2)

“The Correlation Between Adolescent Experiences of Violence and Parental Attachment with Adolescent Desire to Use Online Pornography.” *Veritas* 20, no. 2 (2021): 297–315. (SINTA 2)

“Ecumenical and Evangelical Attitudes toward the Religious Other: A Historical-theological Comparative Analysis.” *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 5, no. 1 (2020): 71–92. (SINTA 2)

“Anthony Thiselton’s Fusion of Two Horizons and the Challenges from the Cross-Cultural Anthropology.” *Veritas* 18, no. 1 (2018): 33–46. (SINTA 2)

“Just War Theory: A Biblical-theological Argument.” *Veritas* 15, no. 2 (2014): 271–289.

“A Biblical-theological Response to Dr. Michael Lodahl’s ‘A Critical Retrieval of John Wesley’s ‘The General Spread of the Gospel,’” *Mediator* 9, no. 1 (2013): 87–89.

“Answering Biblical-theological Problems of the Concept and Praxis of Divine Healing.” *Veritas* 13, no. 2 (2012): 143–157.

“Oracle against Israel’s Social Injustices: A Rhetorical Analysis of Amos 2:6–8” (Co-authored with Pieter M. Venter), *Hervormde Teologiese Studies* 66, no. 1 (2010): 1–11. (Scopus Q2)

“Theology and Praxis of Justice in the Torah” *Veritas* 11, no. 1 (2010): 1-12.

“Calvin’s Ideological Idea of Social Justice.” *Veritas* 10, no. 1 (2009): 29-58.

“Servant Leadership as a Solution for Current Political Leadership Crisis in Indonesia.” *Disciples* (March-April 2009): 58-70.

“Ecology Redeemed: Biblical Theology and Environmental Crisis.” *Disciples* (March-April 2008): 5-14.

“What has Jerusalem to do with Porong? Proposing a Christian Eco-theology in Indonesian Context.” *Veritas* 8, no. 1 (2007): 1–24.

“Globalization, Indonesian Church and Social Transformation.” *Veritas* 6, no. 2 (2005): 255–278.

“Christus Victor Motif and Christian Triumph over the Power of the Darkness.” *Veritas* 5, no. 1 (April 2004): 1–22.

“Dichotomized Polarization of Agape and Eros: An Analysis of St. Augustine’s Theology of Love.” *Veritas* 3, no. 1 (2002): 61–72.

“Depolarization of Christian Attitude Toward Other Religions: A Critical Analysis of Clark Pinnock’s Inclusivism.” *Pelita Zaman* 16, no. 1 (2001): 58–71.

“City of God: A Theological and Philosophical Interpretation of History.” *Veritas* 1, no. 2 (2000): 159–168.

CONFERENCE & SEMINAR

PAPER PRESENTATION

“Bible Translation and Missional Contextualization,” 2024 Indonesian Bible Society and Petra Christian University Seminar on Bible, Its Translation and Application on Homiletics, Petra Christian University, Surabaya, East Java, Indonesia, October 19, 2024

“Promoting Social Cohesion through Cross-cultural Religious Literacy: The Role of Educators in Countering Hate Speech and Xenophobia,” International Conference on Celebration of the 2024 Golden Rule Day and Commemoration of World Interfaith Harmony Week: Africa’s 2024 G20 Agendas, Addis Ababa, Ethiopia, April 15–16, 2024

“Exploring the Role of Spiritual Capital in Muslim-Christian Relations,” CISRC Annual International Colloquium on Beyond the Divide: Exploring Spiritual Capital, Mental Resilience, and Global Harmony Across Faiths and Cultures, Walisongo Islamic State University, Semarang, Indonesia, March 8, 2024

“Enhancing Character of the Students through Multicultural Education,” Sharing Session on Strengthening Character Education through Religious Learning and Intercultural Studies, Faculty of Islamic Studies, Muhammadiyah University Malang, Malang, Indonesia, Oktober 24, 2022

“Scriptural Literacy in the Joint Reading of Muslim-Christian Scriptures: Significance, Challenges, and Opportunities in the Indonesian Context,” Research Seminar in the Series on Christian-Muslim Relations in Southeast Asia, the Centre for Muslim-Christian Studies, Oxford, United Kingdom, October 19, 2021

“Muslim and Christian Scriptural Responses to Climate Change: Jordan and Indonesia as Case Studies,” Co-Presenter with Rana Abu-Mounes (Jordania), Conference COP26 CSRP Scholars, University of St Andrews, Scotland, United Kingdom, October 29–31, 2021.

“Kitab Suci Injil, The Indonesian (1912 Translation)–Greek Diglot Gospels: Some features and Significances,” Reading the Gospels in the Context of Islam, The Centre for Muslim-Christian Studies, Oxford, United Kingdom, September 7–9, 2020.

“Reimposing Dār Al-Salām and the Kingdom of God: A Detour from Geopolitical Territorialization to Religio-ethical Conversation,” The Inaugural Conference of the Sanneh Institute, The University of Ghana, Ghana, February 26-28, 2019.

“The Peace House of Abraham: The Biblical Concept of Peace and Its Relation to the History of Christian-Muslim Encounters,” Seminar on the Doctrine of Peace-Building and Contestation of Religious Political Identities in Indonesia. Muhammadiyah Students Association, Sunan Ampel Islamic State University, Surabaya, Indonesia, October 15, 2018.

“The (Holy) King Strikes Back: Salvation in the Book of Amos,” Atonement: Sin, Sacrifice, and Salvation in Jewish and Christian Antiquities. St Andrews Symposium for Biblical and Early Christian Studies, University of St Andrews, United Kingdom, June 4-6, 2018.

“Sacred Texts and History: Models of Modern Biblical Scholarships and Their Applications to Qur’anic Studies,” The Heritage Seminar: A Common and Shared History in Islam and Christianity. The Centre for the Study of Religion and Multiculturalism, Muhammadiyah Islamic University, Malang, Indonesia, February 7, 2018.

“Paradigm on Biblical Theology of Mission: A Lausanne Covenant Perspective,” Contemporary Missiology: Global and Local. Indonesia Theological Association, Satya Bhakti Theological Seminary, Malang, Indonesia, August 8-10, 2017.

“Postcolonial Biblical Reading of the Bible: An (Evangelical) Friend or Foe?” The Calling of an Asian Biblical Scholar/Theologian: Challenges Facing Asian Evangelical Today. Asia Theological Association Theological Consultation, Southeast Asia Bible Seminary, Malang, Indonesia, July 18-20, 2017.

“Theology of the Land in Judeo-Christian Perspective and Agrarian Issues in Indonesia,” Land in Judeo-Christian and Muslim Traditions. Agrarian Studies of Green Christian-Kalimetro Community –Nahdliyin Front for Natural Resources Justice, Malang, Indonesia, April 17, 2017.

“A Biblical-theological Response to Michael Lodahl’s ‘A Critical Retrieval of John Wesley’s The General Spread of the Gospel,’” Holiness as Renewal in the Image of God. Wesleyan Theological Conference, Asia-Pacific Nazarene Theological Seminary, Rizal, Philippines, November 8-10, 2012.

“A Missionary Call to the People of God in the Old Testament and Its Relevance to Missional Churches in Indonesian Muslim Context,” Promotion of Reformed Missiology and Ecumenics (PROMISE) J. H. Bavinck Consultation. Pelita Harapan University, Jakarta, Indonesia, April 9-10, 2012.

TEACHING & RESEARCH INTEREST

HERMENEUTICS AND OLD TESTAMENT STUDIES
SOCIAL-ECOLOGICAL THEOLOGICAL ETHICS
PEACE STUDIES AND CONFLICT RESOLUTIONS
BIBLICAL-QUR’ANIC INTERFACE
MUSLIM-CHRISTIAN RELATIONS

ACADEMIC ASSOCIATION

IKATAN SARJANA BIBLIKA INDONESIA
SOCIETY OF ASIAN BIBLICAL STUDIES
PROMOTION FOR REFORMED MISSIOLOGY AND ECUMENICS

INTERNATIONAL QUR'ANIC STUDIES ASSOCIATION

GRANT | **THE BLANKEMEYER FOUNDATION**
RESEARCH GRANT FOR ASIAN VOICE PROJECT AT THE CENTRE FOR MUSLIM-CHRISTIAN STUDIES, OXFORD, UNITED KINGDOM
2019–2022

JOURNAL | **VERITAS (EDITOR)**
EDITOR & REVIEWER | **COMPARATIVE ISLAMIC STUDIES**
INDONESIAN JOURNAL OF THEOLOGY
SOCIETAS DEI
VERBUM CHRISTI
KAMASEAN
TRANSFORMATIO

IDENTIFICATION | **SINTA**
LINK | <https://sinta.kemdikbud.go.id/authors/profile/6648960>

GOOGLE SCHOLAR
<https://scholar.google.com/citations?user=6MR2xFIAAAJ&hl=en>

ORCID
<https://orcid.org/0000-0002-2476-2320>

SCOPUS
<https://www.scopus.com/authid/detail.uri?authorId=57195606327>

RESEARCHGATE
<https://www.researchgate.net/profile/Ferry-Mamahit-2>

WEB OF SCIENCE
<https://www.webofscience.com/wos/author/record/1918525>



Personal Information:

The name: IYAD M I ABURABEE.

Date of Birth: 1-Apr- 1982.

Place of birth: Kuwait.

Nationality: Palestinian.

Address: Tulkarm- West Bank- Palestine.

Email: iyadi1y2a3d4.a@gmail.com

Qualifications:

- (2000) Secondary Secondary literary branch. AWQAF Tulkarm School.
- (2000) Secondary Secondary Sharia branch. AWQAF Tulkarm School.
- (2001-2005) **BA** of Jurisprudence and Legislation, An-Najah National University.
- (2005-2008) **MA** of Jurisprudence and Legislation, An-Najah National University.
- (2008-2011) Imam in Mu'ath bin Jabal Mosque, Al- Ram, Jerusalem.
- (2009-2013) **MA** of Arab Islamic History, Bir Zeit University (2009-2013).
- (2015-2022) **PhD** of Islamic Jurisprudence, the University of Jordan (2015-2022).

Dissertations Titles:

- **“Financial Exchange Controls in the Islamic Economy”**. Master in Islamic Law.
- **“Attitudes and Relations between Muslims and Non- Muslims in Era Islam”**. Master in History.
- **“Modernistic Implementation of Shariah’s Objectives”**. PhD. in Islamic Jurisprudence.

Books and Articles:

- **Good Friday**, Death of Jesus in the Cross, Qur'anic study. Arabic version, 2022. Beirut, dar al Furat.
- **The True Meaning of ‘Al-Injeel’**, ASFM, kingdom Hermeneutical Communities, and Self-theologizing, the 12th Annual Conference, Bali, Indonesia, 2022.
- **The Credibility of The Divine Books for The Second Generation**, ASFM, Generational Frontiers in MRTFM, the 13th Annual Conference, Jeju, Korea, 2023.

- **Mutualism: The Concept of the ‘Khalifa’ in the Qur’an and ‘The Image and Likeness of God’**, ASFM, Frontier Mutualism, the 14th Annual Conference ASFM, Bali, Indonesia, 2024. Centre for Muslim-Christian Studies
- The Centre for Muslim-Christian Studies (CMCS), **The Qur’anic Verses and the views of exegetes: Death of Christ**. The Next Generation Conference (30 June - 2 July), Oxford, UK, 2023.
- The International Qur’anic Studies Association (IQSA), Friendship, 2024.
- TAZI Conference, “The Bible in the World: Contexts, Communities and Cultures”, (3-7 June) 2024, Amman, Jordan.
- Al-Azhar Seminar (Sufism), 29 December- 13 January, 2025, Cairo, Egypt.

Citizenship: United Kingdom
DOB: 20:08:1979, Bristol, UK
rzstanford@gmail.com



Richard Stanford

- More than fifteen years' experience in small scale fisheries, livelihoods and marine conservation in Indonesia, the United Kingdom and Canada.
- A PhD in marine fisheries and coastal livelihoods.
- Proven research credentials with peer-reviewed publications.
- A track record of delivering projects, influencing policy and working directly with communities at the grassroots level.
- A strong communicator and encourager of others.

Employment History

Founding Director, The Indigo Consultancy: 2021 – present: We started 'The Indigo Consultancy' to help Indonesians unlock their potential in the areas of academic excellence, leadership and high-quality research. We teach short courses and seminars on academic writing, leadership and effective communication, as well as coaching/mentoring Indonesian leaders. See more of the services we offer at www.theindigoconsultancy. I also work with USAID, ACIAR and MMAF as a consultant on fisheries projects in Indonesia. Recent projects include:

ACIAR 2022-2023 – I am part of an international team of researchers from Australia and Indonesia exploring how to incorporate social-economic data from tuna fisheries into the decision-making process.

ATSEA/RPOA-IUU 2022-2023 – I worked with representatives from 11 countries in SE Asia towards a data-sharing mechanism that can reduce IUU fishing in the region

USAID 2020 – I led a team of Indonesian researchers on a consultative study of Natuna. We successfully delivered this project about a politically sensitive area - during a pandemic!

Lecturer, Postgraduate Department, University of Andalas, Padang, Indonesia: 2015 - present: My campus activities have included lecturing in natural resource management, agri-business, effective institutions and sustainable agriculture. Together with colleagues I run a scientific writing course aimed at improving the quality of research and publications of both lecturers and graduate students. I have also supervised graduate research in coastal communities and natural resource management. My 'off-campus' time is spent influencing poverty alleviation policy and programs in Indonesian coastal communities. Specifically, this has involved writing a book and co-founding the Perahu Nusantara Foundation, which runs education, entrepreneurship and environmental programs. We design these programs to improve livelihood resilience and empower coastal communities. (More at perahunusantara.org).

Fisheries Scientist, Operation Wallacea, Wakatobi, Sulawesi, Indonesia: 2008: I supervised a team of Indonesian researchers collecting catch and effort data from small-scale fisheries on a remote island. I analysed all existing data and provided management recommendations for the future sustainability of the Island's fisheries.

Fisheries Consultant, UK: 2007: Interview based research with fishermen, charter boat skippers and divers to assess the changing impact of fishing activities on reef habitats.

Marine Policy Conservation Officer, Devon Wildlife Trust, UK: 2003 – 2006: I worked directly with inshore fishermen to build up trust and good communication between government agencies, non-government organisations and resource users. I worked on innovative ways of rewarding local fishermen for sustainable techniques, as well as planning and delivering several contracts, including GIS habitat mapping of one region of the English Coast. On a wider scale, I sat on a Regional Development Agency Fisheries Steering Group and represented the NGO in various national and European marine policy issues, notably the UK government's future of inshore fisheries management policy. During my time in post, I developed a scientific and advocacy approach that made Lyme Bay a national test case for the government's Marine Bill. Using the GIS habitat maps from my research, I was able to define the vulnerable areas from damaging fishing activities and propose a marine protected area. Through determination and cooperation, my work contributed to the statutory protection for the largest marine protected area created in UK territorial waters.

Environmental Scientist, Associated British Ports: 2002: I worked on an ecosystem modelling project that looked at the impact of port developments on estuary seabed habitats and bird populations.

Research Assistant, Fisheries Centre, Vancouver (part-time): 2000 – 2002: Together with an assistant I designed and constructed an Ecopath model of the coast of Morocco. I was also one of a team that interviewed indigenous North American fishermen and built ecosystem models on the “Back to the Future” project. I have also worked on rapid appraisal techniques (RAPFISH) to determine fisheries sustainability.

Qualifications

PhD. Institute Pertanian Bogor, Indonesia. Poverty and Livelihood Development Initiatives for Coastal Communities in West Sumatra: 2009 - 2014 (Grade A: IPK 4.0).

The majority of the 2+ million fishers in Indonesia are small-scale traditional operations. Incidences of poverty are high and many programs have tried to improve coastal livelihoods. Few of these have fulfilled expectations. This research 1) explored and mapped the underlying causes of poverty, 2) evaluated current approaches to improving livelihoods and 3) critiqued whether these approaches meet the needs and constraints of the coastal poor. Through conferences, government meetings and a variety of national and international publications the results of this research continue to influence policy-makers towards more strategic poverty alleviation programmes.

I was awarded the Top Student prize in the 2015 Graduation ceremony.

KPN, Bandung, Indonesia: 2008 – 2009: Indonesian language study course.

PG Diploma Global Issues: University of Gloucestershire, 2006 – 2007: The course investigated international development theory, globalisation and post-colonialism. There were practical courses on leadership and working effectively in cross-cultural situations.

MSc. Resource Management and Environmental Science (Fisheries). University of British Columbia, Vancouver, Canada. [Grade A]: 2000 - 2002:

Thesis: Three-quarters of these 2 years were spent on my thesis: *The English Channel: A mixed fishery but which mix is best?* I built an ecosystem model to evaluate the economic, social and biological implications of different management options. The

model was designed in Vancouver, but I periodically returned to the UK to receive input from scientists and local fishery managers.

BSc. Oceanography with Marine Biology, Southampton University: [2:1(Hons.)]: 1997-2000:

Thesis: An investigation into the biology and potential impact of *Leucaspis delineatus*, an exotic freshwater fish species in the UK.

Publications

Stanford R.J., Febriamansyah, R., Prayanda, I.R. and Henri, E. 2021. Developing character and entrepreneurship among young men in a fishing community in West Sumatra, Indonesia. *Journal of International Development*. DOI: 10.1002/jid.3532

Stanford R.J. and Febriamansyah, R. 2018. *Poverty alleviation in fishing communities: Findings from West Sumatra*. Andalas Press: Padang. 95 pp.

Kinseng, R.A., Nasdian, F.T., Fatchiya, A., Mahmud, A. and Stanford R.J. 2018. Marine-tourism development on a small island in Indonesia: Blessing or curse? *Asia Pacific Journal of Tourism Research*. 23:11, 1062-1072

Stanford R.J. *et al.* 2017. The fisheries livelihoods resilience check (FLIRES check): A tool for evaluating resilience in fisher communities. *Fish and Fisheries*. 18: 1011-1025.

Stanford R.J. *et al.* 2014. Improving livelihoods in fishing communities of West Sumatra: More than just boats and machines. *Marine Policy* 45:16-25.

Stanford R.J. *et al.* 2014. Enabling and constraining factors in the livelihoods of poor fishers in West Sumatra, Indonesia. *Journal of International Development*. DOI: 10.1002/jid.2990.

Stanford R.J. *et al.* 2013. Exploring fisheries dependency and its relationship to poverty: A case study of West Sumatra, Indonesia. *Ocean and Coastal Management* 84:140-152.

Stanford R.J. *et al.* 2012. Identification of Poor Fishing-Dependent Communities in West Sumatra. *Journal Bulletin PSP* No 20 Volume 1.

Araujo, J.N, Mackinson. S., Stanford, R.J. and Hart, P.J.B. 2008. Exploring fisheries strategies for the western English Channel using an ecosystem model. *Ecological Modelling*. 210, p465-477

Stanford, R.J. 2006. Testing the Government's will on marine conservation. *ECOS – A Review of Conservation*. Vol. 27(2). 22 - 27

Araujo, J.N, Mackinson. S., Stanford, R.J., Sims, D.W., Southward, A.J., Hawkins, S.J., Ellis, J.R. and Hart, P.J.B. 2006. Modelling food web interactions, variation in plankton production, and fisheries in the western English Channel ecosystem. *Marine Ecology Progress Series*. 309: 175-187

Stanford, R and Pitcher, T. 2004. Ecosystem simulations of the English Channel: Climate and Trade-offs. *Fisheries Centre Research Report* 12(3). 40 pp.

Skills

Team leader: I have led multi-cultural teams to deliver many projects.

Community involvement/facilitation: I work with a wide range of interest groups and use a variety of methods to engage them in decision-making.

Media: Writing and editing press releases and articles for newspapers, trade journals and peer-review publications.

Communicator: I am a strong communicator who enjoys both speaking at conferences and in the field with grassroots fishing families.

Languages: British national, fluent Indonesian, working grasp of Minangkabau dialect.

Personal

Family: Married with 3 children.

Interests: I am a keen sportsman, enjoying mountain biking in the Sumatran jungle and other endurance events. I enjoy nature and recent highlights include climbing volcanoes and snorkelling with manta rays. As a family, we like learning about other cultures and sampling their food!

References

Available on request.



ROBERT JOHN POPE

PROJECT COORDINATOR

CAREER OVERVIEW

Together with my family, I have been living in Indonesia for nearly 30 years, focussing on strategic Education Partnerships. During that time I have worked closely with Muhammadiyah University in their Religious and Multicultural Department.

KEY COMPETENCIES

- Project Coordinator
- Conference Organiser
- Translator (English - Indonesian)
- Teacher
- Researcher
- Writer

CONTACT ME AT:

Email: robertjohnpope@gmail.com
Phone: (61) 0406079785
(62) 082132153616
Website: www.equalaccess.org.au

WORK SUMMARY

Director, Intercultural Dialogue and Engagement, Alphacrusic College

|September 2020 - present

- Intercultural Community Projects
- Intercultural Research

Director, Equal Access International

|March 2014 - present

- Overseas Education Project Coordination
- Conference Facilitator

ACADEMIC BACKGROUND

Muhammadiyah Malang University

Doctor Islamic Education | Sept 2016 - Dec 2020

- Research: The Impact of the Islamic State University in introducing Critical Thinking in Islamic Education in Indonesia

Muhammadiyah Malang University

Masters Islamic Education | Mar 2014 - Dec 2015

- Research: The Life Narrative of Usman Kadir: A Journey from Radicalism

Alphacrusic College

Graduate Degree in Leadership | Jun 2005 - May 2013

- Leadership Graduate Degree

WORK REFERENCES

Allan Davis

Equal Access Int. Vice Director / Public Officer

Email: davis.allan1@gmail.com

Prof. Denise Austin

Deputy Vice President Research and Standards

Alphacrusic College

denise.austin@ac.edu.au



ACADEMIC & PROFESSIONAL CV

SUSAN BARBARA SMITH

23 OCTOBER 2024

ADDRESS: 2 Offord Street, Armadale, WA 6112, Australia

DATE OF BIRTH: 26 August 1954

MARITAL STATUS: Married

Email: Susan.Smith@ac.edu.au and gsanddpwr@gmail.com

Mobile: +61-475416429

ACADEMIC STATUS (CURRENT)

Honorary Postdoctoral Associate

Alphacrucis University College

Sydney, Australia

Postdoctoral Research:

Honour and Shame in Khyber Pakhtunkhwa

(Ethics approval from Alphacrucis)

PUBLICATIONS

Book proposal

*Sitting with Melons: Female Influence at Work.*¹

Proposal for publication of a book taken from my PhD. thesis currently under consideration by Brill.

Sitting with Melons: How Women's Influence is Changing Culture in South Asia.

Proposal for the publication of an article on female influence as a catalyst for change in north-west Pakistan currently under consideration by HAWWA.

PAPERS

ANZATS 2021

From a Place of Fragility: Female Servant Leadership in Muslim-Majority Pakistan. (unpublished)

ANZATS 2022 & IAMS 2022

A Person of Honor or a Woman of Shame. (unpublished)

EDUCATION

PhD

November 2023

Thesis:

Alphacrucis University College

Sydney, Australia

Female Influence in the public sphere of Khyber Pakhtunkhwa, Pakistan

BA(Hons) First Class

Sussex University

¹ The phrase “sitting with melons” comes from a popular Pakistani proverb for influence that says, “A melon gains its colour by sitting with melons.”

Major: Religious Studies
Minor: 19th Century Literature
1979-1982

Lewis, Sussex, UK

High School through to 'A' Level
1964-1973

Tunbridge Wells Girls Grammar School
Tunbridge Wells, Kent, UK

PROFESSIONAL EXPERIENCE

Educator

Overflowing Mercy Foundation,
Pakistan
September 2024 to date

Overflowing Mercy Foundation (OMF)

Lahore, Pakistan

OMF is a charitable organisation working in Pakistan for the transformation of lives and communities.

To provide training to the OMF teams.

Seconded to work as an educator-consultant for the Interlit Foundation Trust (ILF) in Pakistan.

Chief Operations Officer

Interlit Foundation, Pakistan
2019-August 2024

Interlit Foundation Trust (ILF)

Islamabad, Pakistan

ILF is an educational foundation and publisher working primarily in English and Pashto,² but also in other regional languages including Dari (Afghan Persian).

Executive Director

Interlit Foundation, Pakistan
1999-2017

Interlit Foundation Trust

Peshawar, Pakistan

From 2013, based in Islamabad, Pakistan

As director and then COO of ILF, I was responsible for selecting materials for publication.

I used my language skills to edit and prepare cultural, educational and language learning materials in English, Pashto and Dari (Afghan Persian). I have also authored original materials for publication under the ILF imprint.

Personal Assistant to the Director

Interlit Foundation, Pakistan
1991-1999

Interlit Foundation Trust

Peshawar, Pakistan

Personal Assistant to the Director

SERVE, Pakistan
1984-1991

SERVE

Peshawar, Pakistan

SERVE was an INGO established in 1980 to provide relief and development services for Afghan refugees in Pakistan. It closed and relocated to Afghanistan in mid-1990s.

Secretary to the Senior Pastor

1982-1984

Tunbridge Wells Christian Fellowship

Tunbridge Wells, Kent, UK

Finnish Insurance Company

1978-1979

Bookkeeper

London, UK

South Africa

1973-1978

Various clerical jobs, including bookkeeping, secretarial, personal assistant.

LANGUAGES

English
Dari
Pashto
Urdu

Mother tongue

Reasonable fluency (speaking, reading and writing)

Good comprehension

Good comprehension

² The language “Pashto” is also known as “Pukhto.” It is spoken in both Pakistan and Afghanistan.

Prof. Dr. KH. Mudzakkir Ali, M.A.

Prof. Dr. KH. Mudzakkir Ali, M.A. is a distinguished academic, educator, and leader who has played a vital role in advancing Islamic education in Indonesia. As the founder of the Wahid Hasyim Foundation and Universitas Wahid Hasyim (Unwahas), he has been instrumental in the university's growth and academic development. He has served twice as Rector of Unwahas (2016-2017 and 2021-2025), leading the institution toward academic excellence, international collaboration, and institutional innovation.

His commitment to education and social activism dates back to his undergraduate years, when he became actively involved in Nahdlatul Ulama (NU). Over the years, he has continued his activism in various regional and national higher education organizations, as well as several educational and religious foundations, working to strengthen academic institutions and promote inclusive Islamic education. His extensive leadership experience includes serving as Dean of the Faculty of Religion at Unwahas, Vice-Rector in multiple capacities, and Director of the Postgraduate Program at Unwahas. In 2023, Suara Merdeka recognized his dedication by naming him an Inspirational Figure in Central Java.

As a prolific scholar, Prof. Mudzakkir Ali focuses on Islamic education, leadership, and mental health, with notable publications including:

- *Mental Health in Islamic Perspective*
- *Islamic Education Science*
- *Educational Leadership Model*
- *Life Skills-Based Education Model*

Through his scholarship, leadership, and lifelong activism in NU, higher education, and religious foundations, Prof. Mudzakkir Ali continues to shape the future of Islamic education and inspire academic excellence across Indonesia.

Prof. Dr. KH. Abu Hapsin, M.A., Ph.D.

Prof. Dr. KH. Abu Hapsin, M.A., Ph.D., is a distinguished scholar and Professor of Islamic Law at Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia. With a robust academic background, he earned his Bachelor's degree in Sharia from IAIN Walisongo, followed by a Master's and Ph.D. in Religious Studies from Mahidol University, Thailand.

Academic and Professional Roles

Beyond his teaching responsibilities, Prof. Hapsin has actively contributed to promoting interreligious harmony and understanding. His notable roles include:

- a. Chairman of the Interreligious Harmony Forum in Central Java (2007–2008): In this capacity, he facilitated dialogues among diverse religious communities, fostering mutual respect and cooperation.
- b. Chairman of the Executive Board of Nahdlatul Ulama (NU) in Central Java Province (2013–2018): His leadership in one of Indonesia's largest Islamic organizations underscores his commitment to integrating traditional Islamic values with contemporary societal needs.

Research Focus and Publications

Prof. Hapsin's research interests encompass Islamic law, interfaith relations, and the intersection of religion and culture. Notable publications include:

Urgensi Regulasi Penyelesaian Konflik Umat Beragama: Perspektif Tokoh Lintas Agama (The Urgency of Regulating Religious Community Conflict Resolution: Perspectives from Interfaith Leaders): This work explores the necessity of formal regulations in resolving interreligious conflicts, emphasizing insights from various religious leaders.

Polemic on Sharia Tourism between Muslim and Christian in Indonesia: This study examines the debates surrounding Sharia-compliant tourism and its implications for Muslim-Christian relations in Indonesia.

Through his extensive research, leadership, and dedication to fostering interfaith dialogue, Prof. Hapsin significantly contributes to the discourse on religious harmony and the application of Islamic law in modern contexts.

Prof. Dr. Mudjahirin Thohir, M.A.

Professor Doctor **Mudjahirin Thohir** is a lecturer and researcher who specializes in the study of society and culture, especially Coastal Java. Apart from being a lecturer at Diponegoro University and Wahid Hasyim University Semarang, he is involved in social activities. He has served as chairman of the Central Java Regional Research Council; chairman of the Central Java Religious Harmony Forum; and currently still serves as Chair of the research and development (R&D) committee of the Indonesian Ulema Council (MUI) Central Java.

In the field of postgraduate education, he taught a number of courses: social theories, cultural studies, philology, and qualitative research methodology.

His written works are spread across a number of journals and in book form. Among the books written are: (1) Talbiyah on the Kaaba; (2) Understanding Culture (theory, methodology and application); (3) Social and Humanities Research Methodology; (4) Coastal Javanese; and (5) The Diversity Paradox.

Dr. H. Nur Cholid, M.Ag, M.Pd

Dr. H. Nur Cholid is a lecturer at Universitas Wahid Hasyim Semarang with expertise in Islamic Education Management. With over 20 years of dedication to academia, he completed his undergraduate and master's degrees in Islamic Education at Universitas Negeri Walisongo Semarang and earned his doctorate in Educational Management from Universitas Negeri Semarang.

His research focuses on various aspects of Islamic education, management, and pedagogy. His notable publications include:

- a. Professional-Competence-Based Model of Classroom Action Research Training Management for Islamic Religion Education Teachers of Senior High School
- b. Development of Islamic Education Management Based on Cyber Pedagogy: A Case Study in Vocational High Schools
- c. Enhancing Madrasas' Competitive Edge: The Power of Effective Governance Systems
- d. Islamic Educational Values in the Sadranan Culture in Ngijo Village, Gunungpati, Semarang
- e. The Concept of Religious Moderation in the Tafsir Tabawi of Surah Al-Baqarah: 62

Through his extensive research and publications, Dr. Cholid contributes significantly to the advancement of Islamic education and its management in Indonesia.

Dr. Tedi Kholiludin

A lecturer at the Faculty of Islamic Studies, Wahid Hasyim University, with an academic background in the Sociology of Religion, specifically the Sociology of Religious Movements. He teaches courses on Islamic Studies Methodology, Anthropology-Sociology of Education, and so on. In 2005, Tedi founded the Institute for Social and Religious Studies (Lembaga Studi Sosial dan Agama, ELSA), which focuses on research on public policy, the promotion of interfaith dialogue, and advocacy for religious freedom. He has a strong interest in interfaith relations, the historical development of religious movements in Indonesia, Islam-Christian relations, and studies on minority groups. Some of his published works include *Field and Contestation of Religious Identity: Christian Responses to the Rise of Islamism in Post-Reformation Indonesia*, *History and Dynamics of Javanese Christianity in Tegal, Central Java, 1862-1942*, *Expanding Dakwah Through Madrasah: Madrasah Nahdlatul Wathon Semarang in the Colonial Period*, among others.

Wahyu Arif Raharjo, S.IP., M.IR.

Arif is a lecturer and facilitator focusing on peacebuilding, conflict studies and security studies. He obtained his master's in International Relations with minor in Peace and Conflict Studies at University of Sydney, concentrating on peacebuilding in conflict and post-conflict contexts. Nowadays, Arif is a full-time lecturer teaching Peace and Security Studies at the Department of International Relations, Universitas Wahid Hasyim, while conducting research on various approaches and efforts of peacebuilding in Indonesia. Since 2021, he holds position as facilitator at Peace Place Pati, a training center for peace and justice and cooperated closely with Friends Peace Teams in using Alternatives to Violence Project (AVP) approach, and have conducted multiple trainings for youth, school communities, village communities, peaceworkers, educators, human rights workers in Indonesia, the Philippines and virtually in global forums. is currently developing an integration of AVP approach into higher degree education at Universitas Wahid Hasyim, to create democratic, safe and equal learning environment.

Dr. Ainul Masruroh, S.H.I., S.H., M.H.

Dr. Ainul Masruroh is a **lecturer at the Faculty of Law, Universitas Wahid Hasyim (Unwahas)**, specializing in **civil law and Islamic law**. She actively contributes to legal education and research, integrating modern and Islamic legal principles.

Her research focuses on **consumer protection, business disputes, and inheritance law**, with notable publications including:

- *Comparative Analysis of Civil Law Liability Towards Consumers in Business Disputes*
- *Criminal Regulation Against Counterfeiting of Goods and Trademarks in the Industrial Sector*
- *Inheritance Rights of Land for Children Born from Mixed Marriages According to International Civil Law and Islamic Law*

Through her **scholarship and teaching**, Dr. Masruroh plays a key role in advancing legal studies and fostering interdisciplinary legal perspectives at Unwahas.

Dr. Hasan, S.E., M.Sc.

Dr. Hasan, S.E., M.Sc., is the Dean of the Faculty of Economics and Business (FEB) at Universitas Wahid Hasyim (Unwahas) in Semarang, Indonesia. His academic focus lies in financial management, and he serves as a lecturer in the Management Study Program at Unwahas.

Academic and Professional Career

Dr. Hasan has held various leadership roles within Unwahas, including:

- **Dean of FEB:** As Dean, he has been instrumental in initiatives such as talent mapping assessments to identify and develop student potential.
- **Editorial Contributions:** He contributes to the academic community through his involvement with the International Journal of Management, Business, and Social Sciences (IJMBS), published by the Department of Management at Unwahas.

Research and Publications

Dr. Hasan's research interests include financial management and organizational behavior. Notable publications include:

- *Social Entrepreneurship Management of Islamic Boarding Schools in Central Java, Indonesia:* This study examines the role of entrepreneurship in addressing global challenges, focusing on educational institutions like Islamic boarding schools.
- *Effectiveness of the Role of Leaders on Student Organizations:* This research addresses leadership challenges within student organizations at Unwahas, highlighting the importance of effective leadership in organizational performance.

Through his leadership and scholarly work, Dr. Hasan continues to contribute significantly to the fields of financial management and higher education, fostering academic excellence and student development at Universitas Wahid Hasyim.



2025 UNWAHAS - CISRC
Annual International
Colloquium

Beyond the Divide:
Reimagining Faith in Changing
World

Keynote Speech :
Prof. Dr. KH. Mudzakkir Ali, MA
Rector of Universitas Wahid Hasyim

Speakers :

		
<small>Dr. Christopher M. Joll Religious Studies Program Victoria University of Wellington</small>	<small>Dr. Ayat M. J. Mohamed Religious Studies Program Victoria University of Wellington</small>	<small>Dr. Penny T. Marmath Religious Studies Program Victoria University of Wellington</small>
		
<small>Dr. Richard Stanford Religious Studies Program Victoria University of Wellington</small>	<small>Dr. Susan R. Smith Religious Studies Program Victoria University of Wellington</small>	<small>Dr. Robert Trope Religious Studies Program Victoria University of Wellington</small>

Registration
<https://bit.ly/PSIA8-Unwahas>
Deadline for Registration
March 2, 2025

Registration Fee
IDR. 100.000,-
BSI : 7283073868
An. Fakultas Agama Islam
Uniwahas


<https://www.pcaab.org.id>  <https://unwahas.ac.id/>

ETHNORELIGIOUS AND ETHNOLINGUISTIC DYNAMICS IN CULTURAL COHESION: Why we need to speak the right language

Dr. Christopher M. Joll
Religious Studies Program
School of Social and Cultural Studies
Victoria University of Wellington





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An. Fakultas Agama Islam
Uniwahas

ETHNO-RELIGIOUS DYNAMICS

ETHNO- LINGUISTIC DYNAMICS

ETHNO- NATIONALISTIC DYNAMICS

Monthly Incidents of Conflict in the Deep South of Thailand

January 2004 to April 2024: Four Waves Timeline

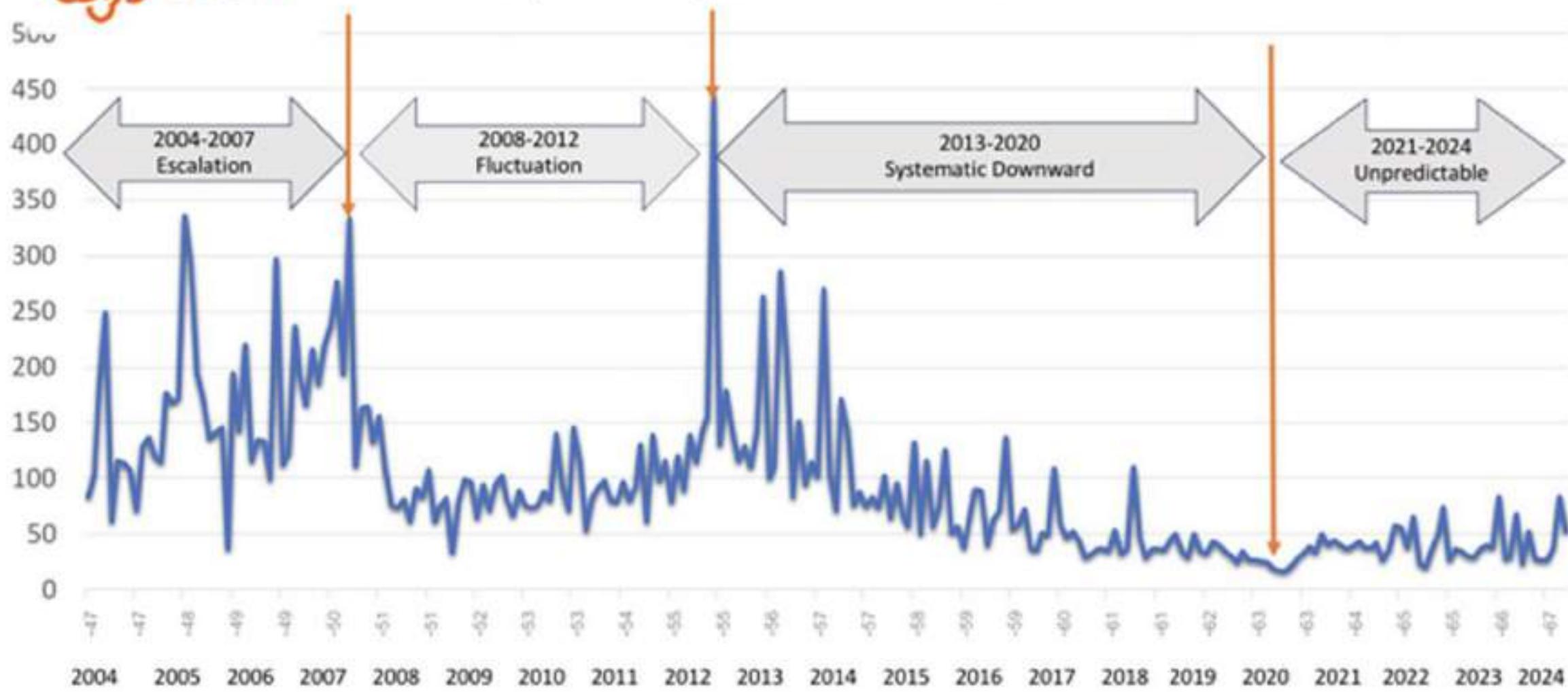


Figure 1. Chronology of monthly violence in Thailand's Deep South (2004-2024).

I.B.TAURIS

COUNTERING VIOLENT EXTREMISM

THE INTERNATIONAL
DE-RADICALISATION AGENDA

TANIR ASSAS

The Middle Path of Moderation in Islam



*The Qur'anic Principle
of Wasatiyyah*

Mohammad Hashim Kamali

FOREWORD BY TARIQ RAMADAN

Routledge Studies in Countering Violent Extremism

SELLING DE- RADICALISATION

MANAGING THE MEDIA FRAMING OF COUNTERING
VIOLENT EXTREMISM

Gordon Clubb, Daniel Kochler, Jonathan Schewe
and Ryan O'Connor



THE MISSING MARTYRS

Why Are There So Few Muslim Terrorists?

SECOND EDITION

Updated for the Age of ISIS

CHARLES KURZMAN



ARE MUSLIMS DISTINCTIVE?

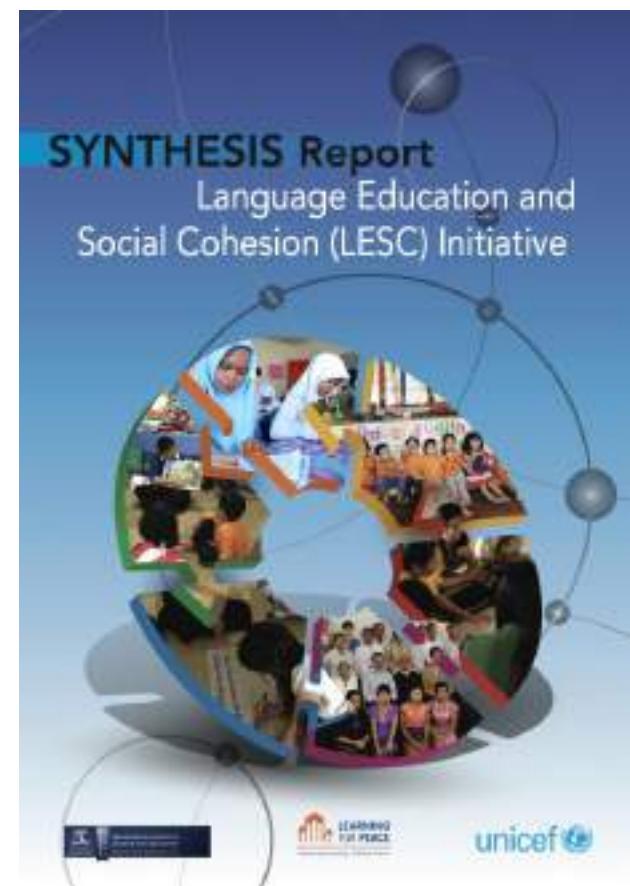
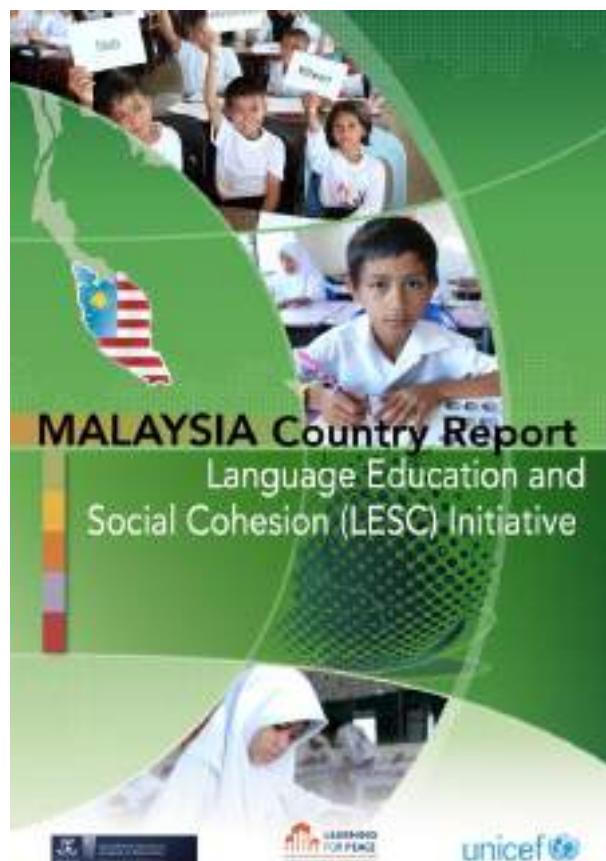
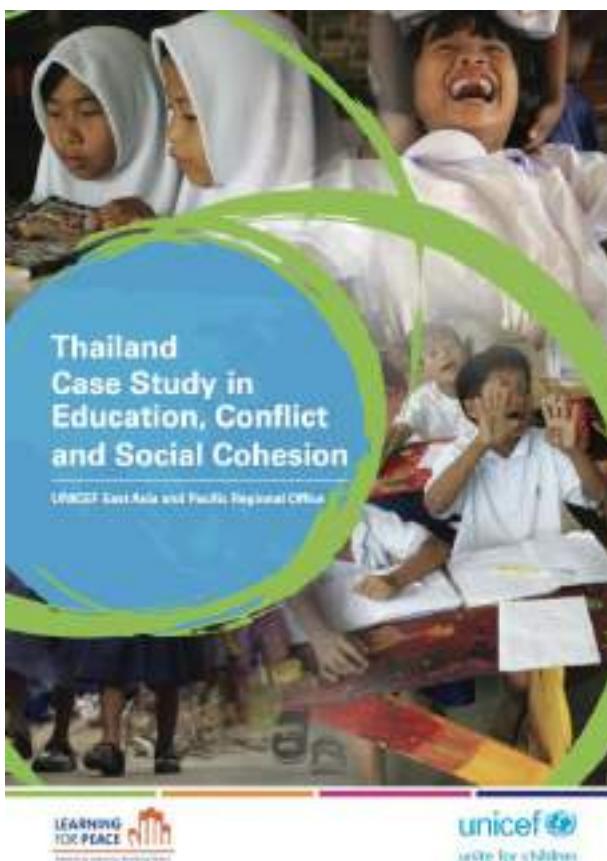
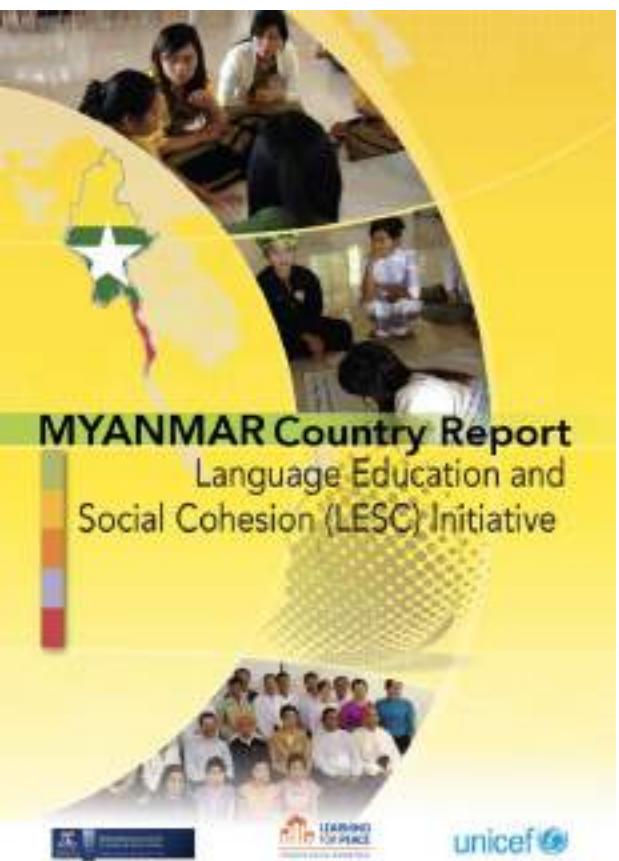
A LOOK AT THE EVIDENCE

M. STEVEN FISH



THE MYTH OF
RELIGIOUS
VIOLENCE

WILLIAM T. CAVANAUGH



Links: Language, conflict, and social cohesion

Culturally as symbol

Economic effects of language (jobs, training, opportunities)

Language and social cohesion

Literacy and access to curriculum

Political citizenship, belonging, inclusion

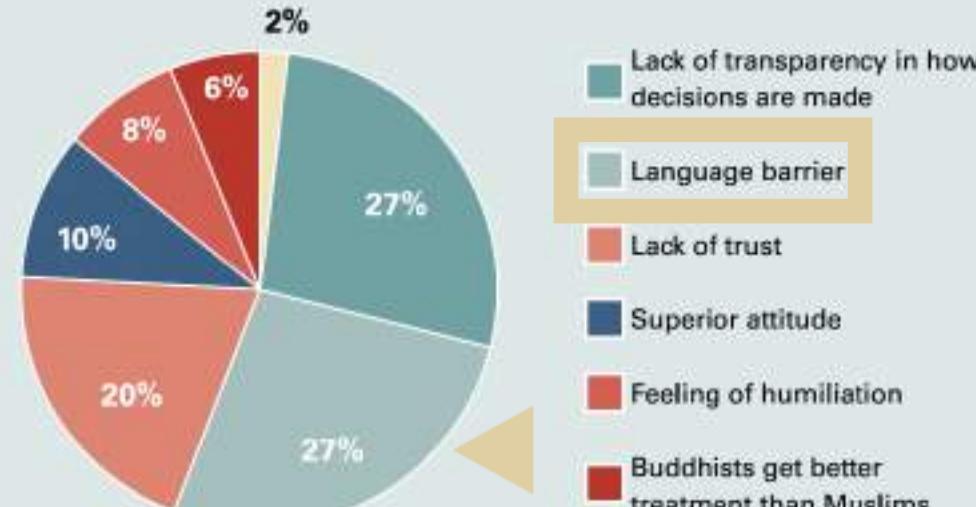
THE CONTESTED CORNERS OF ASIA

Subnational Conflict and International Development Assistance

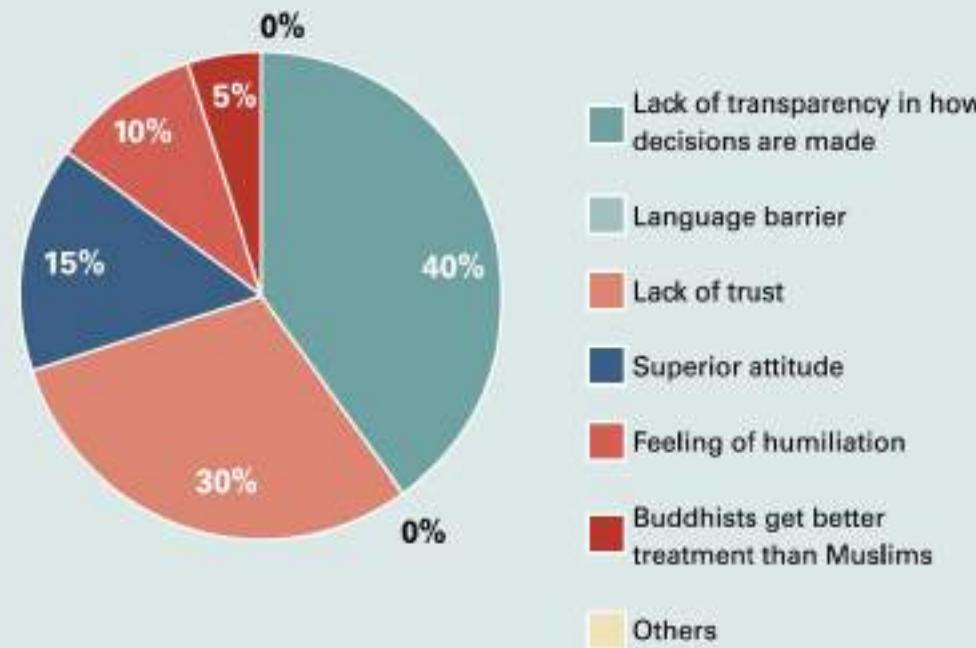
The Case of Southern Thailand

Adam Baulch
Pauline Tweedie
Ora-orn Ponthaworn

Sub-National Conflict



Non-Sub-National Conflict



If they do not feel comfortable interacting with a government official, why?

THE CONTESTED CORNERS OF ASIA

Subnational Conflict and International Development Assistance

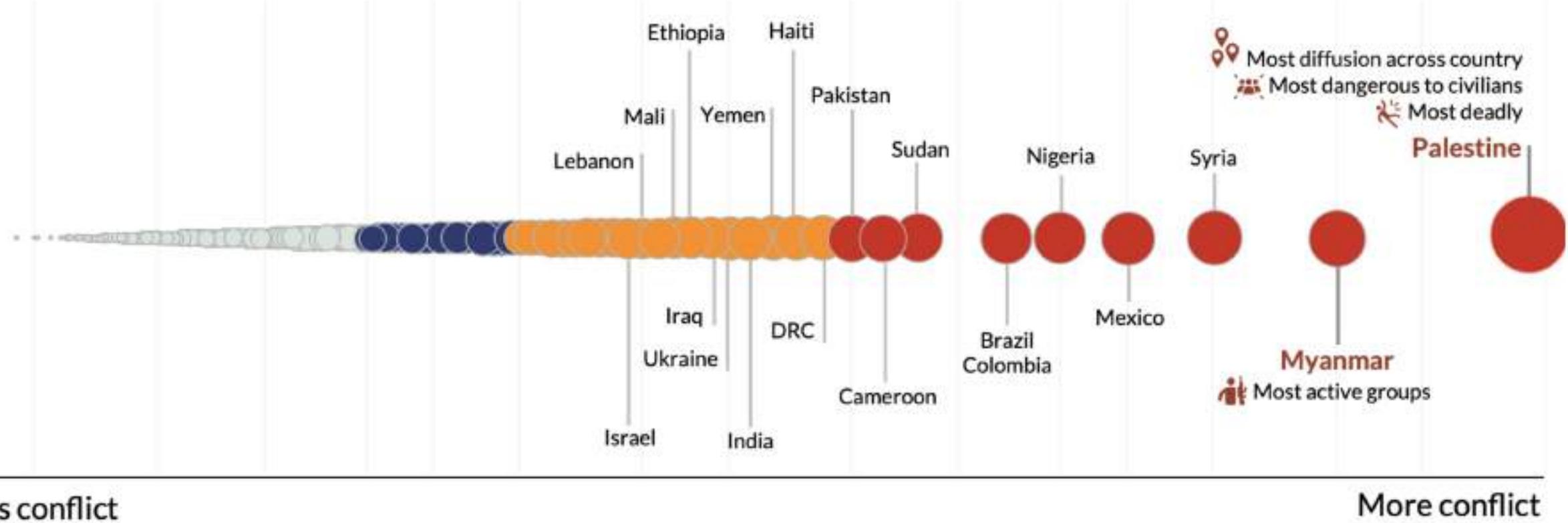
The Case of Southern Thailand

Adam Buzza
Pauline Tweedie
Gra-ern Pochamwan

Figure 2.13: Perceptions of the drivers of insurgent recruitment, comparing non-conflict and conflict areas (% who responded somewhat or very important)



Conflict Index: country rankings



Less conflict

More conflict

Index level

Extreme

High

Turbulent

Low/Inactive



ETHICS OF COEXISTENCE: REIMAGINING JUSTICE AND TOLERANCE IN MUSLIM-CHRISTIAN RELATIONS

FERRY MAMAHIT, PH.D.
CISRC, SEMARANG

INTRODUCTION

- Globalization, migration, and cultural pluralism shape Muslim-Christian relations
- Historical tensions and theological differences often overshadow shared ethical principles
- **Thesis:** A comparative study of Islamic and Christian teachings on justice and tolerance can uncover shared ethical foundations and propose a framework for coexistence

THEOLOGICAL FOUNDATIONS OF JUSTICE

- **Islam:** Justice ('adl) as a divine command (Qur'an 16:90).
Holistic justice: legal, social, and personal (Sachedina, 2001)
- **Christianity:** Justice as righteousness (*dikaiosyne*) (Micah 6:8).
Emphasis on mercy and forgiveness (Volf, 2011)

THEOLOGICAL FOUNDATIONS OF TOLERANCE

- **Islam:** “No compulsion in religion” (Q 2:256).
Protection of non-Muslims (Sunan al-Kubra, Hadith 113)
- **Christianity:** Love for neighbor (Mrk 12:31) and the Good Samaritan (Luk 10:25-37).
Imago Dei: Dignity of all humans (Gen 1:27)

SIGNIFICANCE OF JUSTICE AND TOLERANCE

- **Islam:** Justice reflects God's attribute of 'Adl (Q 4:135)
Tolerance as *rahmah* (divine mercy) (Q 21:107)
- **Christianity:** Justice tied to the Kingdom of God (Mat 5-7).
Unity in Christ (Gal 3:28)

IMPLICATIONS FOR MUSLIM-CHRISTIAN RELATIONS

- **Address systemic injustices:** 1) Restrictions on worship in Muslim-majority countries (Esposito & Kalin, 2011); and Discrimination against Muslims in Christian-majority nations.
- **Example:** Indonesia's Pancasila and challenges in church permits (Crouch, 2013).

EXAMPLES OF COEXISTENCE

- **Convivencia in Spain (8th–15th centuries):** Flourishing of art, science, and philosophy (Menocal, 2002).
- **Ottoman Millet System:** Religious autonomy but hierarchical (Barkey, 2008).
- **Indonesian Context:** Balun Village, East Java, where Muslims and Christians share cultural practices (Suryadinata, 2017); and Mutual support during Ramadan and Christmas.
Challenges: Sectarian violence in Ambon (Bertrand, 2004).

CONTEMPORARY CHALLENGES

- **Globalization and Identity Politics:** Increased interaction vs. reinforced stereotypes (Esposito & Kalin, 2011).
- **Indonesia:** Opposition to church construction (Crouch, 2013). In contrast, grassroots initiatives like the Interfaith Youth Network (Hasyim, 2018).

ETHICAL FRAMEWORK FOR COEXISTENCE

- **Mutual Respect and Human Dignity:** Shared belief in *imago Dei* and *tawhid* (Sachedina, 2001; Wolf, 2011).
- **Dialogue and Understanding:** Move beyond superficial exchanges (Swidler, 2014)
- **Collaborative Action:** Joint efforts on poverty, climate change, and human rights (Küng, 2007)

COUNTERING INJUSTICE AND INTOLERANCE

- **Islam:** Condemnation of killing innocents (Q 5:32).
- **Christianity:** Rejection of violence (Mat 5:39, John 18:36).
- Reclaiming ethical teachings to counter extremist narratives (Ramadan, 2007)

CONCLUSION

- Justice and tolerance as theological and practical imperatives
- A framework for coexistence rooted in mutual respect and human dignity
- Moving beyond divisions toward a harmonious future

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**Mutualism: The Concept of the “Khalifa” in the Qur'an
and “In *The Image of God*” in the Bible.**



The CAVE OF TREASURES

ST. EPHREM THE SYRIAN

"Then the leader of the lesser order saw the greatness given to **Adam**, he became jealous of him and did not want to prostrate before him with the angel."

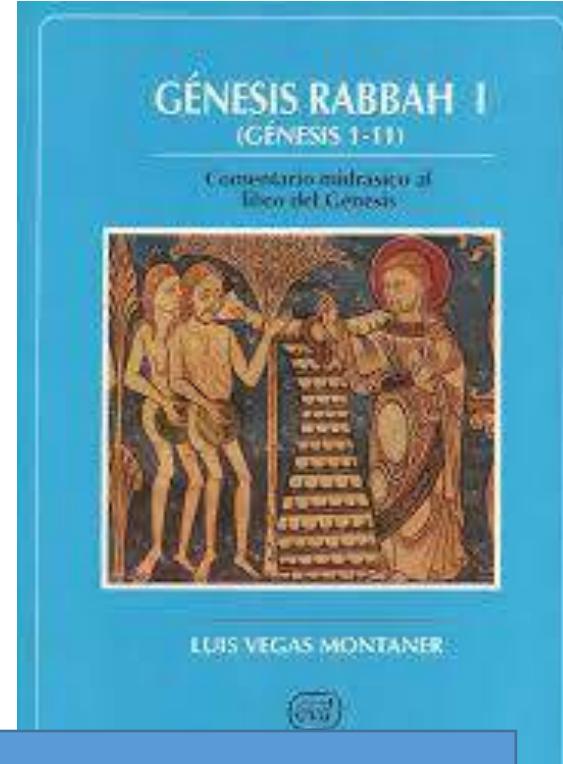
"when your Lord said to the angels: "I am verily going to create a **human** being from fermented clay dried tingling hard; And when I have **fashioned** him and **breathed into him of My spirit**, **bow** before him in homage;" The angels bowed in homage in a body Except Iblis. He refused to **bow...**."

(Q.15: 28-31)

"He said, "I am better than **Adam**. You created me from fire and created him from clay."

(Q.38:76)

"When the Lord created **Adam**, the angles mistook him [for a divine being]. What did the Holy One, bless be Him, do? He caused sleep to fall upon him. And so all knew that he was [but mortal] man."



*““And [mention, O Muhammad],
when your Lord said to the angels,
“Indeed, I will make upon the earth a
‘khalifatan””*

(Q.2: 30)

*“They said, “Will You place upon it one who causes
corruption therein and sheds blood, while we
declare Your praise and sanctify You?” Allah said,
“Indeed, I know that which you do not know.” (Q.2:30).*

THE BABYLONIAN TALMUD

A Translation and Commentary

22 vols.

Edited by JACOB NEUSNER

Translated by Jacob Neusner, Tzvee Zahavy,
Alan Avery-Peek, B. Barry Levy,
Peter Haas, Martin S. Jaffee

“When the holy one, bless be He, wished to create man, He first created a company of ministering angles and said to them: Is it your desire that we make a man **in our image**? They answerd: Sovereign of the Universe, what will be his deeds? Such and such will be his deeds, He replied. Thereupon they exclaimed: Sovereign of the Universe, What are human beings that you spare a thought for them, or child of Adam that you care for him? Thereupon He stretched out His little finger among them and consumed them with fire. The same thing happened with the second company. The third company said to Him: Sovereign of the Universe, what did it avail the former [angels] that they spoke to Thee [as they did]? The whole world is thine, and whatsoever that thou to do wишest to do therein, do it.”

Allah

Angels

prehumen

Jinn

khalifa

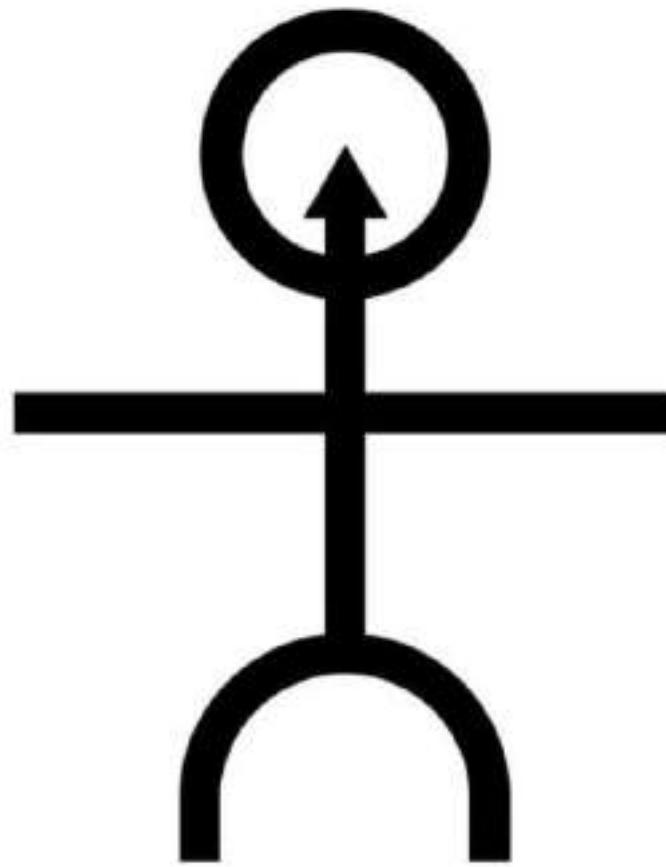
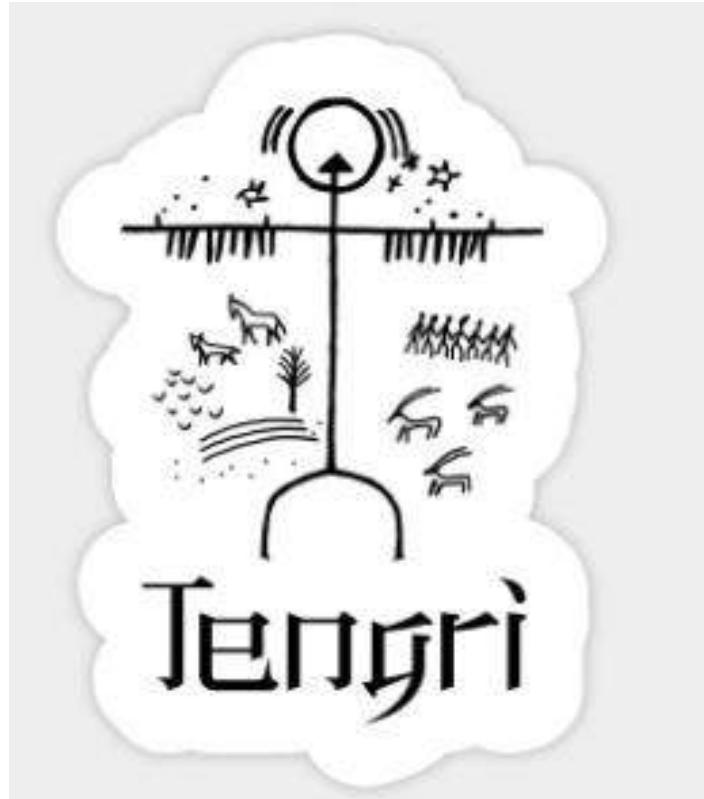
Human

Nothing like unto God

“Yes, God is great – beyond our knowledge!” (Job: 36:26). “No one can fathom his greatness!” (Ps: 145:3). “I am God, and there is none like me” (Isa: 46:9). “Therefore you are great, O Lord God, for there is none like you!” (2 Samuel: 7: 22. 1Chr: 17: 20).

“Nor is there to Him any equivalent.” (Q.114:4). ***“There is nothing like unto Him [God].”*** (Q.42:11), ***“Do you know of any similarity to Him?”*** (Q.19:64).

Tengrism: Sky god Tengri





Ra' an Egyptian God
25th and 24th centuries BC

Kings are Image of God



Ramesses II
1303 BC – 1213 BC

“And Pharaoh said, "O eminent ones, I have not known you to have a **god** other than me."
(Q.28:38)

Hadith

“Allah, the Exalted and Glorious, created Adam *in His ‘image’* with His length of sixty cubits.”

Al-Bukhari, Sahih Al-Bukhari, Vol. 5, p.299

“When any of you fights he must avoid the face, for God created Adam in His own ‘image’.”

Muslim, Sahih Muslim, Vol. 4, p.2017.

“His image”



Ibn Taymiyyah
(D.1328)

Allah created Adam *in His ‘image’*

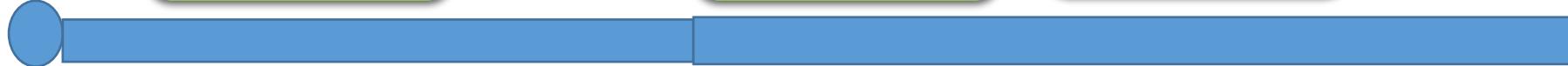
Allah?

Adam?

Allah

Allah

Adam



3 century

“Image of Allah”



Ibn al-Qayyim (D. 1350)

adhering to God's morals, and adopting the meanings of His attributes and names to the extent that one can imagine them regarding Him



Al-Ghazali (D. 1111)

image of the ‘*Entirely Merciful*’ not in the image of God, the Divine Presence is not like the Presence of Mercy... because the Divine Mercy is what shaped the Divine Presence in this image



Ibn 'Arabi (D. 1240)

This is why the sages indicate that the desired goal for the servant is to be like God, and Sufism says about it: to imitate the names of God, so the expressions differed, but the meaning is the same



“Image of Allah”

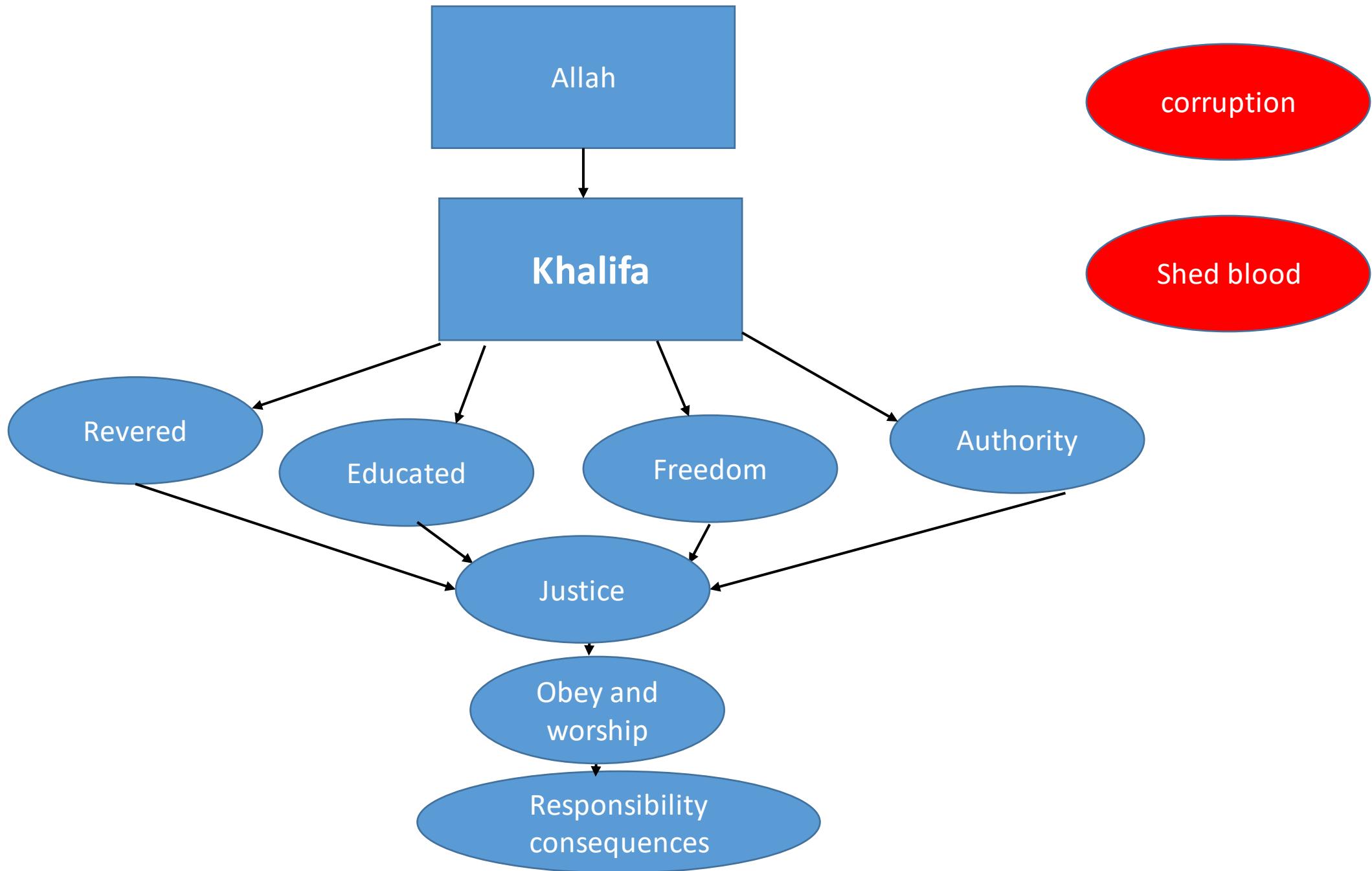
Ibn al-Qayyim (D. 1350)

Supplication

Worshiping in
God's morals

“Imitation God's
morals

Resemblance
God's morals



Human: Master
Nature: subservient
(Q.15:32)

“Do you not see that Allah has **made subject** to you
whatever is in the heavens and whatever is in the earth
and amply bestowed upon you His favors, [both]
apparent and unapparent?” 31: 20

And He **taught** Adam the names - all of them.
(Q.2: 31)
(Gen: 2: 19)

"O David, We have made you **trustee** on the earth. So **judge** between men equitably, and do not follow your lust lest it should lead you astray from the way of God. 38: 26

judge between them with **justice**. Indeed, Allah loves those who act justly."

(Q. 5:42)

“And I did not create the jinn and mankind except to **worship** Me.”
(Q.51:56)

God has promised to make those of you who believe and do the right, **leaders in the land**, as He had made those before them, and will establish their **faith** which He has chosen for them and change their fear into **security**. They will **worship** Me and not associate any one with Me. But those who disbelieve after this will be reprobates. (Q.24: 55)

“Believe in God and His Apostle, **and spend of what He has given you** as His trustee. And those of you who believe and spend in charity will have a great reward.”(Q. 57: 7)

“Do good to others as **God has done good** to you..”
(Q.28:77)

«وَرَبُّكَ الْعَنِيْدُ دُوْلُ الرَّحْمَةِ إِنْ يَشَاءُ يُدْهِبُكُمْ وَيَسْتَحْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأْتُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ إِخْرَيْنَ». الأنعام: 133

Responsibility

“Your Lord is all-sufficient and full of benevolence. He can take you away if He please, and make whom He will **succeed** you, as He had raised you from the progeny of others”. (Q.6: 133)

“[We said], “O David, indeed We have made you a ‘*Khalifatan*’ upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.”

(Q.38: 26)

(2Sam: 11+12)
(Q.38:24-25)

(Q.38:26) may reflect the later Jewish and Christian conception of David as ideal ruler and prototype of the messiah (e.g. Luk: 1:32).

Ideal Khalifa

Word of God
(Q.4:171)

Spirit of God
(Q.4:171)

Blessed (19:31)

Taught
Book, Hikma, Tura, Injeel.
(Q.3:48)

All Authority
Cor1: 15: 27-28.

Sinless (Q.19:19)

Saving All
(Q.5:32)

Angels

All angels:
Heb: 1:6
All nation:
Dan: 7: 14.

Iblees
(Q.2:34)

Angels
(Q.2:30)

Human

Prostrate
(Q.2:34)

Khliifa

Blessing
(Q.89:15)

Educate
(Q.2:31)

Authority
(Q. 15:32)

Disobey
(Q.20:121)

Shed blood
(Q.5:27)
Gen:4

Creat human

breath into him of
God's soul (15:29)

«هُوَ الَّذِي جَعَلَكُمْ خَلِيفَاتٍ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفُرٌ هُوَ وَلَا يَزِيدُ الْكُفَّارُ
كُفُرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتَأً وَلَا يَزِيدُ الْكُفَّارُ كُفُرُهُمْ إِلَّا خَسَارًا».

Freedom

He is the one who made you trustees on the earth. So he who disbelieves, will bear the **consequence** of his disbelief. but their disbelief will only increase disgust for unbelievers in the sight of their Lord; and their disbelief will only lead the unbelievers to greater loss.

(Q.35:39)

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a **fire** whose walls will surround them."

(Q.18: 29)

“He also predestined to be conformed to the image of his Son, that his Son.” (Romans: 8: 29)

“and to put on the new self, created to be like God in true righteousness and holiness”.

(Eph:4:24)

Rabbaniyoon

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.” (Q.3:79).

“For the grace of God has appeared that offers salvation to all people. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age.”

(Tit: 2: 11-12)

A photograph of a person standing on a dark, silhouetted hillside, looking up at a vast, colorful sky filled with stars. The sky transitions from deep purple at the top to orange and yellow near the horizon. The person is a dark silhouette against the bright, star-filled background.

Does God care about creation?

Dr. Richard Stanford

Photo: [Greg Rakozy](#) on [Unsplash](#)



Research → Livelihoods



Wow!



Mengapa ‘wow moment’ itu penting?





1. Pengalaman bersama – (Shared experience).
2. Kita tahu posisi kita di alam semesta (We know our place).
3. Kemuliaan ciptaan mengarahkan kita kepada sang pencipta. (Glory => God)

“Apabila aku memperhatikan langit-Mu, buatan tangan-Mu, bulan dan bintang yang telah Kautetapkan, apakah manusia sehingga Engkau mengingatnya, dan bani Adam sehingga Engkau memperhatikannya?”

Nabi Daud, Zabur 8

“Langit menceritakan kemuliaan Allah, dan cakrawala menyatakan perbuatan tangan-Nya. Hari memancarkan berita itu kepada hari berikutnya, dan malam mengumumkan pengetahuan itu kepada malam berikutnya. Tiada perkataan, tiada tutur, suaranya pun tidak terdengar. Tetapi, gaungnya terpancar ke seluruh bumi, dan pesannya sampai ke ujung dunia. Hukum Allah sempurna, menyegarkan jiwa...”

Nabi Daud, Zabur 19

...dunia ini hancur



It was very good...

- “Kemudian, Allah melihat segala sesuatu yang telah dijadikan-Nya, dan sungguh, semuanya sangat baik. Jadilah petang dan jadilah pagi, itulah hari keenam.” *Taurat, Kejadian 1:31*
- Kita menempatkan diri kita sebagai pusatnya.
- Apa yang merusak hubungan?
‘Me first!’
- Apa yang merusak lingkungan alam?
‘Me first!’



Why don't we care? Beginnings

- Kita telah salah memahami peran kita dan peran Tuhan.
- “Allah pemilik bumi dan segala isinya, dunia dan yang tinggal di dalamnya.”
Nabi Daud, Zabur 24
- “Segala puji bagi Allah yang telah menciptakan langit dan bumi, dan menjadikan kegelapan-kegelapan dan cahaya.”
Al-An'am: 1
- (Ingatlah) ketika Tuhanmu berfirman kepada para malaikat, “Aku hendak menjadikan khalifah di bumi.”
Al-Baqarah: 30
- Berfirmanlah Allah, “Kami hendak menjadikan manusia menurut citra Kami sebagai cerminan Kami. Mereka akan berkuasa atas ikan-ikan di laut, atas burung-burung di udara, atas ternak, atas seluruh bumi, dan atas semua binatang melata yang merayap di bumi.”
Taurat, Kejadian 1:26

Why don't we care? Endings

- Bagaimana dunia akan berakhir? Apa yang akan terjadi?
- Apa yang Allah telah wahyukan kepada kita:
 1. Bumi mencerminkan kemuliaan-Nya.
 2. Nabi Nuh – pembaharuan dan janji untuk tidak menghancurkan dunia seperti itu lagi
 3. Isa al-masih mengajar doa... “Datanglah kerajaan-Mu. Terlaksanalah kehendak-Mu di bumi seperti di surga”.
 4. “Namun, ada pengharapan bahwa ciptaan itu sendiri akan dibebaskan dan tidak lagi menjadi hamba kebinasaan, serta dapat turut menikmati kemerdekaan...” Kitab suci Injil Rum 8:21

Kesinambungan dan pembaharuan, bukan pemusnahan dan permulaan yang benar-benar baru.

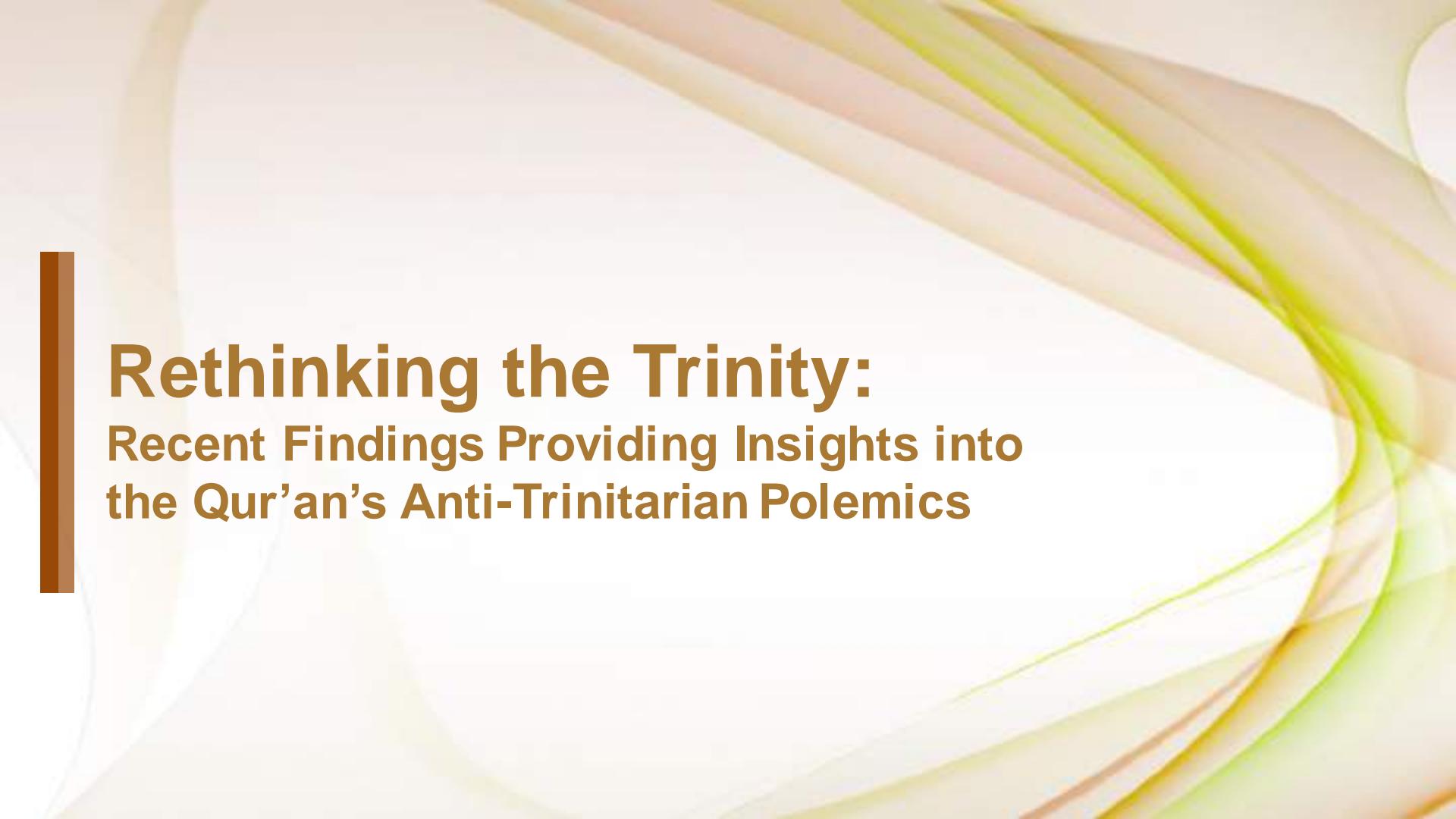
Bagaimana di dalam Islam?

- “Sekarang saya cenderung berpikir [berdasarkan contoh Nabi Nuh, Musa dan Luth] bahwa pemusnahan yang diperkirakan akan terjadi terbatas skalanya betapapun besarnya tampilannya, ia sangat berubah dan memperbaharui konsekuensinya”. Nariman Gasimoglu, Muslim Scholar, Azerbaijan

Challenge

1. Be present in nature. Satu hari setiap bulan ke alam dgn firman.
2. Kita diciptakan untuk menjaga bumi. Hal ini ibadah. Bukalah dirimu untuk ditantang Allah.
3. Kita harus jadi aktivis. Kenapa sulit?
 1. Mengganggu keharmonisan.
 2. Perubahan perlu pengorbanan.
4. Masalahnya di skala dunia. Kita harus kerjasama. Apalagi orang yang ingin memuliakan Allah!





Rethinking the Trinity: Recent Findings Providing Insights into the Qur'an's Anti-Trinitarian Polemics

Two Libraries

01

Arabic Literature and Traditional Sources

02

Contemporary, primarily Non-Arabic Sources



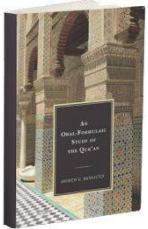
The Arabic literature and traditional source

- How Islam evolved from the time of Muhammad (570AD – 632AD), it's foundations for belief, practices and customs
- Primarily compiled in Baghdad 750AD onwards, remembering that Mecca and Medina was previously primarily illiterate.

Contemporary, primarily non-Arabic



- Contemporary sources, Syriac was the dominant language of the region, also Greek and Latin.
- Emerged from those conquered, sometimes historians, giving their observations of Arab conquests
- Contemporary sources includes the Qur'an.



- ▶ Between 550AD and 650AD, a separate internal Monophysite movement was labelled *Tritheism*.
- ▶ This movement amongst Arabs was promoted by John Philoponus. For Philoponus, “nature” (*physis*), “substance” (*ousia*), and “person” (*prosōpon*) were basically identical.
- ▶ For Philoponus, if Christ had one nature, then Father, Son, and Holy Spirit are three separate natures and realities. God’s oneness exists only as a theory and not a reality.



John Philoponus (d. after 570), was a renowned teacher and original thinkers of his age in Egypt. He challenged Aristotle's arguments and would become one of the foundations of Galileo's physics.

- The Byzantine Emperor Justin II called for a meeting in 570AD between the Chalcedonian Patriarch, and leading Monophysite bishops
- In response, the Monophysite community condemned John Philoponus' theology as polytheism (*mushryik*), godless (*kafir*), and dividing God's unity.
- Later an official anathema at the Third Council of Constantinople in 680AD, Christian theologians were forbidden to reference the name John Philoponus.





In 570, al-Ḥārith *ibn Jabalah* met some *Tritheist* bishops of Arabia (Bishops Conon and Eugene), presenting a document to sign to denounce *Tritheism*. When they refused, the *Tritheist* bishops were excommunicated, forbidding believers from having fellowship with *Tritheists*.



One hundred thirty-seven bishops and priests of churches and monasteries in Syria-Palestine and Arabia signed the document forbidding *Tritheism*.



With the Arabic language being oral and not text, over 95% of Arabic speakers illiterate, this was needed to be communicated in Arabic.

In his *Ecclesiastical History*, John of Ephesus wrote “these teachers of polytheism multiplied their bishops (in Arabia) and sent them in all directions to increase and establish their heresy.”

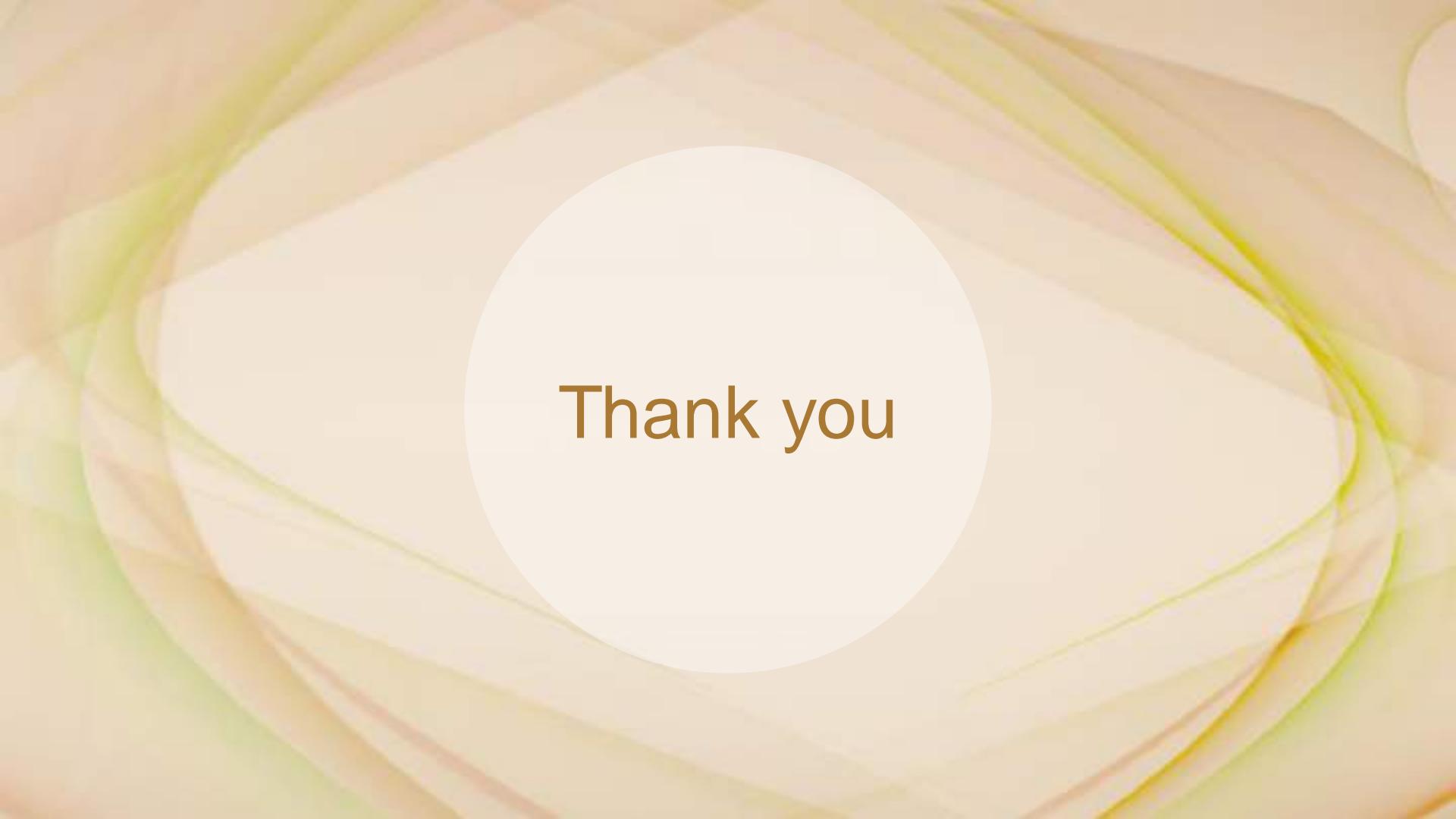
A condemnation in *The Trinity* in Syriac, “Reject his (*Philoponus*) claims: Let any opponent be anathema who says: ‘Three gods.’

Qu’ran An Nisa 4:171 “So believe in Allah and His Messengers, say not “Three” Cease! It is better for you! – Allah is only One.”

G. R. Hawting has previously shown that when the Qur’ān accuses its opponents of polytheism, idolatry, or association, it is not necessarily a literally accurate representation of its opponents.

Summary

- The Chalcedon and Monophysite Church, like the Qur'an, when it opposes perceived heresy, accuses opponents of polytheism or idolatry. It is not a literal representation.
- The Qur'an is much more interconnected with Christianity than previously assumed.
- Debates, philosophy and politics, without a simple faith, created a chaotic environment throughout Arabia in the 5th – 8th Century during the beginnings of Islam.



A large, semi-transparent white circle is centered on the slide, containing the text "Thank you". The background features abstract, overlapping curved bands in shades of light green, yellow, and orange, creating a dynamic and modern feel.

Thank you

Susan Smith, PhD

Honorary Postdoctoral Associate,
Alphacrucis University College,
Australia



- Religiously conservative
- 41 million people
- 48.8% women
- 0.6% non-Muslim

Khyber Pakhtunkhwa



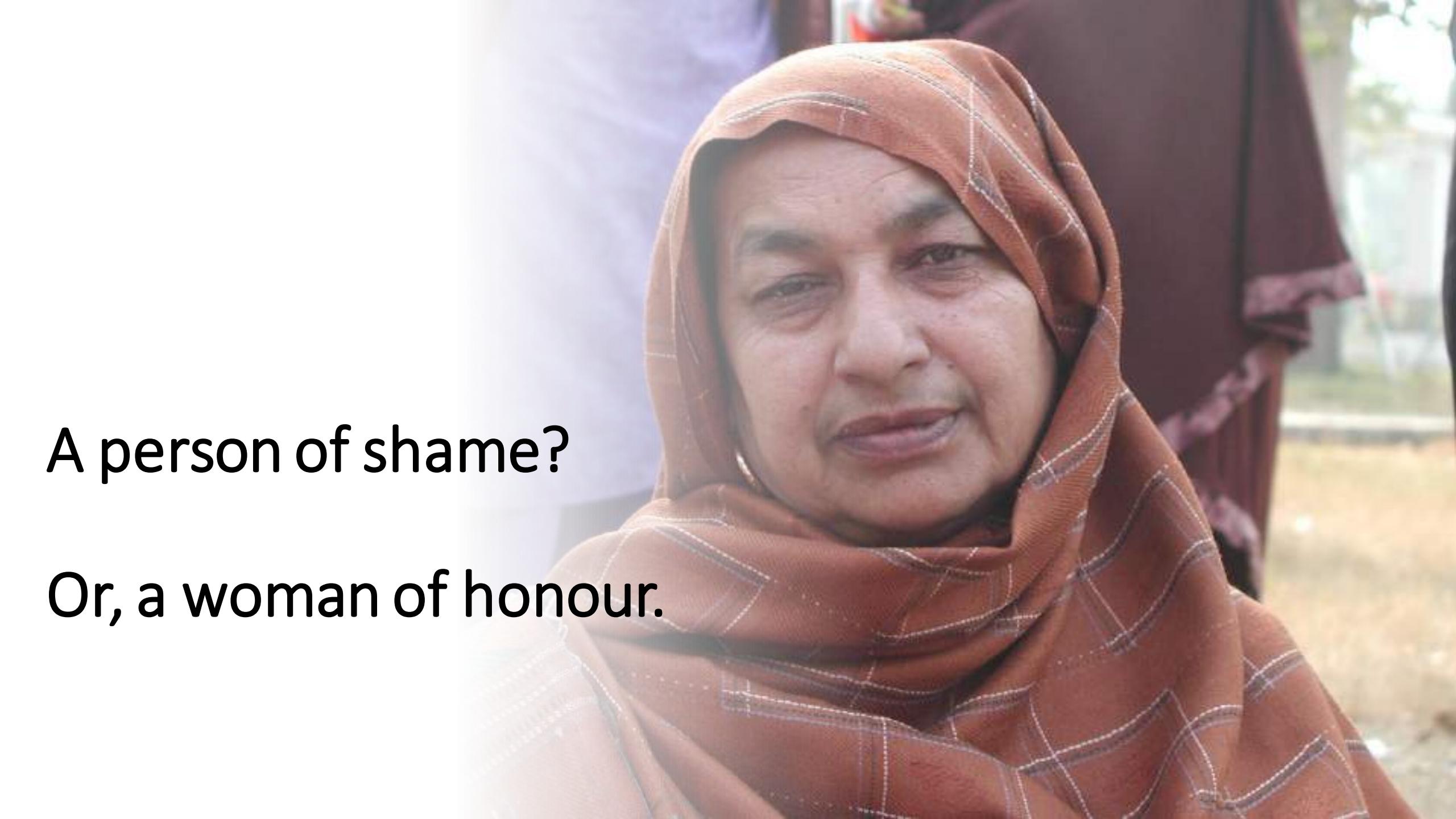
- The public sphere: A place where, traditionally, women are not meant to be

Thesis: Female influence in KP's public sphere



*A woman would eat
faeces from the ground
if she didn't have a nose*



A close-up photograph of a woman with a warm, brownish-orange complexion. She is wearing a brown headscarf with a subtle plaid or checkered pattern. Her gaze is directed towards the right of the frame, and she has a gentle, contemplative expression. The background is softly blurred, showing hints of a white shirt and a dark red fabric, possibly a curtain or a piece of clothing.

A person of shame?

Or, a woman of honour.

A photograph of a woman with vibrant green hair, smiling warmly at the camera. She is wearing a light blue top and a grey patterned shawl. A young child with dark hair is visible behind her, looking down. The background is a soft-focus indoor setting.

Izzat:

(1) Dignity and worth
ascribed to you based
on identity and status

A photograph of a woman with dark hair, wearing a light blue headscarf and a white top with a colorful patterned collar. She is smiling and holding a young child in her arms. The child has dark hair and is wearing a green patterned top. The background is blurred.

Izzat:

(2) Achieved respect
gained through
behaviour

Dignity and worth ascribed
to you based on identity
and status

A photograph of a woman with vibrant green hair, smiling warmly at the camera. She is wearing a light blue top. In the background, a young child with dark hair is partially visible, looking towards the camera. The lighting is soft and natural, suggesting an indoor or well-lit outdoor setting.

Izzat:

(3) A code/ethic to be observed

Dignity and worth is ascribed to you based on identity and status

Respect is achieved through behaviour

A close-up photograph of a woman with dark hair, wearing a green and white patterned dress. She is smiling warmly at the camera. The background is blurred.

The practice of izzat is:

- maintaining identity
- earning/keeping respect
- living the code

Dignity and worth ascribed to you based on identity and status

Respect is achieved through behaviour

A code/ethic to be observed

A photograph of a woman with vibrant green hair, smiling warmly at the camera. She is wearing a light blue top and a grey shawl. A young child with dark hair, wearing a green patterned top, is visible behind her, looking down. The background is a soft-focus indoor setting.

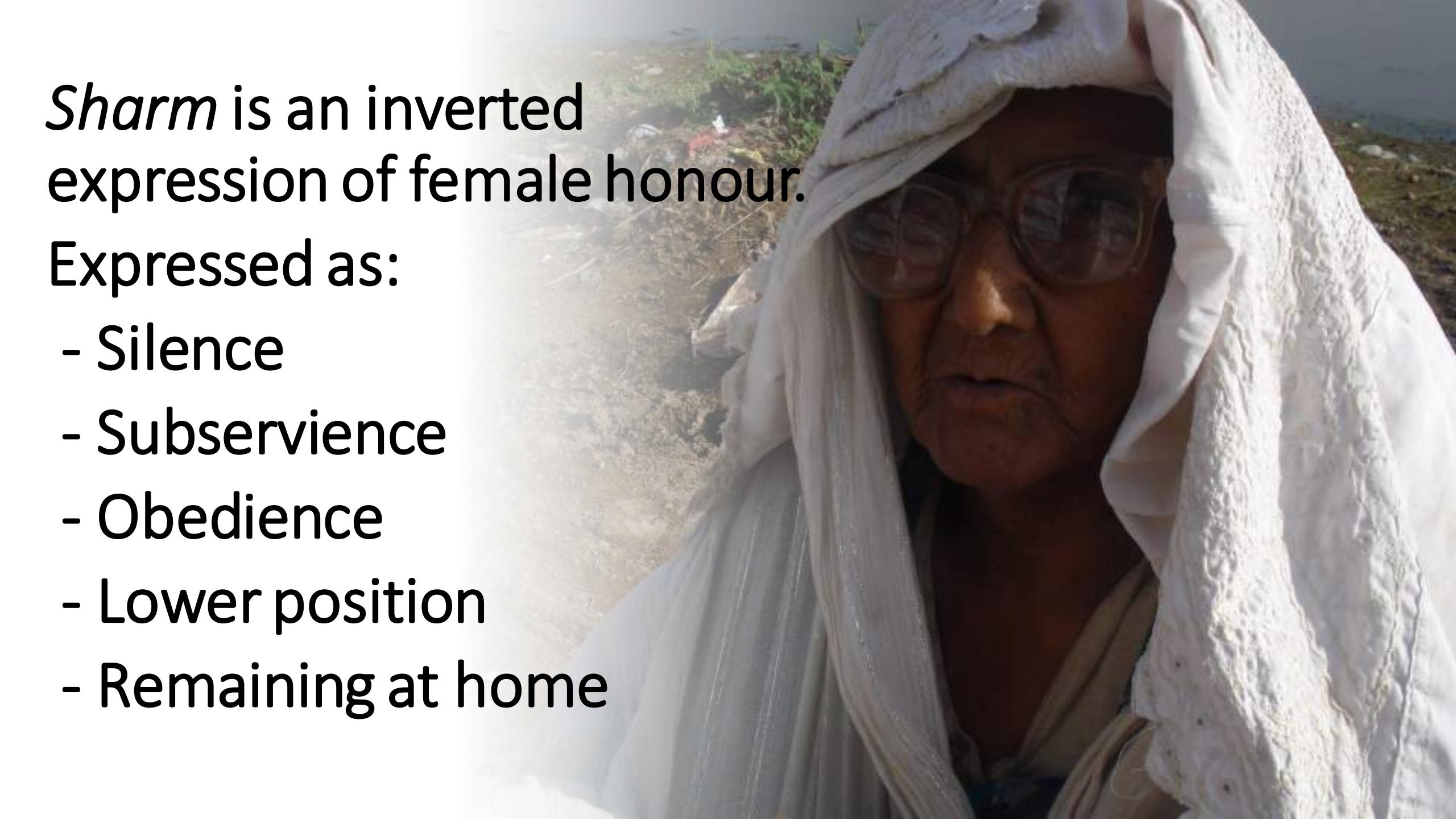
Izzat:

(4) An influence mechanism
women are using to bring
about societal change

Sharm is an inverted expression of female honour.

Expressed as:

- Silence
- Subservience
- Obedience
- Lower position
- Remaining at home



*A woman belongs to
home or grave*

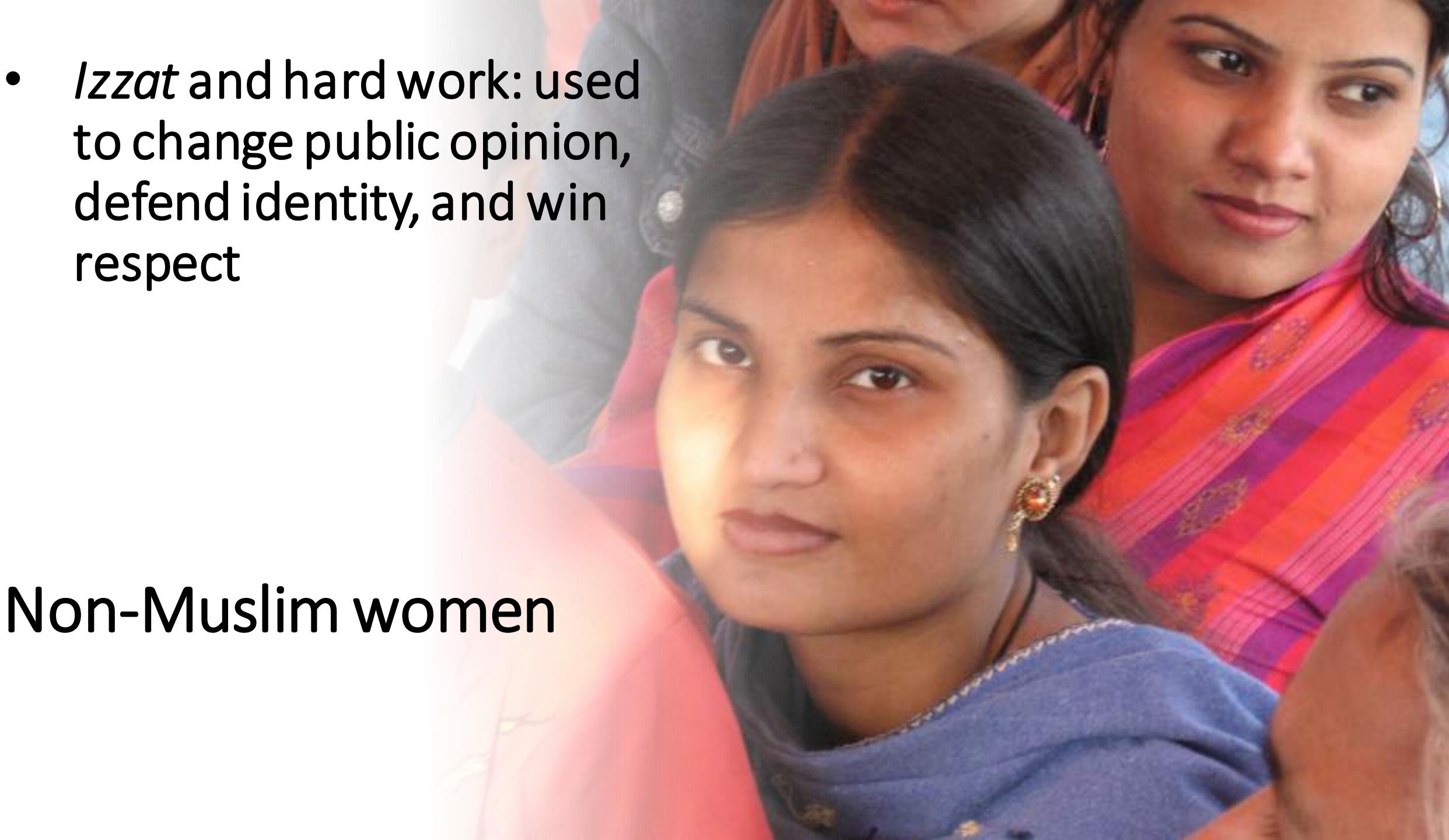


Izzat as influence



- *Izzat* and hard work: used to change public opinion, defend identity, and win respect

Non-Muslim women



- Decide what women can / cannot do

Male decision-makers



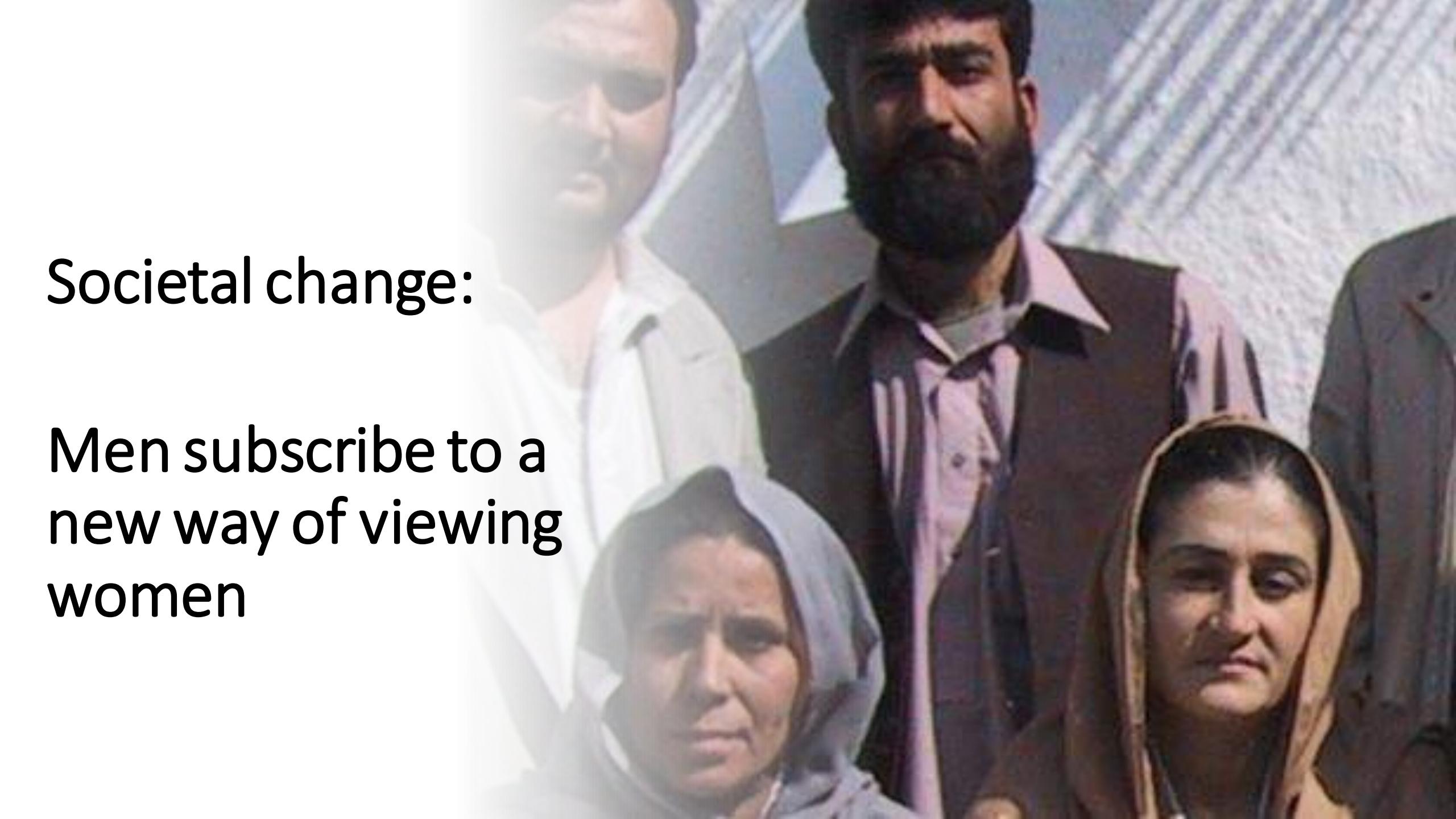
An authentic name:

A continuous, conscious
demonstration of
qualities that prove
izzat to be intact



Publicly endorsed
izzat-e-nafs always
comes first





Societal change:

Men subscribe to a
new way of viewing
women

A radical shift in thinking. Changing *izzat* as a code / identity / behaviour



Islam and Local Wisdom

**(The Study of “Islam Nusantara” in the
Cultural Perspective)**



Mudjahirin Thohir
Universitas Wahid Hasyim

Semarang, March 7, 2025

Iftitah

Religion on the one hand can influence its adherents to commit acts of violence, but on the other hand, religion can also bring peace

In the construction of Indonesia, the relationship between religion and local wisdom shows a face that runs in opposite directions, namely being opposed or adjusted.

When religion is opposed with local wisdom, it is easy to bring up narratives and acts of violence, while if dialogued allows harmony to emerge.

RESEARCH QUESTIONS

- How is the relationship between religion and local wisdom explained from a cultural perspective?
- How to explain the characteristics of Islam Nusantara as a religious ideology?
- How does Islam Nusantara construct social life in plural Indonesian society?
- What is Islam Nusantara's view on the national politics of the Republic of Indonesia?

CONCEPTIONAL REFERENCE

- Human society is seen from a socio-cultural perspective, have basic needs that must be met, namely biological needs, social needs, and integrative needs.
- For that, they need guidelines in the form of knowledge about what is considered right and good.
- Among the sources of truth, besides religion, there are social-traditions (local knowledge) that are in line with Islamic teachings.
- **Local knowledge** is very functional because it relates to how to adapt to the community environment, especially a diverse society like Indonesia.

RESEARCH METHODS

- To answer questions in accordance with the research objectives:
- The method used is to study the ideas of NU figures, which are scattered in many journal documents and books.
- Discussing these findings with the Central Java NU organizational management, represented by the chairman and members of the NU Lakpesdam NU (Institute for Research and Empowerment Nahdlatul Ulama) From the discussion (Focus Group Discussion), then analyzed qualitatively interpretive

The research findings

Understanding the domain of Islam Nusantara

- Islam Nusantara, as a model of thinking, understanding, and practicing Islamic teachings based on three pillars: *kalam* (theology), *fiqh* (legal norms), and *tasawuf* (ethics and aesthetics) which are packaged through Indonesian culture.
- The Islamic model of Islam Nusantara is characterized by:
 - (1) ***Fikrah*** (thinking), namely a moderate way of thinking (*tawasuth*). That is, Islam Nusantara is in the middle of rowing between textualist interpretations and liberalist interpretations;
 - (2) ***Harakah*** (movement), namely the spirit of moving improvements towards the realization of religious moderation; and
 - (3) ***Amaliah*** (activity), aimed at glorifying tradition has been rooted for a long time in Indonesian society.

Religious understanding of Islam Nusantara

- The vertical relationship (worship) in relation to the construction of faith, follows Imam Almaturidi understanding;
- In the field of sharia, follow the four imams (mujahid), especially following Imam Syafi'ie,
- while in the field of Sufism, the follows Imam Ghozali.

(note: To explain their views, of course, requires special time.)

Social concept of nationality

- The view of the universality of Islam in the context of the state offered by "Islam Nusantara" is based on seven principles:

1. *Al-shura* (consultation)
2. *Al musawa* (equality)
3. *Al ikha* (brotherhood)
4. *Al adallah* (justice)
5. *Al hurriyah* (freedom)
6. *Al Amanah* (trust)
7. *Al tasamuh* (tolerant)

From these principles, Islam Nusantara scholars refer to Indonesia as Darus Salam (a country or society in peace) not Darul-harb (a country in a state of war)

The concept of interfaith relations

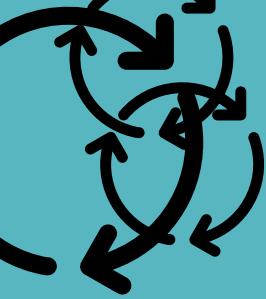
1. *Ukhuwah insaniah* (brethren of fellow human beings)
2. *Ukhuwah wathoniyah* (brothers of one nation)
3. *Ukhuwah Islamiyah* (brothers in the same religion)

Conclusion

- The teachings of Islam Nusantara are driven and implemented in daily life by three communities:
 - (1) traditional Islamic boarding schools;
 - (2) the Nahdlatul Ulama (NU) organization; and
 - (3) the general community of Nahdliyyin citizens
- The basic question is:
 - what is the religious idealization of diverse Indonesian society?
- The answer is:
 - Religious understanding initiated, taught, and implemented by the NU socio-religious organization, such as the format offered in Islam Nusantara !



Thank you



THE IMPACT AND CHALLENGES OF IMPLEMENTING FKUB AS INTERFAITH PEACEBUILDING IN INDONESIA: SYSTEMATIC LITERATURE REVIEW

Wahyu Arif Raharjo

Department of International Relations – Universitas Wahid Hasyim

Presented at

2025 UNWAHAS – CISRC Annual International Colloquium

Beyond the Divide: Reimagining Faith in a Changing World

Semarang, 7 Maret 2025



unwahas
UNIVERSITAS WAHID HASYIM



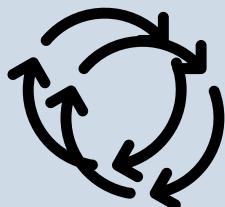
BACKGROUND

- FKUB were established as response of rising: (1) post-Reformasi inter-faith and inter-ethnic conflict and (2) religious extremism in post-9/11 context.
- Joint Decree of Minister of Home Affairs & Minister of Religious Affairs No. 8 & 9 in 2006
- Religious identities are prone to politicization during (1) disaster & crises, (2) rising political tension, (3) weakening state institution

- FKUB or Inter-Religious Forum for Harmony, is established under each regional division (from provincial to district level) and **NOT** hierarchical
- FKUB have existed for 18 years, thus analysis on its impact and challenges in fulfilling its original purposes is crucial
- However, what is its original purpose and how does it affect the implementation? How does this original purpose impact and cause further challenges to FKUB?

QUESTIONS AND SIGNIFICANCE

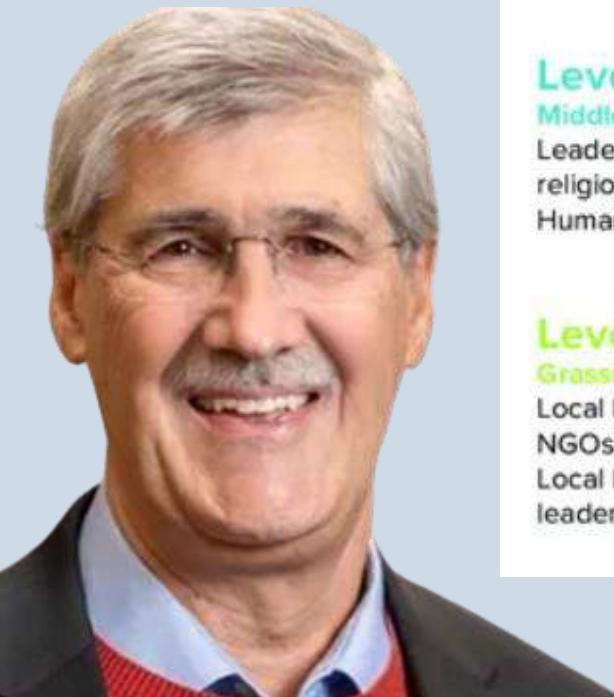
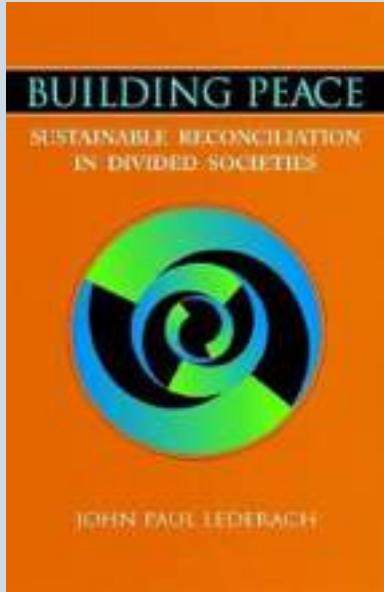
- Main question:
- **What are the impact of FKUB in conducting interfaith peacebuilding in Indonesia?**
- **What are the main challenges faced by FKUB in implementing interfaith peacebuilding in Indonesia?**
- The significance of this discussion lies in evaluating the existence, current structure and approach of FKUB in building inter-religious harmony and thus building peace.
- Weakening state institution is evident, as well as collective grievances, such as hashtag #IndonesiaGelap and sequences of nation-wide demonstrations.
- Analyzing this impact and challenges of FKUB is crucial in extending and helping FKUB analyse and return back to its function and increasing effectiveness of its conduct



PYRAMID OF PEACEBUILDING:

BUILDING PEACE: SUSTAINABLE RECONCILIATION IN DIVIDED SOCIETIES

JOHN PAUL LEDERACH



Approaches to Building Peace

Level 1:

Top Leadership

Military/political/religious leaders with high visibility

Focus on high-level negotiations
Emphasizes cease-fire, Led by highly visible, single mediator

Affected Population ↑

Level 2:

Middle-Range Leadership

Leaders respected in sectors Ethnic/religious leaders Academics/intellectuals Humanitarian leaders (NGOs)

Problem-solving workshops
Training in conflict resolution Peace commissions Insider-partial teams

Level 3:

Grassroots Leadership

Local leaders, Leaders of indigenous NGOs Community developers Local health officials, Refugee camp leaders

Local peace commissions Grassroots training Prejudice reduction Psychosocial work in postwar trauma

METHOD

Sytematic literature review using a number of data:

Existing literatures on FKUB on Garuda portal numbering up to 20 sources

Timeframe: **2014 - 2024**

Using “FKUB” as a keyword

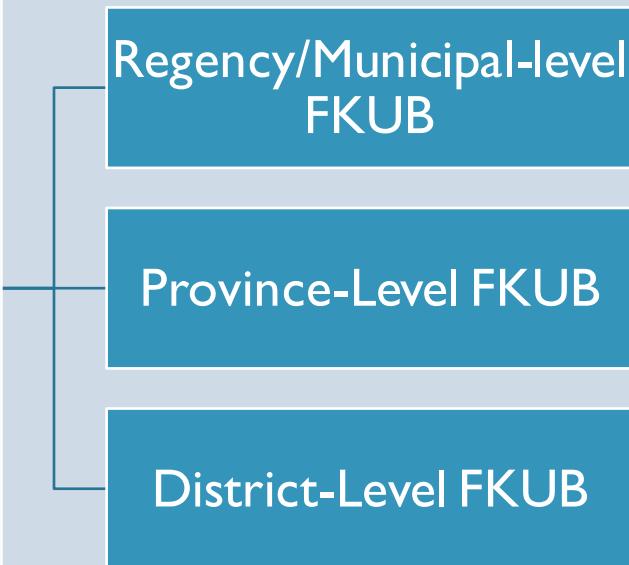


GENEALOGY OF FKUB



ORGANIZATIONAL STRUCTURE OF FKUB IN EACH DIVISION

NON-OBLIGATORY: But why budget?



Muslims (of different groups like NU, Persis, Muhammadiyah)

Protestant Christian of Different Denominations

Catholics

Confucian

Buddhists

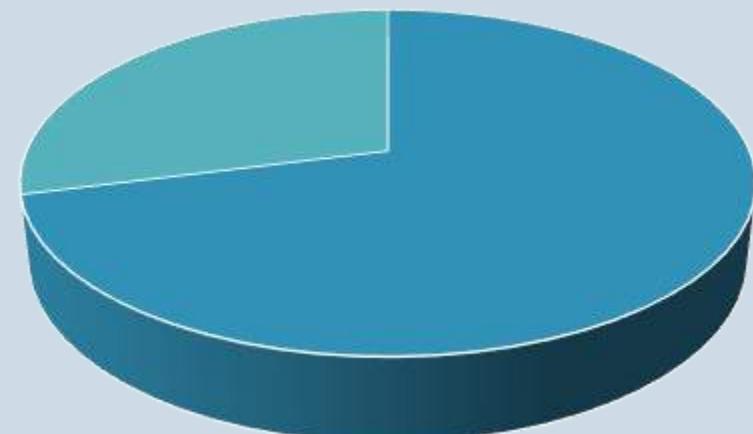
Hindus

Other? (Non-Existent)

FUNDING

- FKUBs are very much reliant on government budget
- Thus, as expected, promote government policies
- Both component of budget are considered as

Source of FKUB's Budget

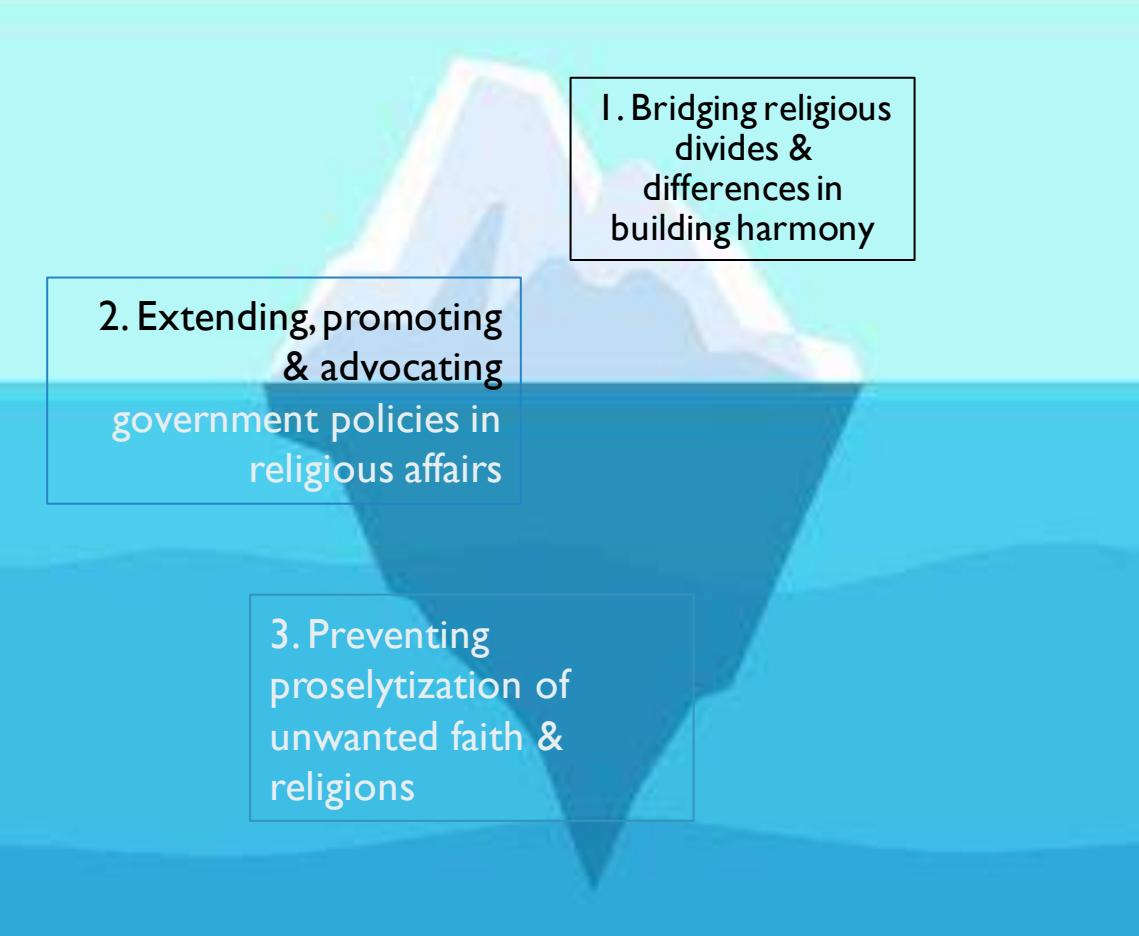


■ Regional Budget (Regency/Province) ■ MoRA Grant ■ ■

FKUB IN PRACTICE

Pasaman Barat. FKUB Pasaman Barat berdiri sejak tanggal 08 Januari 2007 berdasarkan SK Bupati Nomor 188.45/04/BUP-PASBAR/2007 sesuai dengan amanah PBM, yaitu sebagai wadah para tokoh agama dalam mewujudkan persatuan dan kerukunan antar ummat beragama dan demi menyukseskan pembangunan masyarakat di Kabupaten Pasaman Barat.

ORIGINAL PURPOSE VS STATED PURPOSE: A TIP OF ICEBERG



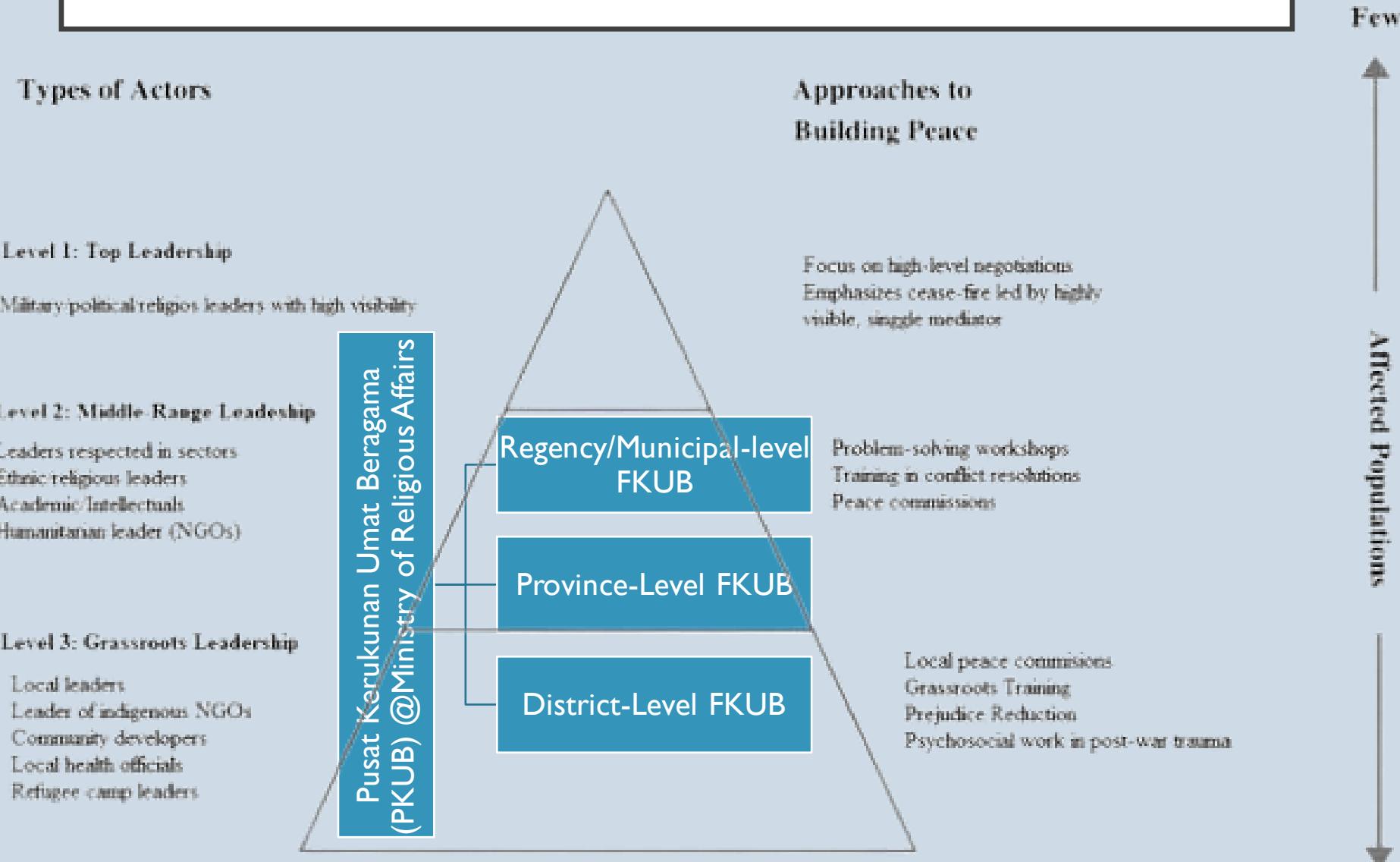
3 STATED FUNCTIONS OF FKUB

Policy Communication
Socializing Govt. Regulation & Policies on Religious Affairs

Facilitation
of inter-religious interaction to build harmony

Policy Recommendation
Based on grassroot evaluation, provide insights for govt. on policies

ORGANIZATIONAL STRUCTURE OF FKUB IN EACH DIVISION



CONSEQUENCES:

I. TOP-DOWN DERIVATION OF APPROACH

- FKUB's Top-Down government-facilitated, but locally constructed nature
- Locally constructed design allows *contingency* that, as Lederach argues, promote contextualization of local situation reflected peacebuilding organization
- Approach in conducting peacebuilding, using *Pancasila* and *Bhinneka Tunggal Ika* as a basis and official state narratives
- Policies and actions are focused more on extending government agendas, or even dominant agendas
- Relations with regional leader may affect the prioritization of FKUB
- May risk of deteriorating relations with grassroots

NON-PLURALISM APPROACH AS BASIS OF FKUB'S INTERPRETATION OF HARMONY

Recognizing reality of differences/plurality, but doesn't justify teaching of other religions

Tolerance ≠ No missionary/preaching/endeavors

Non-theological but sociological unity

- Reflected in issues such as:
 - I. Construction of new places of worship: Non-conventional religious groups will face difficulties
- 2. Suspicion on proselytization, as government is controlled by dominant groups> increasing risk of persecution of minorities

CONSEQUENCES:

2. COMPOSITION OF MEMBERS IN FKUB

- Membership is PROPORTIONAL: which means more percentage, more representative
- That is limited to only recognized religions, undermining the existence and thus negating the importance of bridging relations with religious minorities
- Unfortunately, no representative of minority groups
- Doesn't reflect the actual representation of minorities, thus unable to provide valuable insights from insider's of religious minorities in preventing accusation, stereotypes, and further discrimination and persecution
- Lack of understanding of

CONSEQUENCES: 3. REGIONALLY-CONTROLLED BUDGET

- That relies highly on the priority agenda of regional government
- When government lacks attention, FKUB lacks budget, and even experience budget cuts

ISSUES & SUPPORTING FACTORS

ISSUES

- FEAR of Proselytization, manifesting in: Violent response on construction of new places of worship
- Increasing radicalization of religious groups, especially in using violence
- No standardization: each division may decide its own institutional design, that may go unmonitored
- Official FKUB Recommendation to construct new places of worship

SUPPORTING FACTORS

- Nation-wide basic understanding of Harmony as a VIRTUE & VALUE
- Successful civic education that promote tolerance
- Cultural resources of peacebuilding in the form of local wisdom exists
- Wide-spread existence despite uneven distribution

IMPACTS

FKUB AS SOCIAL CAPITAL OF HARMONY

- Network of religious leaders with understanding of peace and harmony works as bridges that connects different groups of people, enabling comprehensive analysis using respective perspectives
- Allowing “insider’s account” to intervene in the case of conflict: comprehensive understanding of dispute
- Non-standardized institutional design allows **CONTINGENCY**: Lederach argues that contingency is crucial in allowing different context to design its organization based on local needs

AUTHORS' BIASES

- Authors conducting research generally using “Pancasila” or “NKRI” paradigm that promotes official religions to embrace
- Thus, events like conversion of a house into a house of worship was directly translated as organizational and policy weaknesses.
- This reflects authors’ biased positioning, perceiving the construction of new house of worship directly as a problem.

CONCLUSION

FKUB's Dual Role Creates Challenges

- FKUB was originally established to bridge religious divides and promote interfaith harmony, but in practice, it also extends government policies. This dual function creates tensions, as FKUB is often seen as a state instrument rather than an independent peacebuilding entity.

Top-Down Approach Limits Grassroots Engagement

- FKUB operates with a top-down structure that is government-facilitated but locally constructed. While this allows contextual adaptations, it also prioritizes government agendas over grassroots concerns, leading to a lack of trust and potential disconnect from community needs.

Exclusion of Minority Religious Groups Undermines Harmony

- FKUB's proportional representation model is based on recognized religions, excluding smaller religious minorities. This lack of representation prevents meaningful engagement with these communities, reinforcing stereotypes and increasing risks of discrimination and persecution.

Budget Dependency Weakens FKUB's Effectiveness

- FKUB relies heavily on regional government funding, making it vulnerable to political priorities. When regional leaders deprioritize interfaith dialogue, FKUB experiences budget cuts, limiting its ability to function effectively.

Securitization of Religious Issues Fuels Intolerance

- The fear of proselytization and concerns over new places of worship often lead to securitization, where religious minorities face restrictions and suspicion. This, coupled with radicalization and misinformation, exacerbates social divisions instead of fostering genuine interfaith peacebuilding.



2025 Annual International Colloquium

"Beyond the Divide: Reimagining Faith in a Changing World"



Dr. Ainul Masruroh, MH

Wahid Hasyim University

Seeking a Middle Ground: Interfaith Marriage Post-Supreme Court Circular Letter No. 2 of 2023 and the Future of Tolerance in Indonesia

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Introduction



Marriage as a sacred bond

as a sacred bond, becomes a complex issue when involving religious and cultural differences



Conflicts of Norm

MARRIAGE LAW

vs

POPULATION
ADMINISTRATION LAW



Supreme Court Circular Letter

direction to judges that they should not grant petitions for the registration of interfaith marriages elit



interfaith couples in indonesia

1,655 new interfaith couples



Getrahan Syariah

1 couples post-SEMA

24 new couples post-SEMA

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The problem



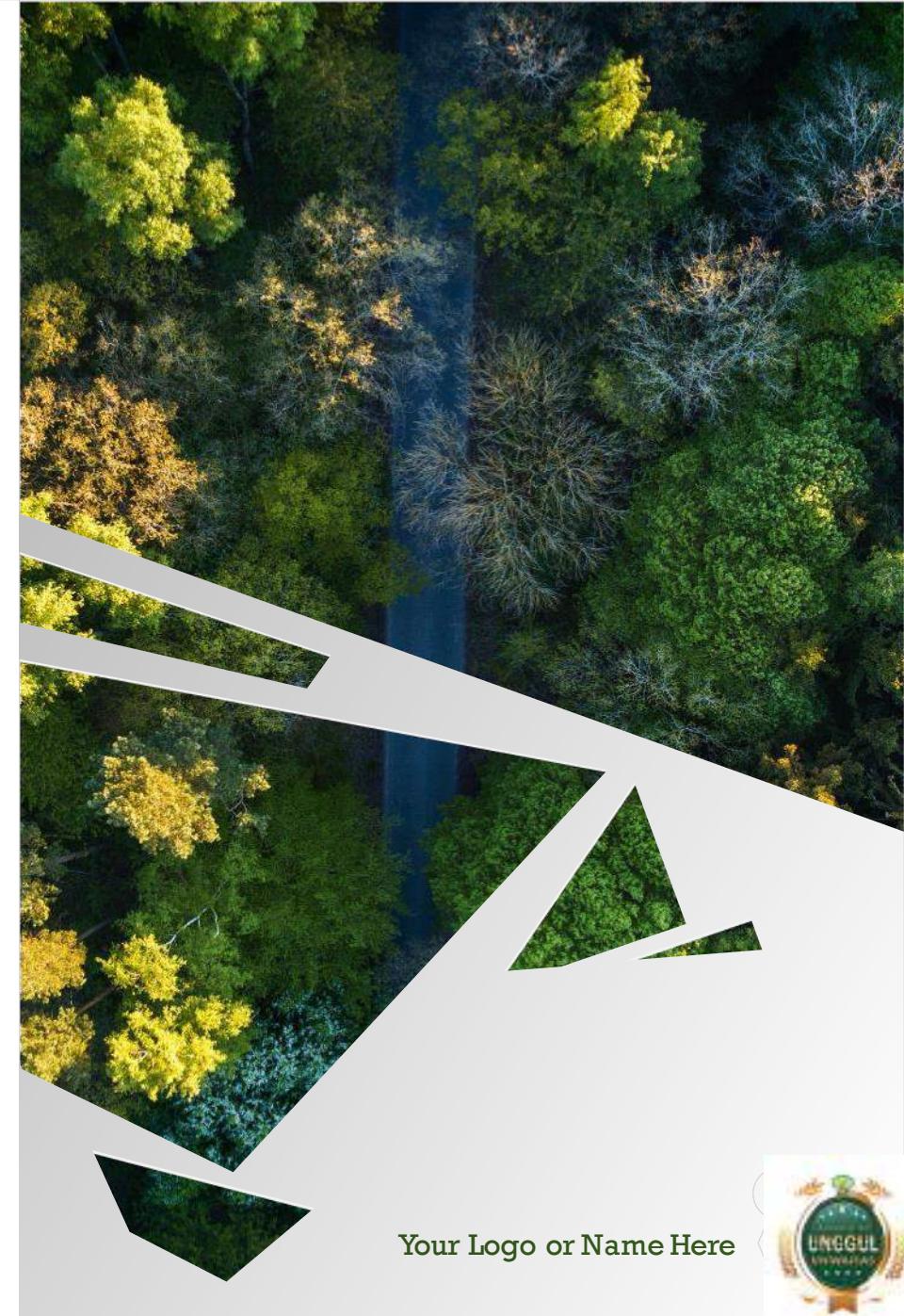
What are the legal implications of Supreme Court Circular Letter No. 2 of 2023 on interfaith marriages?



How does it affect tolerance among religious communities?



Is there a middle ground that can accommodate individual rights to marry interfaith partners while respecting religious values and diversity?



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Regulations Concerning Interfaith Marriages



MARRIAGE LAW

Marriage is valid if conducted in accordance with the laws of each respective religion and belief (ps 2 ayat 1)

every marriage must be registered in accordance with applicable laws and regulations (ps 2 ayat 2)

Marriage is prohibited between two individuals who are related in a manner that is prohibited by their religion or other applicable regulations. (ps *)



POPULATION ADMINISTRATION LAW

The registration of marriage as referred to in Article 34 also applies to marriages determined by the Court

Marriage determined by the court' refers to a marriage conducted between individuals of different religions (Explanation of Article 35)



SEMA 2/2023

Instructions for Judges in Adjudicating Cases of Applications for Registration of Marriages Between People of Different Religions and Beliefs

A valid marriage is one that is conducted according to the laws of each respective religion and belief, in accordance with Article 2, paragraph 1, and Article 8, letter f of Law Number 1 of 1974 concerning Marriage.

The court does not grant requests for registration of marriages between people of different religions and beliefs.

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Implications of SEMA No. 2 of 2023

Legal Implications of SEMA No. 2 of 2023

- Providing directives for judges,
- Standardizing court practices,
- Judicial independence,
- The elimination of legal avenues for interfaith couples,
- Generating legal uncertainty

Impact of SEMA on Registration of Interfaith Marriages

- Rejection of registration of interfaith marriages by the Civil Registry Office,
- Administrative problems for couples and children,
- increase in unregistered marriages

Analysis from a Human Rights Perspective

- Violates the 1945 Constitution Article 28E, paragraph (1), and Article 29, paragraph (2),
- Contradicting the Universal Declaration of Human Rights



TOLERANCE IMPLICATIONS OF SEMA NO. 2 OF 2023

Public Response

- Supreme Court Circular Letter No. 2 of 2023 has generated divergent public responses. Proponents argue that it reinforces marriage law based on religious beliefs,
- while opponents consider it discriminatory and a violation of fundamental rights, including religious freedom and the right to marry.
- This public discourse highlights the delicate nature of interfaith marriage discussions.



- Reaction of Religious Institutions and Groups
- General Religious Stance: Most religions generally discourage or prohibit interfaith marriage, often with specific conditions if permitted.
- MUI (Majelis Ulama Indonesia): Issued Fatwa No. 4 of 2005, declaring interfaith marriage "haram" (forbidden) and invalid.
- Political Response from FPKS, FPAN, FPKB) generally supported MUI
- Major Islamic Organizations: NU and Muhammadiyah generally align with the MUI stance.
- Progressive Islamic Perspectives: Institutions like Paramadina and the Wahid Institute, Setara support the permissibility of interfaith marriage.
- Human Rights Perspective : The National Commission on Violence Against Women (Komnas Perempuan) considers SEMA No. 2 of 2023 a discriminatory policy

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TOLERANCE IMPLICATIONS OF SEMA NO. 2 OF 2023

Social media response of Interfaith Marriage

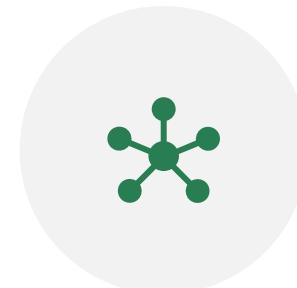
The analysis of news texts from Detik.com reveals a framing that encompasses both pro and con perspectives regarding interfaith marriage. Meanwhile, Republika.co.id tends to frame this issue from a con perspective, which is reflected in the strong rejection of interfaith marriage in several news texts they published. This analysis is based on four framing elements:



Problem definition



Cause Diagnosis



moral judgment



moral judgment

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Seeking a Middle Ground Interfaith Marriage and the Future of Tolerance



**Deeper interpretation
within the Islamic context
is needed**



**the harmonization of legal
regulations
revision of the Marriage
Law**



**judicial clarification
(tabayun)**



**increased understanding
of tolerance and diversity**

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Thank You





The Values of Tolerance in the Quran (Surah Al-Mumtahanah 7-9) and Their Implementation in Islamic Education

Nur Cholid
Wahid Hasyim University



A. Introduction

- Naturally, human beings are both individual and social creatures. They cannot live well without communicating and interacting with others, nor can they completely detach themselves from dependence on fellow human beings
- Therefore, they must establish interdependent relationships, whether directly or indirectly, with other people.

B. Research Question

This paper discusses :

1. the values of tolerance reflected in Surah Al-Mumtahanah (60:7-9)
2. explores which tolerance values can be implemented in Islamic education.



C. Research methods

- This research adopts *a qualitative approach*, using library research, which involves a thorough study of literature or textual sources.
- In this regard, the author collects data and information related to the concept of tolerance from the Qur'an and its interpretations, as well as educational books as primary sources, alongside other supporting books as secondary sources.



C. Research methods

- The method of interpretation used is *Tafsir Tahlili* (analytical exegesis), which explains the meaning of Qur'anic verses from various aspects



D.Results and Discussion

- The Quran (Surah Al-Mumtahanah 7) :

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِّنْهُمْ مَوَدَّةً
وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ

May Allah cause compassion between you and those you once had enemies with. Allah is Almighty and Allah is Forgiving, Most Merciful (7)



D.Results and Discussion

- The Quran (Surah Al-Mumtahanah 8) :

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ
أَنْ تَبْرُؤُهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not forbid you to do good and be fair to those who do not fight you in matters of religion and do not expel you from your hometown. Indeed, Allah loves those who act justly. (8)



D.Results and Discussion

- **The Quran (Surah Al-Mumtahanah 9) :**

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّنْ دِيَارِكُمْ وَظَاهَرُوا
عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوْلُوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Indeed, Allah only forbids you (to be close friends) with those who fight you in matters of religion, expel you from your hometown, and help (other people) in expelling you. Whoever makes them close friends, those are the wrongdoers (9)

D.Results and Discussion

- **Verse Content (Surah Al-Mumtahanah 7-9) :**

1. Allah Almighty makes the relationship between Muslims and infidels, which were previously enemies, become a good relationship
2. Allah SWT will allow Muslims to be friends and help each other with disbelievers, as long as:
 - a. These infidels have no intention of fighting the Muslims
 - b. Infidels do not try to convert Muslims
 - c. The infidels did not intend to expel or collude with the Muslim invaders in their country. On the other hand, if infidels are not like that then Muslims are prohibited from being kind to them.
3. People who collude with the disbelievers above are unjust people



Doors of Tolerance according to Sheikh Salim bin Ied Al Hilal





The Advantages of Tolerance :

**1. Tolerance
is the eraser
of mistakes**

**2. Tolerance is
the reason for
the descent of
(Allah's)mercy**

**3. Tolerance
can save (the
perpetrator)
from the horr
or of the apo
calypse**

**4. Tolerance
forbids the
perpetrator f
rom the fire
of hell**

D.Results and Discussion

Chabib Toha. said the goals of Islamic education are :

1. Growing and developing piety to Allah SWT
- :
2. Fostering and cultivating good morals
3. Fostering attitudes and souls that always worship Allah
4. Creating national leaders who always enjoin good and forbid evil
5. Fostering scientific awareness, through research activities, both towards human life, nature and the lives of Allah's creatures in the universe.



E. Conclusion

1. The values of tolerance in Surah Al-Mumtahanah (60:7-9) primarily emphasize social tolerance, which aims to regulate community life in order to create harmony and an ideal society. Tolerance here refers to an open-minded attitude toward the principles of others without compromising one's own beliefs, as well as mutual respect among human beings. The discussion of these verses highlights interreligious tolerance, which is manifested through behavior and actions.



D. Conclusion

2. The tolerance values in Surah Al-Mumtahanah (60:7-9) can be implemented in Islamic education by instilling **positive attitudes such as mutual respect, compassion, and cooperation**. Based on this, cultivating good attitudes in children with a foundation of tolerance in Islamic education is considered necessary and important. The implementation of tolerance values should begin at an early age (childhood). In this process, parents play a crucial role, as they are seen as role models by their children. In addition, educators also have a significant responsibility in instilling tolerance values within educational institutions. Therefore, it is essential to introduce these values from an early age so that children grow up accustomed to respecting others.



Thank You



Shared Host Culture: Multiculturalism and Hybrid Identity in Semarang-Indonesia

Ollooshee (Olloesigit).

Tedi Kholiludin

Semarang.

Background

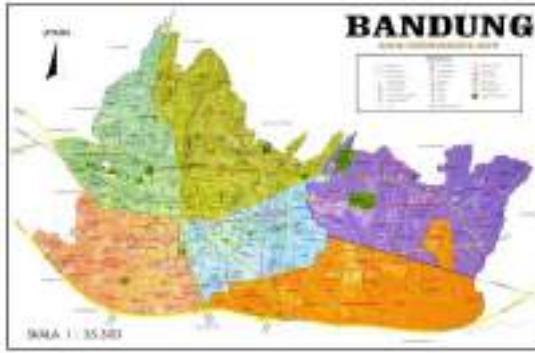
- This study examines the concept of a *shared host culture* in the multicultural society.
- How different cultures interact within a specific locus.
- The city of Semarang provides an interesting case to test the “shared host culture” thesis.
- Two main research questions: (1) How do cultural groups interact from the host-stranger perspective? (2) What factors characterize the relationships and interactions among these cultures?

Theoretical discussion



- Host cultures are invariably relatively homogenous social communities with a shared history, geographics, roots, education, and familial ties [Ian Watson, 2002]
- This definition assumes that a host culture is a social group that comes from a single cultural entity.
- How a person or group of sojourners can adapt to a new environment, which is then identified as the host culture.
- **In this (cultural sociology) study, the term “host of culture” does not refer to a homogeneous cultural entity.** A host is not a singular component that has no overlap with other identities.

Understanding “Host Culture”



SUNDA



BETAWI



MELAYU/MALAY





The Santri (Islamic Javanese) and Chinese Culture in Semarang



Santri-Chinese from Host-Stranger Perspective

Shared
Host
Culture

Symbol
of unity

- Negative peace, the absence of structural conflict

- KH. Abdurrahman Wahid dan KH. Ahmad Mustofa Bisri

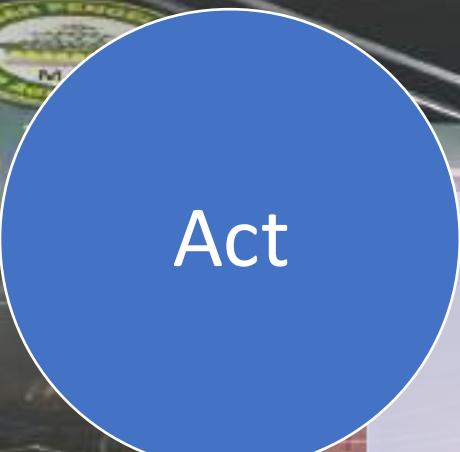
Social Positions of Cultures



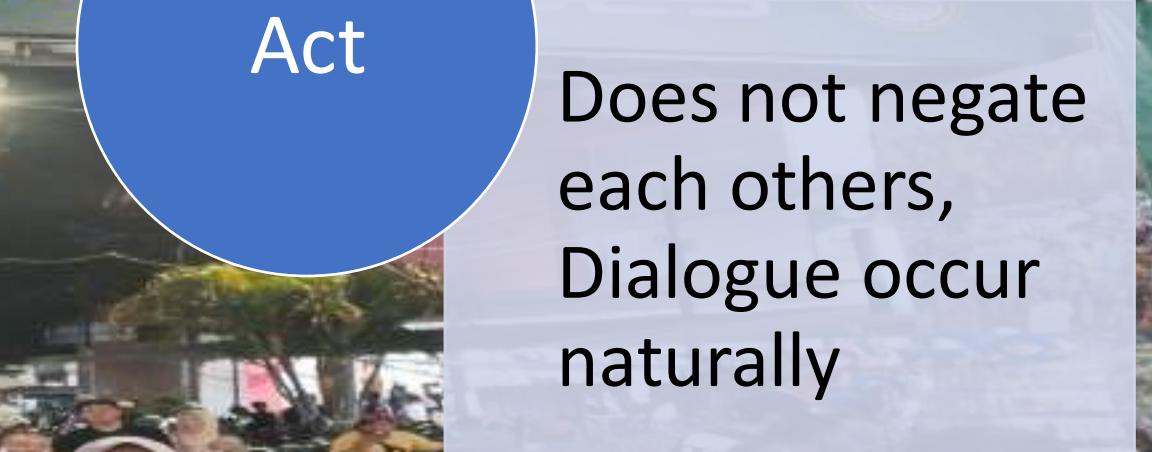
Positions



There are in a common stage



Act



Does not negate each others,
Dialogue occur naturally



Shared Host Culture

Contractual
Society

(Temporary)
Market as
Cultural Identity

The dynamics
hybrid culture



Promoting Social Business for Sustainability: Integrating Religious Values

Dr. Hasan, S.E., M.Sc.

The Dean of Faculty of Economics and Business

Universitas Wahid Hasyim

www.unwahas.ac.id

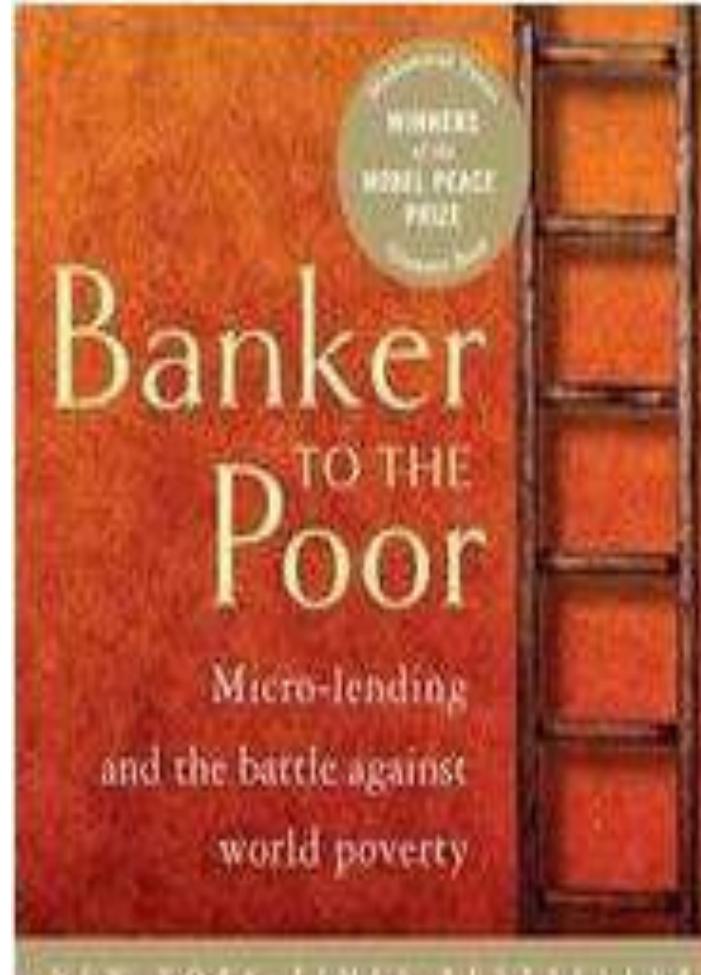
AUTHOR OF THE NEW YORK TIMES BESTSELLER
BANKER TO THE POOR

MUHAMMAD YUNUS



BUILDING SOCIAL BUSINESS

The New Kind of Capitalism that Serves
Humanity's Most Pressing Needs





SOCIAL BUSINESS

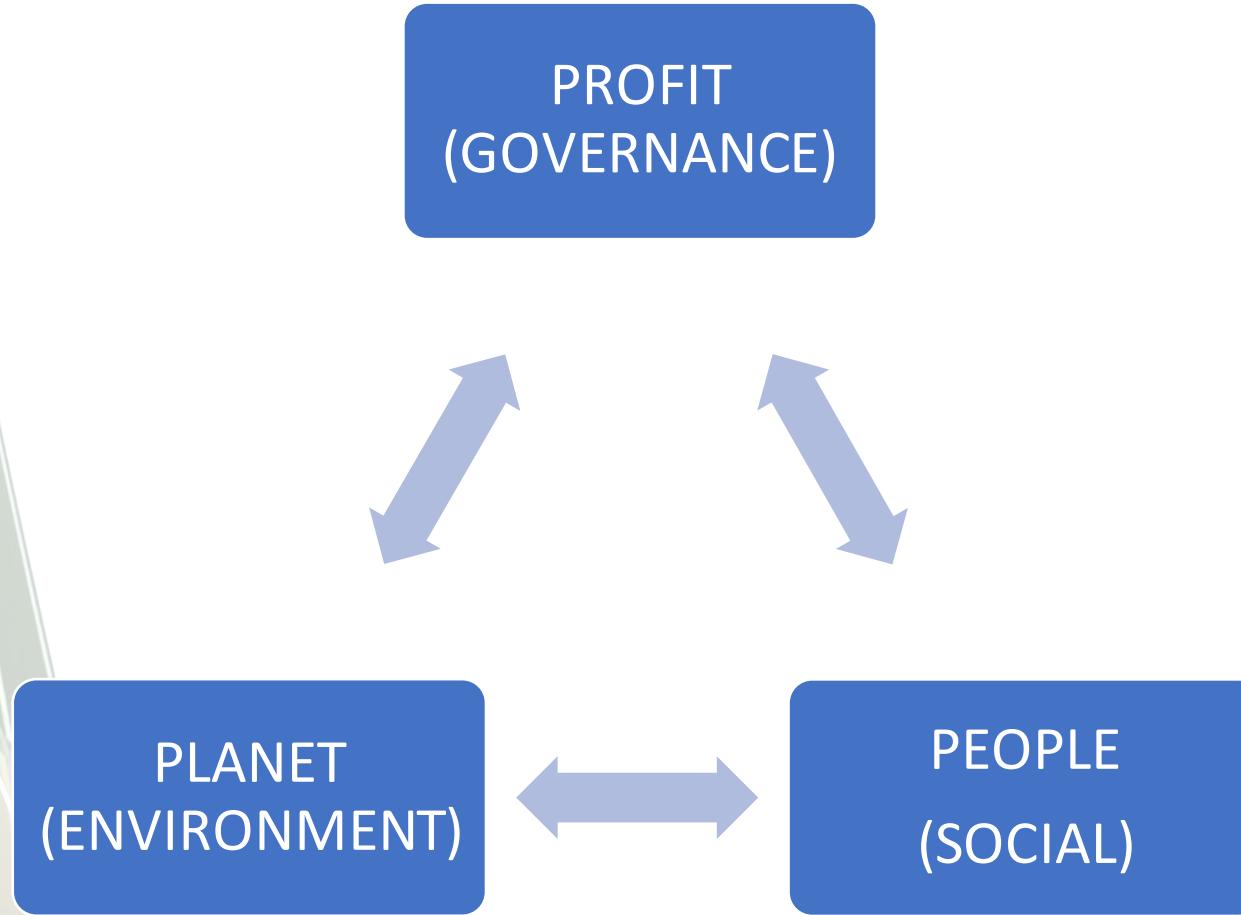
- A business that created and designed to address a social problem. A non-loss, non-dividend company. It is financially self-sustainable and profits realized by the business are reinvested in the business itself (or used to start other social businesses), with the aim of increasing social impact.”
- The other terms:
 - Social enterprises
 - Social Entrepreneurship

SOCIAL BUSINESS





TRIPLE BOTTOM LINE (3P) -- ESG





SUSTAINABLE DEVELOPMENT GOALS



1. No Poverty
2. Zero hunger
3. Good health and well-being
4. Quality education
5. Gender equality
6. Clean water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, innovation and infrastructure
10. Reduce inequality
11. Sustainable cities and communities
12. Responsible consumption and production
13. Climate action
14. Life below water
15. Life on land
16. Peace, justice and strong institutions
17. Partnership for the global



Integrating Religious Values

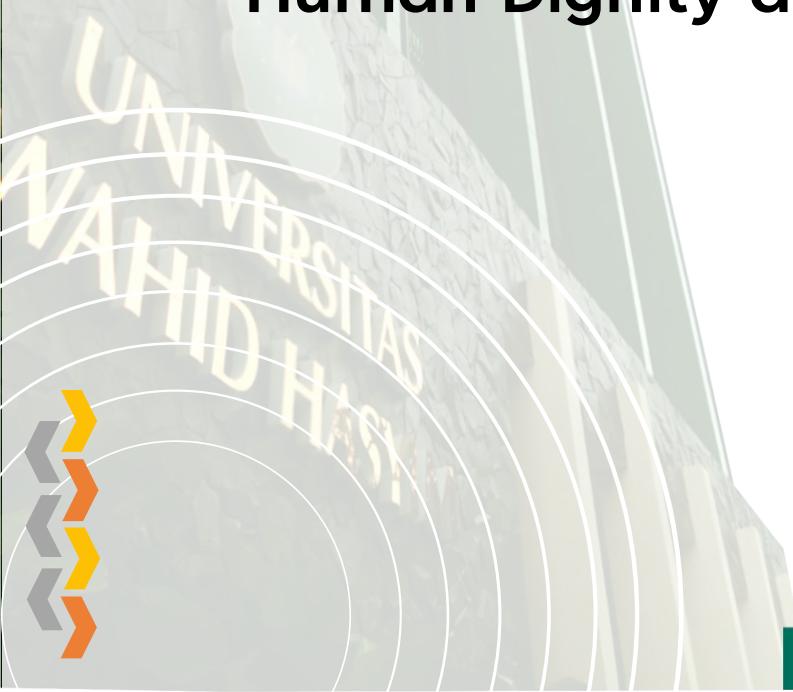


- The management of a firm seeks not only to earn profit in this world but also to get reward in **the life-hereafter** (Azid & Rawashdeh, 2018)
- engaging faith communities in urban climate policy is meaningful, based on **the power of shared values** among diverse stakeholder groups to mobilize climate action through partnerships (Ives & Baker, 2024)
- Religious values have strong ties with **spirituality** which is about relationships human to human, human to nature, and human to cosmic reality (Wisker & Rosinaite, 2019)
- three overlapping types of agency by which religion can shape the multiple values of nature: **personal, social, and more-than-human processes** (Ives et al, 2024)



The Role of Religious Values in Social Business

- Ethical Business Conduct
- Wealth Distribution and Social Justice
- Stewardship of Resources (Environmental Responsibility)
- Human Dignity and Empowerment





Amal Usaha Muhammadiyah (2023)

sumber: <https://masjidmuhammadiyah.com/inilah-jumlah-aset-dan-amal-usaha-muhammadiyah/>

- **Higher Education:** 172 Higher Education Muhammadiyah-‘Aisyiyah (PTMA), including 83 universities, 53 sekolah tinggi, and 36 others.
- **Health Facilities:** 122 hospital and 231 klinik (the numbers still growing).
- **Basic and Middle Education:** 5.345 school /Islamic school (madrasah).
- **Waqf Asset and Land:** Waqf Asset 214.742.677 m² and 20.465 location(data Simam 09/2023).
- **Social:** 1.012 unit Muhammadiyah Charity Clinic (MCC) dan Lembaga Kesejahteraan Sosial Anak (LKSA).
- **Pesantren Muhammadiyah:** 440 PesantrenMu.



Conclusion

- Social Business has prominent role to sustainable business conduct
- Not-for-profit and philanthropy is necessary but not sufficient for better world (SDG's)
- Promoting social business needs fundamental transformation on personal, social and business communities
- Some case study can be developed further to become best practice in social business



YAYASAN WAHID HASYIM SEMARANG
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LAUNCHING PUSAT STUDI NANOTEKNOLOGI UNTUK KESEHATAN UNIVERSITAS WAHID HASYIM

UNIVERSITAS WAHID HASYIM, 7th March 2025

www.unwahas.ac.id



PUSAT STUDI NANOTEKNOLOGI UNTUK KESEHATAN



INTRODUCTION

- **Nanotechnology** is growing fast and changing healthcare and medicine.
- Universitas Wahid Hasyim wants to be a leader in **research and innovation**.
- The **Nanotechnology for Health Study Center Universitas Wahid Hasyim** will focus on **research, education, and partnerships** in this field.





Why Do We Need This Study Center?

- There are many **health challenges** that need better treatments.
- **Nanotechnology** can help improve **medicines, diagnosis, regenerative medicine, and cosmetics**.
- This center will connect **universities, researchers, industries, and Government institutions** to create new solutions.

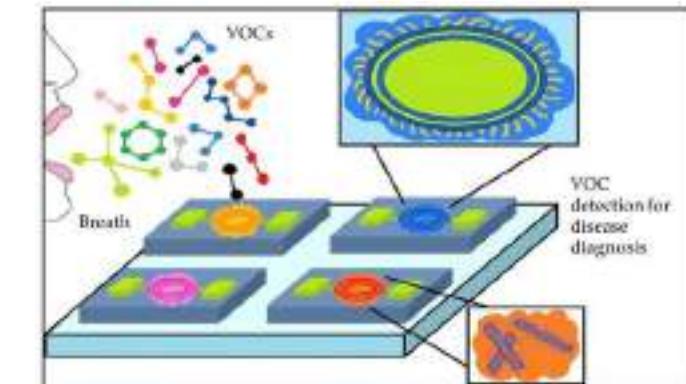




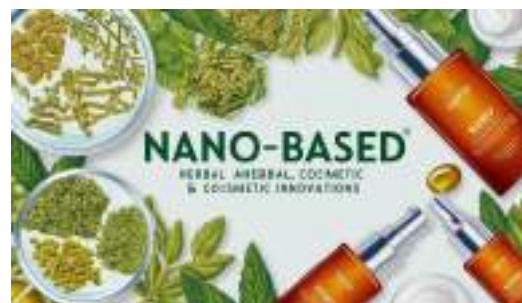
Research Focus & Key Areas

We have four main focus areas:

- 1. Nanotechnology for Drug Development & Delivery** – creating smarter medicines for better treatment.
- 2. Nano-diagnostics & Biosensors** – developing tools to detect diseases faster and more accurately.
- 3. Regenerative Medicine** – exploring how nanotechnology can help heal damaged tissues.
- 4. Nano-based Herbal & Cosmetic Innovations** – improving natural products for health and skincare.



[The Role of Nano-Sensors in Breath Analysis for Early and Non-Invasive Disease Diagnosis](#)





Collaboration & Future Goals

- This center will bring together experts from **pharmacy, medicine, chemistry, and engineering**.

Our long-term goals include:

- Producing high-quality **research publications** and **patents**
- Developing **nanotech-based healthcare products**
- **Training students and researchers** through workshops and hands-on projects
- **Contributing** to national and global healthcare improvements

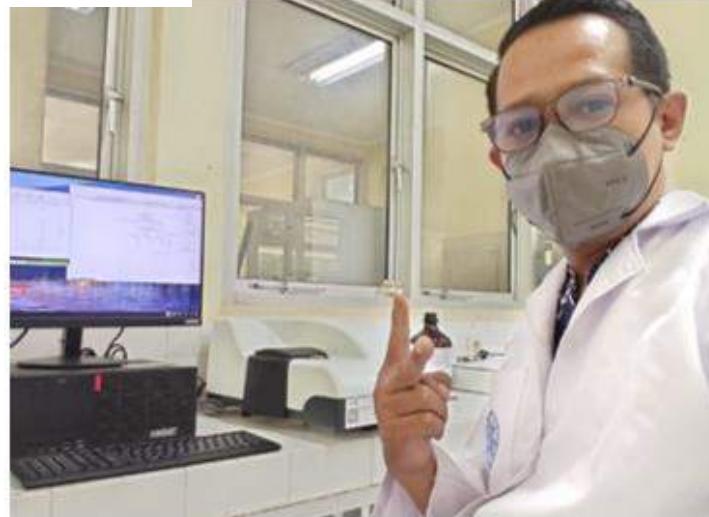


This is just **the beginning**, and we are excited to see how this center **will grow in the future!**



So, what's next?

- This research center is an **important step** for Universitas Wahid Hasyim.
- We invite **all of you**—whether you're a **researcher**, a **student**, or an **industry partner**—to join us on this journey.
- Let's **work together** and shape the future of nanotechnology in health!





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PUSAT STUDI NANOTEKNOLOGI
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THANK YOU



Ethics of Coexistence: Reimagining Justice and Tolerance in Muslim-Christian Relations

Ferry Y. Mamahit

The Center for Interdisciplinary Studies on Religion and Culture
Indonesia

Abstract:

This paper examines the ethics of coexistence in Muslim-Christian relations through a comparative study of Islamic and Christian teachings on justice, tolerance, and interfaith dialogue. In a world increasingly shaped by globalization, migration, and cultural pluralism, Muslim-Christian relations remain challenged by historical tensions, theological differences, and socio-political conflicts. While both traditions emphasize principles of justice and compassion, their interpretations and applications often diverge, leading to misunderstandings and divisions. This study argues that a comparative approach can uncover shared ethical foundations and reimagine coexistence as a collaborative endeavor rooted in mutual respect and human dignity. By analyzing key texts (Qur'an, Hadith, and Bible) and historical examples of interfaith engagement, the paper identifies points of convergence and divergence in how Islam and Christianity conceptualize justice, tolerance, and the treatment of "the Other." The study aims to propose an ethical framework for coexistence that draws on these shared principles while addressing contemporary challenges. The outcomes include a deeper understanding of both traditions' theological and ethical resources, practical insights for fostering interfaith dialogue, and a contribution to the broader discourse on reimagining faith and identity in a changing world. Ultimately, this paper seeks to inspire a renewed commitment to coexistence, moving beyond binary divisions toward a more inclusive and harmonious future.

Keywords:

Coexistence, Interfaith Dialogue, Justice and Tolerance, Comparative Ethics, Muslim-Christian Relations

Ethnoreligious and Ethnolinguistic Dynamics in Cultural Cohesion: Why we Need to Speak the Right Language and Choose the Best Lens?

Christopher M. Joll
Victoria University of Wellington
New Zealand

Abstract:

This paper considers how conceptualizations of social cohesion suffer from stale language and blunt instruments. I argue that faith-based practitioners concerned to contribute to issues such as fluid and changing identities and social/cultural cohesion must speak the right language and choose the best lens. Rather than references to the blunt axes of “identity” and “culture,” I argue that more could be achieved by referring to ethnoreligious and ethnolinguistic dynamics. Notwithstanding the “ethno” in these referring to cultural collectives, I consider that social cohesion—and fragmentation—is related to a combination of religious and linguistic differences. Furthermore, peace studies practitioners have forwarded convincing arguments that the most intractable collapses of cultural cohesion are those where ethnolinguistic differences trump ethnoreligious dynamics. While cohesion is corrupted by a combination of linguistic and religious differences, the most dangerous are ethnolinguistic divides. Simply put, cohesion most seriously collapses whenever actors are not capable of communicating.

Keywords:

Ethnoreligious Dynamics, Ethnolinguistic Dynamics, Social Cohesion, Cultural Fragmentation, Peace Studies

Faith and Ecology: Does God Care for Creation?

Richard Stanford
Universitas Negeri Andalas
Padang, Indonesia

Abstract:

The natural world offers moments of breathtaking beauty, from the vibrant flash of a kingfisher to the grandeur of a sunset, evoking a sense of wonder and connection to creation. Yet, humanity's actions—both small and large—contribute to the degradation of the Earth, raising profound theological and ethical questions: Does God care about creation? And as people of faith, should we? This paper addresses the problem of humanity's misunderstanding of its role as stewards of creation, arguing that this misunderstanding has led to environmental exploitation and a dishonoring of the Creator. Additionally, it examines how eschatological beliefs about the end times influence present-day attitudes and behaviors toward environmental stewardship. The thesis of this paper is that a renewed theological understanding of humanity's mandate to care for creation is essential for addressing the environmental crisis, and that people of faith have both a duty and a privilege to actively participate in the restoration and preservation of the Earth. Methodologically, the study employs a theological and hermeneutical analysis of scriptural texts, historical interpretations of stewardship, and contemporary ecological ethics, while engaging with eschatological frameworks to critique passive or destructive attitudes toward the environment. The aims are to critically examine humanity's misunderstanding of stewardship, explore the influence of eschatology on environmental behavior, and propose a fourfold challenge for people of faith to actively engage in creation care. The tentative outcomes include a theological framework for environmental stewardship, a critique of harmful eschatological interpretations, and practical guidelines for integrating creation care into the lived practice of faith. Ultimately, this paper seeks to inspire a transformative ethic of environmental responsibility rooted in reverence for the Creator and the created world.

Keywords:

Faith and Ecology, Environmental Stewardship, Theological Ethics, Eschatology, Creation Care

Mutualism: The Concept of the “Khalifa” in the Qur’ān and “The Image and Likeness of God” in the Bible

Abstract:

This presentation explores the mutualism between the Qur’ān and the Bible by seeking a Qur’ānic term compatible with the Biblical concept of the “image of God.” The Qur’ān assigns humanity the role of *khalifa* (steward), a term that, while later prominent in Islamic political history as “caliph,” originally signifies humanity’s responsibility to uphold God’s teachings and commands toward creation. Similarly, the Hebrew understanding of the “image of God,” as described in Genesis, emphasizes humanity’s role in ruling creation, a concept further applied to Isa (Jesus) in the Injil (New Testament) as “the image of the invisible God, the firstborn over all creation.” Both *khalifa* and the “image of God” highlight humanity’s divine calling to actively fulfill God’s will and represent Him on Earth. In a contemporary context, this shared theological foundation raises urgent questions about humanity’s failure to fulfill this stewardship, as seen in environmental degradation, unethical leadership, and interfaith conflicts. By revisiting these concepts, this paper argues for a renewed understanding of humanity’s role as stewards of creation, calling for ethical leadership, environmental responsibility, and interfaith collaboration to address global challenges. Ultimately, this study seeks to inspire a transformative ethic rooted in the shared values of the Qur’ān and the Bible, fostering a sense of collective responsibility for the well-being of the planet and its inhabitants.

Keywords:

Khalifa (Stewardship), Image of God, Mutualism, Interfaith Dialogue, Transformative Ethic

Rethinking the Trinity: Recent Findings Providing Insights into the Qur'an's Anti-Trinitarian Polemics

Robert Pope
Alphacrucis University College
Australia

Abstract

The Qur'an's critique of the Christian doctrine of the Trinity has long been a focal point of theological tension between Islam and Christianity. Recent scholarship, however, has shed new light on the historical, cultural, and theological contexts that shaped the Qur'an's anti-Trinitarian polemics, challenging traditional interpretations and opening avenues for rethinking this contentious issue. This paper examines these recent findings, arguing that the Qur'an's critique reflects theological disagreements and a response to the diverse and often heterodox Trinitarian formulations in late antiquity. By employing a comparative and historical-critical methodology, the study analyzes Qur'anic texts, early Christian theological debates, and historical evidence of Christian communities in pre-Islamic Arabia. The aims of this paper are threefold: (1) to contextualize the Qur'an's anti-Trinitarian polemics within the broader religious landscape of late antiquity, (2) to explore how the Qur'an's critique engages with specific Trinitarian theologies, and (3) to propose a nuanced understanding of the Qur'an's theological stance that moves beyond polemical readings. The tentative outcomes include a deeper appreciation of the Qur'an's engagement with Christian theology, re-evaluating the historical and cultural factors influencing its polemics, and contributing to contemporary interfaith dialogue by reframing the Trinity as a point of theological inquiry rather than division. Finally, this paper seeks to foster a more informed and constructive conversation about the Trinity in Muslim-Christian communities.

Keywords:

Trinity, Qur'anic Polemics, Interfaith Dialogue, Late Antiquity, Theological Critique

Negotiating Honour and Shame: Women's Agency in the Public Sphere of Pakistan

Susan Smith

Honorary Postdoctoral Associate,
Alphacrucis University College, Australia

Abstract

As women navigate the public sphere in Pakistan and similar societies, a critical question emerges: How can they assert themselves as women of honour rather than be perceived as persons of shame? This paper explores how Muslim and non-Muslim women in Khyber Pakhtunkhwa (KP), northwest Pakistan, negotiate personal and community respect while challenging traditional patriarchal norms that position them as *sinf-e-nazuk* (the weaker sex), both physically and intellectually. The study was drawn from qualitative interpretive research, including 48 interviews conducted during doctoral studies (2019–2023) and 10 additional interviews as part of ongoing post-doctoral work, this study presents women's understandings of honour (*izzat*) in a religiously conservative society. The findings reveal that women working or studying in the male-dominated public sphere demonstrate dignity and protect their family's honour through personal integrity, courage, hard work, and the support of at least one senior male figure. This paper argues that without understanding female honour, it is impossible to fully appreciate the transformative contributions of modern Pakistani women to societal change. The research highlights how women's shared experiences of honour, negotiated within the marginalisation of shame, transcend the specific geographic context, offering broader insights into gender dynamics in conservative societies. The researcher, who has lived and worked in Pakistan for 41 years and served as the female director of a Pakistan-based foundation, brings a unique insider perspective to this study. Ultimately, this paper underscores the resilience and agency of women in redefining honour and challenging societal norms.

Keywords

Honour, shame, public sphere, marginalisation, societal change

**Impact and Challenges of Implementing FKUB as Interfaith Peacebuilding in Indonesia:
Systematic Literature Review**

Wahyu Arif Raharjo

Department of International Relations, Universitas Wahid Hasyim

Forum Kerukunan Umat Beragama (FKUB, Interfaith Forum for Harmony) have existed in Indonesia since 2006 through Joint Decree of Minister of Religious Affairs and Minister of Home Affairs No. 8 & 9, and thus its existence have provided significant contribution in mending religious conflicts across the archipelago. Nonetheless, FKUB is considered a middle-level peacebuilding, based on Lederach's classification of peacebuilding tiers. By using the above theoretical framework, this paper conducts systematic literature review, examining the impact and challenges faced by FKUB as institutional interfaith peacebuilding actors in Indonesia. It argues that FKUB have significantly suppressed grassroot level conflicts through the acts of local religious leaders, mediating parties in conflict, however it encounters (1) internal organizational challenges, (2) lack of common understanding on cultural and social approaches to use in resolving conflict, and (3) community engagement issues.

Changing Paradigm in Viewing "The Others"

Prof., Dr., Abu Hapsin

In viewing others, religious symbols are often used as identity and rigid boundaries in defining "we" and "they" in the context of the nation and state."We" as adherents of one religion or part of a particular ethnic group can run parallel to "we" as Indonesian."We" as a nation must be based on the common responsibility to fulfill the function of "khilafah" (God's representative or vicegerent on earth). Although this khilafah function is mentioned in the Qur'an, the message is not only for Muslims but for all human beings regardless of their religious beliefs.In the terms of Paul F. Knitter, the function of the khilafah is called global responsibility, a common moral attitude as human beings to overcome global suffering, such as ignorance, poverty, environmental damage, corruption, etc.The "guidelines" to prosper the Earth in the language of the Qur'an are called shir'ah (al-Maidah: 48) or shari'ah (al-Jatsiyah: 18). Thus shari'ah is nothing other than a set of rules set by Allah through His messengers in order to implement the universal message. Although this message is universal, namely to prosper the Earth, Allah does not stipulate the same way in implementing this message. This is what underlies the principle of collaboration with other followers of religion in building the nation and state. Because we are talking in the context of prospering the Earth (building the Nation and State), the term "the others" must be defined as people who do not carry out the khilafah function. Based on this paradigm, in carrying out the function of this khilafah, the question is no longer "what their religious conviction is" but "how their religious conviction cope with the problems of humanity"

Finding Common Ground: Interfaith Marriage Post-Supreme Court Circular Letter No. 2 of 2023 and the Future of Tolerance in Indonesia

Abstract

This study aims to analyze the legal implications of the Supreme Court Circular Letter (SEMA) No. 2 of 2023 on interfaith marriages in Indonesia, as well as its impact on the practice of interreligious tolerance. Through a normative juridical approach using data from legislation, court decisions, and legal literature, this study explores the challenges faced by interfaith couples post-SEMA. The results indicate that this SEMA creates legal uncertainty and has the potential to trigger polarization in society. Therefore, this study also proposes several middle ground options, including revisions to the Marriage Law and strengthening the role of religious mediation institutions, to create a conducive climate of tolerance for diversity in Indonesia.

Keywords: Interfaith marriage, SEMA No. 2 of 2023, tolerance, marriage law, human rights.

The Values of Tolerance in the Quran (Surah Al-Mumtahanah 7-9) and Their Implementation in Islamic Education

Nur Cholid

Universitas Wahid Hasyim Semarang

e-mail: nurcholid@unwahas.ac.id

Abstract

Naturally, human beings are both individual and social creatures. They cannot live well without communicating and interacting with others, nor can they completely detach themselves from dependence on fellow human beings. Therefore, they must establish interdependent relationships, whether directly or indirectly, with other people. This paper discusses the values of tolerance reflected in Surah Al-Mumtahanah (60:7-9) and explores which tolerance values can be implemented in Islamic education. This research adopts a qualitative approach using library research, which involves a thorough study of literature or textual sources. In this regard, the author collects data and information related to the concept of tolerance from the Qur'an and its interpretations, as well as educational books as primary sources, alongside other supporting books as secondary sources. The method of interpretation used is Tafsir Tahlili (analytical exegesis), which explains the meaning of Qur'anic verses from various aspects. The research findings indicate that: 1). The values of tolerance in Surah Al-Mumtahanah (60:7-9) primarily emphasize social tolerance, which aims to regulate community life in order to create harmony and an ideal society. Tolerance here refers to an open-minded attitude toward the principles of others without compromising one's own beliefs, as well as mutual respect among human beings. The discussion of these verses highlights interreligious tolerance, which is manifested through behavior and actions. 2). The tolerance values in Surah Al-Mumtahanah (60:7-9) can be implemented in Islamic education by instilling positive attitudes such as mutual respect, compassion, and cooperation. Based on this, cultivating good attitudes in children with a foundation of tolerance in Islamic education is considered necessary and important. The implementation of tolerance values should begin at an early age (childhood). In this process, parents play a crucial role, as they are seen as role models by their children. In addition, educators also have a significant responsibility in instilling tolerance values within educational institutions. Therefore, it is essential to introduce these values from an early age so that children grow up accustomed to respecting others.

Keywords: *Tolerance Values, Islamic Education*

Promoting Social Business for Sustainability: Integrating Religious Values

Abstract

Social business has emerged as a crucial approach to addressing socio-economic and environmental challenges while ensuring financial sustainability. Religious values, both in general and specifically in Islam, provide a strong moral foundation for promoting social business. This paper explores the intersection between social business and religious ethics, emphasizing how faith-based principles contribute to sustainable and ethical entrepreneurship.

Keywords: Social Business, Sustainability, Religious Ethics, Islamic Finance, Ethical Entrepreneurship

SHARED HOST CULTURE: MULTICULTURALISM AND HYBRID IDENTITY IN SEMARANG, INDONESIA

Tedi Kholiludin

Islamic Studies Faculty, Universitas Wahid Hasyim Semarang

Email: tedi@unwahas.ac.id

Abstract

This study is examined what I refer to as the phenomenon of a *shared host culture*. This concept illustrates how different cultures interact within a specific locus. In the host-stranger composition, all cultural groups equally position themselves as hosts. The city of Semarang provides an interesting case to test this thesis. This study focuses on two main research questions: (1) How do cultural groups interact within the host-stranger framework? (2) What factors characterize the relationships and interactions among these cultures? In addition to conducting in-depth interviews and literature reviews, the research also involves a series of observations at various locations and temporal moments that reflect the cultural expressions of Semarang's society. Historically, Semarang was never the center of a royal court. The city was under the rule of the Demak Kingdom, the Pajang Sultanate, and the Mataram Sultanate. This might explain why Javanese and Islamic cultures could not establish themselves as the sole dominant cultural hosts. The same applies to Chinese culture. While there is a *Pecinan* (Chinatown) district that strongly reflects Chinese cultural influences, it does not define the city's cultural identity as a whole. The absence of a dominant culture is the reason I argue that in Semarang, all cultural groups hold equal status—they are all "hosts." Socially, different cultures in Semarang share the same platform, having equal opportunities to express themselves in public spaces. Geographically, there is some clustering, though this remains dynamic. For example, *santri* (Javanese traditional muslim) communities are concentrated in Kauman and the outskirts of Semarang, while the Chinese community is centered in Pecinan. However, these geographic positions are not absolute, as cultural groups are also present in various other locations. Three characteristics define the *habitus* of this shared host culture: (i) The existence of a contractual society, both in horizontal and vertical interactions. (ii) The availability of the marketplace as both a cultural identity and an economic space. (iii) A dynamic hybrid culture that emerges within the context of a shared host culture.

Keywords; Multiculturalism, Semarang, Shared Host Culture, Culture, Identity.

Islam and Local Wisdom

(The Study of “Islam Nusantara” in the Cultural Perspective)

Mudjahirin Thohir
Mudjahirin54@gmail.com

Abstract. Islam Nusantara, as a model of thinking, understanding, and practicing Islamic teachings based on three pillars: *kalam* (theology), *fiqh* (legal norms), and *tasawuf* (ethics and aesthetics) which are packaged through Indonesian culture. For this reason, the object of this study includes three important things, namely the thought, movement, and practice of the three religious pillars in relation to local wisdom. The data were obtained from two sources, namely referential and supplemented by field studies in the form of discussions with the NU regional administrators of Central Java, as a representation of religious organizations that carry Islam Nusantara. The results show that the Islamic model of Islam Nusantara is characterized by: (1) thinking (*fikrah*), namely a moderate way of thinking (*tawasuth*). That is, Islam Nusantara is in the middle of rowing between textualist interpretations and liberalist interpretations; (2) movement (*harakah*), namely the spirit of moving improvements towards the realization of religious moderation; and (3) activity (*amaliah*), aimed at glorifying tradition has been rooted for a long time in Indonesian society. Traditions that do not conflict with the principles of Islamic teachings.

1. Introduction

Religion on the one hand can influence its adherents to commit acts of violence, but on the other hand, religion can also bring peace. The hypothesis used in this study is "peace will be present when religion is able to dialogue with local cultures, not disturb them". This local culture is known as local wisdom. Local wisdom is a collection of community knowledge that functions for how to manage the environment, both the physical environment and the social environment. In the construction of Indonesia, the relationship between religion and local wisdom shows a face that runs in opposite directions, namely being opposed or adjusted. When religion is opposed with local wisdom, it is easy to bring up narratives and acts of violence, while if dialogued allows harmony to emerge.

How is the relationship between religion and local wisdom explained from a cultural perspective? From a cultural perspective, the relationship between religion and local wisdom starts with what are the basic needs of human society itself? What is the strategy to fulfill this need? What knowledge is used as a guide to determine what is considered true, good, and appropriate to be adaptive behind various realities?

2. Literature Review

Human society is seen from a socio-cultural perspective, have basic needs that must be met, namely biological needs, social needs, and integrative needs (see

Thohir, 2013). For that, they need guidelines in the form of knowledge about what is considered right and good. One of the sources of truth is local knowledge. Local knowledge is very functional because it relates to how to adapt to the community environment, especially a diverse society like Indonesia. In a diverse society, including the various religions that exist, the religious knowledge that is followed can lead to a rejection of local knowledge so that it becomes radical in nature. On the other hand, as the basis of the ideas taught in Islam Nusantara is not to oppose but to dialogue with the diversity of existing local teachings and knowledge.

Understanding Islam Nusantara in general is the face of the embodiment of Islam in the archipelago. In this case, there is diversity according to who the Islamic broadcasters are and how they are received. Islam that develops in West Sumatra, for example, will be different from Islam that develops generally in Java – even though both are faces of Islam in the archipelago. Meanwhile, in the sense of Islam Nusantara specifically as in this study, it is Islam which was initiated and then constructed by scholars who are in the socio-religious organization Nahdlatul Ulama (NU) as it was initiated in 1935 at the Banjarmasin Congress, and then revived in 2018 at the NU Congress in Surabaya.

3. Research Method

This research focuses on how Islam Nusantara provides answers to the relationship between religion and the local knowledge of diverse communities? What is the underlying reason that in religious teachings, according to Nusantara Islam, they prefer to have a dialogue and then sort and choose what is considered appropriate for the Indonesian people?; In what form of thought, action and socialization to spread his understanding?

The purpose behind this research question is to narrate the basic arguments from the perspective of religious understanding and the social realities of the diverse Indonesian people. The basis of the argument can then become the basic characteristic of the Islamic understanding of the archipelago in particular.

To answer questions in accordance with the research objectives, the method used is to study the ideas of NU figures, which are scattered in many journal documents and books, and are complemented by discussing these findings with the Central Java NU organizational management, represented by the chairman and members of the NU Lakpesdam NU (Institute for Research and Empowerment Nahdlatul Ulama). From the discussion (Focus Group Discussion), then analyzed qualitatively interpretive.

4. Analysis Result

Islam Nusantara in this special sense has characteristics in relation to religious rules and teachings in the scope of vertical and horizontal relations. In the vertical scope, it is related to the obligations of Muslims to Allah as formulated in: *aqidah* (pillars of faith), *sharia* (pillars of Islam), and *tasawuf* (ethics).

While the horizontal scope includes the relationship of citizens to the state (nation state), inter-religious relations, and internal religious relations.

The vertical relationship (worship) in relation to the construction of faith, follows Almaturidi understanding. In the field of sharia, especially following Imam Syafi'ie, while in the field of Sufism, follows Imam Ghozali. While the horizontal relationship (*muamalah*) is related to the state, Islam Nusantara considers that the Unitary State of the Republic of Indonesia (NKRI) based on Pancasila contains five precepts as formulated on June 1, 1945, as well as the 45 Constitution, which is final, in the sense that it does not need to be changed again. Islam in the context of the state according to the format of "Islam Nusantara" construction of Nadhlatul Ulama, is more focused on a substantive approach, not a formalistic one.

The view of the universality of Islam in the context of the state offered by "Islam Nusantara" is based on seven principles. The seven principles, First, is ***al-shura*** (consultation). That is, the principle of deliberation is a principle ordered by the Koran and therefore becomes a principle of political ethics. Second, the principles of ***al musawa*** (equality) and ***al ikha*** '(brotherhood), which means equality and brotherhood. On this principle, humans are the same, what is different or what makes the difference is the quality of their piety. Third, is the principle of ***al-adallah*** (justice) which means: honesty, fairness, and integrity, namely justice that must be upheld without discrimination, full of honesty, sincerity and integrity. The fourth is ***al hurriyyah*** (freedom) which means embracing freedom. Freedom in relation to social life must be regulated by laws and regulations so that one person's freedom does not violate the freedom of others. The fifth is the principle of ***al-amana*** (trust). In the context of state power, trust is a people's mandate which has a high social contract value. The sixth is the principle of ***al-salam*** (peace) or peace as stated in the Koran. The goal is ***al tasamuh*** (tolerant), namely the principle of mutual respect between fellow citizens. This principle applies universally, not only to matters of a profane nature, but also to matters of a sacred nature, such as tolerance and respect for other religions. Departing from these seven principles, NU scholars refer to Indonesia as ***Darus-salam*** (a country in peace) not ***darul-harb*** (a country in a state of war).

The relationship between followers of various religions, in the view of the Islamic scholars of the Archipelago, they are described as brothers. Brothers who are in the three levels of possibility. First, *ukhuwah bashoriyah* (brethren of fellow human beings), two fellow Indonesian citizens, and third, fellow Muslims. The concept of brother is focused on friends so that friendship is formed. This is different, thirdly seeing other people of different religions are called opponents, then what appears is that the person is called a competitor or enemy. When categorizing them as enemies, the languages used tend to be bad (negative) like 'kafir'. This is where Islam Nusantara prefers the term non-Muslim brother. Why? In the many explanations given by NU administrators as conveyed through FGDs, each adherent of that religion has a belief and every belief for its adherents is true.

In other words, Islam is true for Muslims, but such truth is not necessarily forced to be recognized by followers of other religions. Further

explanation is that a Christian is welcome to declare that Christian teaching is true for him. And so on for adherents of other religions such as Hinduism for Hindus and Buddhism for Buddhists.

In scientific studies, truth is relative (relatively absolute). The basis of its footing is the verses of the Koran such as "*La ikraha fi din*" (there is no compulsion in religion) and every believer is welcome in accordance with the teachings of their respective religions. "*Lakum dinukum waliyadin*".

This principle of thinking is what in the NU tradition is known as the moderate, *tasamuh*, and *I'tidal* (justice) attitude. Moderate in the sense of not thinking in black and white by absolute self-truth while blaming the truth of the other party. *Tasamuh* (tolerant) in the sense of giving space and respect for differences. While *itidal* means fair. Justice in the context of social life, in taking action is not based on the concept of majority versus minority, but fairness must be universal, not partial. This is the message behind the Islamic view of *rahmatan lil alamin*. This is where the understanding and construction of religious pluralism is present.

Such views and attitudes towards plurality of religions, according to NU scholars, are based on the teachings of Islamic law itself, namely benefit for humans and rationality. They mentioned five things, namely (1) *hifzh al din* (maintaining religion/human morality; (2) *hifzh al nafs* (right to life); (3) *hifzh 'aql* (right to freedom of thought); (4) *hifzh al nasl* (right to marriage/reproduction, and (5) *hifzh al mal* (ownership rights) such as human property (see also Kamil, 2022: 131).

5. Conclusion

diversity behind religious expressions, between those that are radical as practiced by the Muslim minority in Indonesia and those that are friendly to the social environment as understood behind the teachings of Islam Nusantara which is driven by the Nahdlatul Ulama (NU) organization in everyday life. The basic question is what is the religious idealization of diverse Indonesian society? The answer is: religious understanding which was initiated and implemented by the social religious organization NU. You can consider and reflect on the various positive values. Our task is to criticize and fill in the gaps, not reject it just because of interests outside the religious realm itself.

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CONCLUSION PANEL PRESENTATION

- Both papers explore different yet complementary aspects of interfaith peacebuilding. Dr. Ferry Y. Mamahit's study focuses on the ethical foundations of Muslim-Christian coexistence, analyzing how justice, tolerance, and interfaith dialogue are conceptualized in Islamic and Christian traditions. By identifying shared values and historical examples, his research advocates for a reimagined ethical framework that fosters mutual respect and interfaith harmony.
- On the other hand, Wahyu Arif Raharjo's paper provides a systematic review of the impact and challenges faced by Forum Kerukunan Umat Beragama (FKUB) as an institutional peacebuilding actor in Indonesia. His study highlights FKUB's role in mitigating grassroots religious conflicts through mediation by local religious leaders while also addressing its internal organizational challenges, lack of consensus on cultural and social approaches, and difficulties in engaging communities effectively.
- Together, these studies illustrate the dual necessity of structural and ethical approaches to interfaith peacebuilding. While Mamahit's research offers a theoretical framework for coexistence, Raharjo's work provides practical insights into the operational strengths and limitations of FKUB as a peacebuilding mechanism. Their findings underscore that achieving sustainable interfaith harmony requires both a strong ethical foundation and effective institutional strategies to address real-world conflicts.

Today, we've learned that faith can be a powerful force for both protecting the environment and guiding ethical business. Dr. Stanford showed us why people of faith should take responsibility for nature, and "Humans reflect a loving God", We must work together to protect nature, even when it sometimes challenges harmony, while Dr. Hasan explained how religious values can lead to sustainable and ethical business. Social business becomes a better form of business by addressing social issues. Its orientation is to maximize benefits for society

PANEL C 1 Session

1. Dr. Iyad Aburabee – Mutualism: The Concept of the “Khalifa” in the Qur'an and “The Image and Likeness of God” in the Bible

- Main Concept: Dr. Aburabee compares the concept of “khalifa” in the Qur'an with the “image and likeness of God” in the Bible.

- Meaning of "Khalifa" in Islam: Humans are responsible as stewards of the earth, upholding God's commandments—not only in the political context (caliphate) but also in environmental management and morality

- Meaning of "Image of God" in Christianity: In Genesis, humans are created in God's image, entrusted with ruling and preserving creation.

- Similarities: Both concepts emphasize human responsibility in fulfilling God's will on Earth.

- Contemporary Application: Humanity's failure in this role is evident in environmental degradation, unethical leadership, and interfaith conflicts.

Conclusion: Dr. Aburabee calls for a renewed understanding of humanity's role as stewards of creation, emphasizing ethical leadership, environmental responsibility, and interfaith collaboration to address global challenges.

Prof. Dr. KH. Abu Hapsin, M.A., Ph.D. – Changing Paradigm in Viewing "The Others"

- Main Concept: Transforming perspectives on “the others” in the context of religion and nationality.

- Key Issue: Religious symbols are often used as identity boundaries, creating an exclusive “us” vs. “them” mindset that can lead to social conflicts.

- The Concept of "Khilafah" in Islam: The role of humans as khalifa (stewards) on Earth is not just for Muslims but for all of humanity.

- Paul F. Knitter's Approach: The function of khalifa is similar to global responsibility, a shared moral attitude to address world suffering (poverty, ignorance, corruption, etc.).

- Shari'ah as a Universal Guideline: Islamic law aims to prosper the Earth, but its implementation can vary across different societies.

- Redefining "The Others":** Instead of identifying “others” based on religious beliefs, what matters more is how their beliefs contribute to solving humanitarian issues.

Conclusion: Interfaith cooperation should focus on shared humanitarian values, working together to build a more just and peaceful society.

3. Dr. H. Nur Cholid, M.Ag, M.Pd. – The Value of Tolerance in Surah al-Mumtahanah Verses 7-9 and Its Implementation in Islamic Education

- Main Concept: The values of tolerance in Surah Al-Mumtahanah (verses 7-9) and how these values can be implemented in Islamic education.

- The Nature of Humanity: Humans are social beings who must interact and develop mutual dependence with others.

- Tolerance in Islam:

- Social tolerance: Regulating social life to create a harmonious and ideal society.

- Interreligious tolerance: Respecting other people's beliefs without compromising one's own principles.

- Implementation in Islamic Education:

- instilling positive attitudes in children, such as mutual respect, compassion, and helping one another.
- The Role of Parents: Parents serve as the primary role models in shaping a child's tolerance.
- The Role of Educators: Teachers in schools play an essential role in fostering tolerance from an early age.

Conclusion: Early education is crucial in shaping a tolerant generation so that, in adulthood, individuals naturally respect others while maintaining their religious identity.

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NO	Email	Nama Lengkap	Program Studi	Fakultas	No Hp/ WA
1	firialannasa@gmail.com	FIRIAL ANNASA AZ ZAHRO	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	087722242890
2	fahmiyusuf389@gmail.com	Muhammad Fahmi Yusuf	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	081315491973
3	tmfmaulana@gmail.com	Tio Maulana Febrian	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	083838956269
4	narutoshipunden34@gmail.com	Moh Farkhan Najakh	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085733346112
5	yogapratamaridho@gmail.com	Ridho Yoga Pratama	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082314273276
6	rivanika61@gmail.com	Ahmad Rivanika Putra	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	088215009698
7	myusufcikal@gmail.com	Muhammad yusuf cikal salim	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082314932949
8	ganggasinta@gmail.com	Rahma Almira Zahra	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085875085886
9	tiaraanindita527@gmail.com	Tiara Anindita Gayatri	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085183182876
10	riskyauliaulfah666@gmail.com	Rizqi Aulia Ulfah	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	089669501570
11	nvaraputri2006@gmail.com	Jelita Navara Putri	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	0895805210405
12	ilydila@gmail.com	Cheryl Laily Qodri Rahma Dila	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082172880001
13	hadilapuji15@gmail.com	Nadila Puji Indriyani	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081234258911
14	purnamaaditya634@gmail.com	Aditya Purnama Abidin	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	+62 889 8855 1752
15	davinalaila12@gmail.com	Davina Laila Prahadita	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085725645823
16	jesikacandraputrianti@gmail.com	Jesika Candra Putrianti	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	08979437010
17	syafiqaryantams1@gmail.com	Universitas Wahid Hasyim	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081393173400
18	arsaaulia866@gmail.com	Arsa fatihatul aulia	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082322982314

19	aisyahnurhapsari16@gmail.com	Aisyah Nur Hapsari	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	0882007321545
20	willykartikasari11@gmail.com	Willy Kartika Sari	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	085640406389
21	mina2023581@gmail.com	RAMINAH	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085803023595
22	arinarusdamaghfiroh@gmail.com	Arina Rusda Maghfiroh	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085870840226
23	ainiania258@gmail.com	Aini Anafi'ah	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085741620894
24	septianaw171@gmail.com	Septiana Wulan Kusuma Ayu	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	081228744506
25	citrari17@gmail.com	Citra Revina Ilmiaty	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	085786189901
26	anandhitakarina@gmail.com	Karina Aura Anandhita	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	087716912311
27	fibrioke@gmail.com	Fibri Nurlaila Watik	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085606414767
28	wahibiz47@gmail.com	M.WAHIB IZDIHAR	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085878077587
29	zahrakamila096@gmail.com	Zahra Insanul Kamila	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	087718130462
30	alvinainez5@gmail.com	Inez Alvina Putri	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085878270413
31	fahriansah47@gmail.com	Muhamad Farhan Fahriansah	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	082224104747
32	muhammadhasanashshidqi@gmail.com	Muhammad Hasan Ash Shidqi	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085218711080
33	Osyila170@gmail.com	Osy Lila Listiana	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	088238679646
34	alfiatulkhoiriyah@gmail.com	Alfiatul Khoiriyah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085890403967
35	muhzaenalabidin7@gmail.com	Muh Zaenal Abidin	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085779354365
36	nggtarlin@gmail.com	Universitas Wahid Hasyim	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	0895342011932

37	yulia.isnaini02@gmail.com	YULIA ISNAINI	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085229485293
38	nalikarizkiyaputriputri@gmail.com	Nalika rizkia putri	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Ekonomi dan Bisnis	083195539013
39	Putrijuwita245@gmail.com	Putri	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	081251426533
40	maulinaririh7@gmail.com	Universitas Wahid Hasyim	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	085727788752
41	dzulhisma@gmail.com	Dzulhisma Firmando Al Fath	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Ekonomi dan Bisnis	082269824495
42	8935@sman7purworejo.sch.id	Hasbi Fathir Rohman	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	081227643706
43	22101011134@student.unwahas.ac.id	Anggi Febriana Pangestuti	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083862900470
44	devisintamelati123@gmail.com	Devi Sinta Melati	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	087725778291
45	fazasatriakamal1@gmail.com	faza satria kamal	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	089636411867
46	febi.dian0214@gmail.com	Dian Febi Hidayaningsih	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	088221407966
47	muhammadrizki1405@gmail.com	Muhammad Rizki Wira Rusbagio	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	085752598980
48	ismazdwi@gmail.com	Ismaz Dwi Rahmadhani	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085782894249
49	windydwi250@gmail.com	Windy Dwi Widyassalfa	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	089676402485
50	myriaalmaa@gmail.com	Universitas Wahid Hasyim	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	081387655975
51	muhammadalhadi10022007@gmail.com	Universitas Wahid Hasyim	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	089653543918
52	zahrafida15@gmail.com	Universitas Wahid Hasyim	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Ilmu Sosial dan Ilmu Politik	089671207805

53	nurainialwahidah@gmail.com	Rosida'tul Maghfiroh	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	+62 815-1568-2303
54	yundaningtyas9d@gmail.com	Yunda Ningtyas	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	085729976108
55	asifaatira9@gmail.com	Atira Fara Asifa	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	-
56	chn271005@gmail.com	Diki Chandra Ramdani	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	089677156613
57	www.achmadyusuf17@gmail.com	Achmad Jauhar Burhannudin Yusuf	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081228635695 085210544586
58	rifkimuhammad2071@gmail.com	Rifki Aldiyanto	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	0881027292103
59	zainathaa@gmail.com	Alya Zainatha	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	087793188153
60	alpina2601@gmail.com	Alvina Dwiyanti	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	83108283420
61	adindaalivia03@gmail.com	Adinda Rizky Alivia	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085602109493
62	ameyliadella136@gmail.com	Della Ameylia	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	0857 4235 4711
63	wafiqkookie@gmail.com	Wafiq Aniqoh Alwiyah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081392023947
64	aurelliashiva01@gmail.com	Aurellia Shiva Risma Rianti	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081239921314
65	innaulya17@gmail.com	Innarotul Ulya	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085700340155
66	ayujessica157@gmail.com	Ayu Jessica Permatasari	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085729594788
67	lailatunnisrokhah@gmail.com	Lailatun Nisrochah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083113721652
68	dwianisa6188@gmail.com	Dwi Nur Anisa Apriliyani	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Ilmu Sosial dan Ilmu Politik	+62 813 2545 4165 - -
69	adhanabilla20@gmail.com	Adha Nabilla Sinta Rini	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082322466712

70	alviatulrohmaniah662003@gmail.com	Alviatul Rohmaniah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	+62 812 2551 9683
71	halimwirayudha@gmail.com	Halim Wirayudha	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	085726366681
72	hashusni@gmail.com	Muhammad Hasan Zulfikar	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	089655484577
73	handinirizqi07@gmail.com	Rizqi Utami Handini Putri	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085876654749
74	intangrht@gmail.com	Intan Grahita Fajar Kartika	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	081215951095
75	mukhammadjoyza13@gmail.com	Mukhamamad Afrizal Efendi	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082138131613
76	alfinamirulhuda@gmail.com	Alfin Amirul Huda	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	087708534359
77	ulya.fahim17@gmail.com	Innarotul Ulya	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085700340155
78	maudynay12@gmail.com	Naila Fauziatir Rahma	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081477045028
79	pentunganbedok@gmail.com	Yustiansyah	S1 - Muamalat	Fakultas Agama Islam	083182426489
80	nvrkrnwn@gmail.com	Novri Kurniawan	S1 - Muamalat	Fakultas Agama Islam	089635529542
81	inka.oke211@gmail.com	Inka Wulan Putri Trikoyo	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	088902902840
82	gydaovl@gmail.com	Gyda Orvala	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085712688769
83	shohibabdurrohman2303@gmail.com	SHOHIB B.S.Pd.I M.S.I	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081805835179
84	razannaufal97@gmail.com	Razan Naufal	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081229315633
85	arrafurra617@gmail.com	Abdurahman Raffi Aminullah	S1 - Muamalat	Fakultas Agama Islam	082227280020
86	ameliatuljamilah062@gmail.com	Ameliatul Jamilah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085329755739
87	khmaftukhatul@gmail.com	Maftukhatul Khoiriyyah	S1 - Muamalat	Fakultas Agama Islam	089673249500
88	muhammadarisanjaha@gmail.com	Muhammad Arik Sanjaya	S1 - Muamalat	Fakultas Agama Islam	085750577288

89	azarianida76@gmail.com	Nida Azaria Apriliani	S1 - Muamalat	Fakultas Agama Islam	085752637881
90	rohnieda_kalm@yahoo.co.id	Rohani, M. Pd.I	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081328595275
91	arinamanasikana316@gmail.com	Arina Manasikana	S1 - Muamalat	Fakultas Agama Islam	085302950133
92	risasyifa966@gmail.com	Risa Syifa Maulina	S1 - Muamalat	Fakultas Agama Islam	083895076686
93	itmamar878@gmail.com	ITMAM AULIA ROHMAN	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083867465617
94	nursidik.410@guru.sd.belajar.id	Nursidik	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085786558734
95	umam80262@gmail.com	Muhammad Khotibul Umam	S1 - Muamalat	Fakultas Agama Islam	081213511882
96	ainakmardliyah@gmail.com	Aina' Mardliyah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081779235966
97	anugrahdeka26@gmail.com	Anugrah Dwi Kurniawan	S1 - Muamalat	Fakultas Agama Islam	082178960917
98	patkay1009@gmail.com	Fatqiyah Aprilliyana	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081333392165
99	moh_muhaemin@walisongo.ac.id	Moch. Muhaemin	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085713883202
100	niauswatun398@gmail.com	Nia Uswatun Khasanah	S1 - Muamalat	Fakultas Agama Islam	083196758175
101	finaferdaarifinfaiz@gmail.com	Faizal Arifin	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081391239779
102	nurhahs26@gmail.com	Nur Hajatun Solekhah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081779269125
103	wahyufaisalbuchi@gmail.com	Wahyu Fais Al Buchori	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	082182115344
104	rahayunatasyani@gmail.com	Rahayu Natasyiani	S1 - Muamalat	Fakultas Agama Islam	082328770190
105	anur50550@gmail.com	Aifah Nur Uswatun Khasanah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085229228095
106	mahardikarifa34@gmail.com	Mahardika Rifa Yoni Saputra	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	088214877466
107	shofiyatullaili16@gmail.com	Shofiyatul Laili	S1 - Muamalat	Fakultas Agama Islam	089528913059
108	ajengdwirahayu488@gmail.com	Ajeng Dwi Rahayu	S1 - Muamalat	Fakultas Agama Islam	081535231469

109	kholiqmaulana2005@gmail.com	Muhammad Kholiq Maulana	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083156926367
110	enjelmiseptama09@gmail.com	Enjelmi Septama	S1 - Muamalat	Fakultas Agama Islam	081252623931
111	vemaslabibardiansyah@gmail.com	Vemas Labib Ardiansyah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	08884013699
112	riskaputeri01@gmail.com	Nur Izah Riska Putri	S1 - Muamalat	Fakultas Agama Islam	085855235757
113	duasatu1989@gmail.com	M. Nasikhul Amin	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	082223712681
114	difarida24@gmail.com	Nadifa Rida Zaskia	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	083192349207
115	fahmiahmadfa39@gmail.com	Ahmad Agus Fahmi	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	085156232798
116	adisuryasyahputra301@gmail.com	Universitas Wahid Hasyim	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	082132523238
117	neylavirnia@gmail.com	Neyla Virnia Kusuma	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	085601901750
118	ahmaadzainul321@gmail.com	Ahmad Zainul Muttaqin	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	089646954747
119	maulinaririh7@gmail.com	Maulina Ririh Pramesti	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	085727788752
120	umilatifatulk@gmail.com	Umi Latifatul Khoeriyah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	08895059331
121	aadindasafira9a@gmail.com	Adinda Safira	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	081477043124
122	22101011012@student.unwahas.ac.id	Raflian Alviki Radisha	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083838797468
123	trirahayuanisanurammatullah@gmail.com	Tri Rahayu Anisa Nur Ammatullah	S1 - Muamalat	Fakultas Agama Islam	082137135742
124	munhafidhohlaila@gmail.com	Siti NurLaila Munhafidhoh	S1 - Muamalat	Fakultas Agama Islam	081225280853
125	alya.riskiamalia@gmail.com	Riski Amalia	S1 - Muamalat	Fakultas Agama Islam	085972997133
126	rmdndnua@gmail.com	Dania Ramadani	S1 - Muamalat	Fakultas Agama Islam	081368964113
127	hamidahnurwalidaeni@gmail.com	Siti Hamidah Nurwalidaeni	S1 - Muamalat	Fakultas Agama Islam	087822615529
128	pera1181@gmail.com	Vera Sania	S1 - Muamalat	Fakultas Agama Islam	085601393439

129	nailunnabhan779@gmail.com	Azizah Khumairoh	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	0895424460910
130	lilarahma156@gmail.com	Lila Rahmawati	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	081293002782
131	ihahalhikmah02@gmail.com	Ihah Solihah	S1 - Muamalat	Fakultas Agama Islam	081320196126
132	kylakasamira1805@gmail.com	Kyla Kasamira	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	085643944268
133	cuteamri85@gmail.com	Irbab Aulia Amri	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081325615761
134	aalifianll015@gmail.com	Alifia Nur Laela	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	+6283836839243
135	mrifanto.jepara@gmail.com	Muhamad Rifanto	S2 - Magister Pendidikan Agama Islam	Fakultas Agama Islam	085290680890
136	ainayarh2703@gmail.com	Ainaya Rahmayanti Hidayatunnissa	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	085866830952
137	purnomo@unwahas.ac.id	Mochamad Purnomo, S.E., M.M.	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085865550225
138	yanielnafisah@gmail.com	YANI KULIYATUN NAFISAH	S2 - Magister Manajemen	Fakultas Ekonomi dan Bisnis	081937411587
139	zahrahayuningtya.sbaru123@gmail.com	Zenisa Zahra Hayuningtyas	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	082280868832
140	anggitaarlintugas@gmail.com	Anggita Arlin Dwi Cahyani	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	0895342011932
141	firdausmaningsih@gmail.com	Firda Usmaningsih	S1 - Muamalat	Fakultas Agama Islam	082138199833
142	ibnunawirdzul47@gmail.com	Zul Adriansyah N	S1 - Muamalat	Fakultas Agama Islam	082131832114
143	afifahnilam56@gmail.com	Afifah Nilam Sari	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	087777091336
144	lukmanhakim67971@gmail.com	Luqman Khakim	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081392088153
145	bastaci575@gmail.com	Kirun Stiyoaji	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081238771975
146	rosadamaulana@gmail.com	Muhamad Nurul Maulana Rosyada	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	082325136661
147	khozinrinda@gmail.com	Nur Koyin, S.Pd.I., M.Pd	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085742722441

148	zilaadwita@gmail.com	Zila Adiswita	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081366541691
149	nurhasansmppesa ntrenmu@gmail.com	Nur Hasan	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081225546228
150	makhsyis@gmail.com	Moh Salitul Makhsyi	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085740389100
151	roisulfalahrais@gmail.com	Roisul Falah	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	082225587089
152	rtrijalrt@gmail.com	ACHMAD SAIFUR RIJAL	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085641974533
153	anggunwidya119@gmail.com	Universitas Wahid Hasyim	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	0882007348858
154	kisskodim@gmail.com	Kiswadi	S1 - Hukum	Fakultas Hukum	081321356470
155	nilna.250485@gmail.com	Dewi Nilnal Muna	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085600388428
156	rli210610@gmail.com	Agus Makmun	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085275112888
157	kangarief10@gmail.com	Arif Munzaki	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081326725834
158	ulkhaq345@gmail.com	Universitas Wahid Hasyim	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085878843437
159	jebolsan@gmail.com	ACHSAN ISROI	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085290302711
160	nnisarkh23@gmail.com	Riska Khairunnisa	S1 - Muamalat	Fakultas Agama Islam	082112174170
161	farisrazzan5@gmail.com	Muhammad Faris Razzan	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	087816624734
162	bebeqiu25@gmail.com	Muhammad Ali Subkan	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085641111267
163	myaamalia10@mail.com	Mya amalia syaharani	S1 - Muamalat	Fakultas Agama Islam	081315528153
164	ififif3ifif8ifif@gmail.com	Sa'adatul mushthoifiyah	S2 - Magister Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	085747448352
165	alfina21312131@gmail.com	Alfina Alfifatur Rahma	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	089507958200
166	doomycarsidi@gmail.com	Carsidi	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083876689648

167	virginiapasha14@gmail.com	Virginia Nabila Pasha	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	088215133942
168	noviadwifitriana11@gmail.com	NOVIA DWI FITRIANA	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	0859160131826
169	aizzatunnisai77@gmail.com	A'IZZATUN NISA'I	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	089644151456
170	dindaputrim84@mail.com	Universitas Wahid Hasyim	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	083838712442
171	egiaazira@gmail.com	Egia Azira Kaila Nazkiyah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085869913681
172	lailiintasari79@gmail.com	Laili Nur Intasari	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083144810670
173	alifiaanggun1313@gmail.com	Alifia Anggun Puspitasari	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083126476268
174	masrozin@gmail.com	M. Rozinul Masisi	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085777744282
175	emnoersyafii07@gmail.com	Muhammad Nurdin Syafi'i	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081277758878
176	anisarahayu1006@gmail.com	Annisa Rahayu	S1 - Muamalat	Fakultas Agama Islam	081275909517
177	luluknurmufidah2004@gmail.com	Luluk Nur Mufidah	S1 - Muamalat	Fakultas Agama Islam	083120832246
178	ahmadshofa881@gmail.com	Ahmad Ainus Shofa	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	083829385484
179	22101011161@student.unwahas.ac.id	Muhammad Syakir Athoillah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085802765352
180	asmonah330@gmail.com	Eka Yulia Anggraheni	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085166388577
181	nicohazt@gmail.com	Muhammad Nikobul Lubab	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	085724666555
182	darmonosugeng7@gmail.com	Sugeng Darmono	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085865795515
183	salsabilaaaasss@gmail.com	Salsabila	S1 - Muamalat	Fakultas Agama Islam	082324213677
184	mohtarom.kudus@gmail.com	Mohtarom, M.Pd	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	082221127661

185	lasdi.s.ag@gmail.com	Lasdi, S.Ag.,M.Pd.I	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081390584005
186	nicky.azzulfia@gmail.com	Nicky Azzulfia Zahroh	S1 - Muamalat	Fakultas Agama Islam	082137233451
187	bungtomobudiutomo@gmail.com	Budi Utomo	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085326854488
188	muhammadali1730@gmail.com	Sibromalisi	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085727640755
189	anieskuncoro275@gmail.com	Anis Tyas Kuncoro	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	088293129624
190	peggy_purnama@yahoo.com	Peggy Purnama	S1 - Hukum	Fakultas Hukum	087881010688
191	amrulchakim140@gmail.com	Amrul Chakim	S2 - Magister Manajemen	Fakultas Ekonomi dan Bisnis	08132025991
192	jovitabudianto3112@gmail.com	jovita budianto	S1 - Hukum	Fakultas Hukum	08111017431
193	samsudin@unissula.ac.id	Samsudin	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081326358000
194	hananda292@gmail.com	Hananda	S1 - Hukum	Fakultas Hukum	0895390931200
195	aliihwani41@gmail.com	KH.Ali Ihwan,S.Pd.I,M.Pd	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085877863862
196	ravenatuzzahra@gmail.com	Saifuddin Zuhri	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	082324166711
197	heru_rb_pblic@yahoo.com	Heru Noruza	S1 - Hukum	Fakultas Hukum	08161981825
198	nurulhidayah302010@gmail.com	Nurul Hidayah	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	089686966316
199	najwafadirubun15@gmail.com	Silma Fatimah An Najwa	S1 - Pendidikan Agama Islam	Fakultas Agama Islam	0895336670743
200	prayogo882016@gmail.com	Hero Prayogo	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	085713200270
201	agnes.christia@yahoo.com	Agnes Christia	S1 - Hukum	Fakultas Hukum	081386789888
202	idasyahila16@gmail.com	IFATUL FARIDA	S2 - Magister Manajemen	Fakultas Ekonomi dan Bisnis	088232137002
203	annayulia@unwa.has.ac.id	Anna Yulia Hartati	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	08122884193
204	diel.180988@gmail.com	Mohammad Fadhil Rahman	S1 - Hukum	Fakultas Hukum	0811490492

205	khilmawildana13@gmail.com	Khilma Wildana Shofa	S1 - Pendidikan Agama Islam	Fakultas Agama Islam	082325606655
206	chandbay100@gmail.com	Chandra Bayu	S2 - Magister Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	087844563877
207	tbk_edi@yahoo.co.id	Edi Kurniawan	S1 - Hukum	Fakultas Hukum	08117407788
208	hidayaniputri70@gmail.com	Hidayani Putri	S1 - Pendidikan Agama Islam	Fakultas Agama Islam	085293071758
209	rkomarud@gmail.com	Rozali Komarudin	S1 - Hukum	Fakultas Hukum	08161881296
210	suwanding123@gmail.com	Suwandi Ng	S1 - Hukum	Fakultas Hukum	081355987878
211	achmad.assabir@gmail.com	Ahmad Sobirin	S2 - Magister Manajemen	Fakultas Ekonomi dan Bisnis	089604276984
212	ichwanuddin.pajak@gmail.com	Muh. Ichwanuddin, S.E., M.Law.	S1 - Hukum	Fakultas Hukum	082123411368
213	putriwijayanti948@gmail.com	Putri wijayanti	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082313962271
214	andre_halim@ymail.com	Andre Halim	S1 - Hukum	Fakultas Hukum	08159739729
215	yogimtb.ysm@gmail.com	Yogi Setyo Miharjo	S1 - Hukum	Fakultas Hukum	08568723189
216	tikaetikafatana@gmail.com	Etika Fatana Maherdy	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085725715222
217	halik_wihasan@yahoo.com	halik wihasan	S1 - Hukum	Fakultas Hukum	081368300879
218	alimartin@unwahas.ac.id	Universitas Wahid Hasyim	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	0818967749
219	lighthouse.mathetes@gmail.com	Gunardi	S1 - Hukum	Fakultas Hukum	08119139292
220	margaretha896@gmail.com	Margaretha Cynthia WPT	S1 - Hukum	Fakultas Hukum	087830191331
221	shofifaperta@unwahas.ac.id	Ahmad Muhtadin	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	081578695555
222	furqon966@gmail.com	Mohamad Furqon	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085290050266
223	alimuhsan.am@gmail.com	Ali Muhsan	S2 - Magister Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	085641118581
224	adzkiya@unwahas.ac.id	Ubbadul Adzkiya'	S1 - Muamalat	Fakultas Agama Islam	081532599999
225	ira.halim2016@gmail.com	Irawaty Halim	S1 - Hukum	Fakultas Hukum	0811935226

226	izzaazizah728@g mail.com	Siti Nur Azizah	S1 - Muamalat	Fakultas Agama Islam	0895342904420
227	alexandra.kapjas @gmail.com	Alex Candra	S1 - Hukum	Fakultas Hukum	081363076143
228	armarizky8@gmai l.com	Arma Usda Rizky Pratama	S1 - Muamalat	Fakultas Agama Islam	082139465105
229	hananpn86@gmai l.com	Abdul Hanan Ma'shum	S1 - Muamalat	Fakultas Agama Islam	089518304230
230	ajisaka.oke39@g mail.com	Jumi'at	S2 - Magister Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	081912927105
231	murtiamelia9@g mail.com	Amelia Murti	S2 - Magister Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	085794482362
232	afnansandihasibu an@gmail.com	Afnan Sandi Hasibuan	S1 - Hukum	Fakultas Hukum	081268006667
233	oogunawangg@g mail.com	Gunawan	S1 - Hukum	Fakultas Hukum	08117177795
234	drgeasilk@gmail.c om	Donny Rahman Geasill	S1 - Hukum	Fakultas Hukum	08118855669
235	haris.wiyono@gm ail.com	Haris Wiyono	S1 - Hukum	Fakultas Hukum	081282363699
236	andy50paulus@g mail.com	Fitriandi	S1 - Hukum	Fakultas Hukum	0877 2659 8877
237	kkpjohnni@gmail. com	Johnni Chandra	S1 - Hukum	Fakultas Hukum	082280355556
238	subaidi@unisnu.a c.id	Subaidi	S2 - Magister Pendidikan Agama Islam	Fakultas Agama Islam	085335465319
239	h_manalu2005@y ahoo.co.id	Hendri Manalu	S1 - Hukum	Fakultas Hukum	081380300404
240	rusmadi1955@gm ail.com	Rusmadi	S1 - Hukum	Fakultas Hukum	081325521234
241	yohanis.setiawan @gmail.com	Yohanis Setiawan Rante Pasang	S1 - Hukum	Fakultas Hukum	081293482491
242	farizis258@gmail. com	Salman Farizi	S1 - Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	085702068177
243	anindanurulaulia7 17@gmail.com	Aninda Nurul Aulia	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	082117345770
244	nurlenazheng@g mail.com	Nurlena	S1 - Hukum	Fakultas Hukum	0811926781
245	agustriyani@unw ahas.ac.id	Agus Triyani	S1 - Akuntansi	Fakultas Ekonomi dan Bisnis	085226274906
246	lysmauli.manullan g@orica.com	Lysmauli Manullang	S1 - Hukum	Fakultas Hukum	0811533708
247	idosskap@gmail.c om	Jamaat Widyo Pamungkas	S1 - Hukum	Fakultas Hukum	08127046780
248	kiandi25@yahoo.c om	Herry Kiandi Suherman	S1 - Hukum	Fakultas Hukum	081210234159
249	anggianggela20@g mail.com	Anggi Anggela Saputri	S1 - Muamalat	Fakultas Agama Islam	081365136059

250	rahma_widiyasari@yahoo.com	Rahma Widiyasari	S1 - Hukum	Fakultas Hukum	08164265079
251	elipnur21@gmail.com	Ellips nur art	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	08981558939
252	andi.putriyunita@gmail.com	Andi Putri Yunitasari	S2 - Magister Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	08112719669
253	h.se_2012@yahoo.com	Hengky	S1 - Hukum	Fakultas Hukum	087881953663
254	amin.nasi@yahoo.com	Ali Abadi	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085849338443
255	edysupeno1302@gmail.com	Edy supeno	S1 - Hukum	Fakultas Hukum	081261810772
256	saifulsafikri@gmail.com	Adik Saiful Yulianto Safikri	S2 - Magister Ilmu Politik	Fakultas Ilmu Sosial dan Ilmu Politik	081311652240
257	dewisusetyo.tax@gmail.com	DEWI SUSETYO RINI	S1 - Hukum	Fakultas Hukum	081382820094
258	mnazirakbar@gmail.com	Muhammad Nazir Akbar	S1 - Hukum	Fakultas Hukum	087776069356
259	linda.flore26@gmail.com	Lindawati	S1 - Hukum	Fakultas Hukum	081806128014
260	muhammad.mansur88@gmail.com	Muhammad Mansur	S1 - Hukum	Fakultas Hukum	08129935253
261	drs.ibrahimarifin@gmail.com	Ibrahim Arifin	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	081213533547
262	sandra.suhenda@gmail.com	Sandra Halim	S1 - Hukum	Fakultas Hukum	0818926397
263	shifayulianto38@gmail.com	Shifa Yulianto	S1 - Hukum	Fakultas Hukum	089679049243
264	suyatnoabel@gmail.com	Suyatno	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085229038456
265	ceciltan2019@gmail.com	Cecili Kartono	S1 - Hukum	Fakultas Hukum	081221897500
266	adibrilian.mac@mail.com	Adib Brilian Muhammad	S1 - Hukum	Fakultas Hukum	087771685847
267	dewiprabawanti@gmail.com	Dewi Prabawanti Dwi Astuti, SE, Ak, BKP	S1 - Hukum	Fakultas Hukum	0811266762
268	widiyanto.karimunjawa@gmail.com	Widiyanto	S1 - Hukum	Fakultas Hukum	85742565656
269	nurwalidaenihamidah@gmail.com	Siti Hamidah Nurwalidaeni	S1 - Muamalat	Fakultas Agama Islam	087822615529
270	markus.iwandi@ideatax.id	markus iwandi	S1 - Hukum	Fakultas Hukum	08562396474
271	hendy.liusgria@mail.com	HENDY LIUSGRIA	S1 - Hukum	Fakultas Hukum	08170930000

272	jennywidjaja@ymail.com	Jenny Widjaja	S1 - Hukum	Fakultas Hukum	08164832671
273	kartikasuma15@gmail.com	Kartika Suma Sukrisna	S1 - Hukum	Fakultas Hukum	082122571926
274	rizky.adithiya11@gmail.com	Rizky Adithiya	S1 - Hukum	Fakultas Hukum	081299000051
275	nkhasan211@gmail.com	NUR KHASAN	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	081227017510
276	maulidazubaid@gmail.com	Muhammad Nurul Maulida	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085742081994
277	dimasgilang425@gmail.com	Dimas Gilang Pangestu	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	085171741324
278	doktorpai23@gmail.com	Muhammad Said Hidayatulloh S.Pd.,S.Hum.,M.Pd	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085395109397
279	zerazeta@yahoo.co.id	Ezra Palisungan	S1 - Hukum	Fakultas Hukum	081355054919
280	prasetaiariffadila@gmail.com	Arif Fadila Prasetya	S1 - Hukum	Fakultas Hukum	082113972829
281	aldoinigo@gmail.com	Aldo Inigo	S1 - Hukum	Fakultas Hukum	081219991613
282	subhananwar1984@gmail.com	Subhan Nur Mulla Ali Anwar	S1 - Hukum	Fakultas Hukum	081332772222
283	rikoandriko1@gmail.com	Riko Andriko	S1 - Hukum	Fakultas Hukum	085353355880
284	514ntoo@gmail.com	Susianto	S1 - Hukum	Fakultas Hukum	08161946088
285	slyddd0802@gmail.com	Alvin Bagus Dhanurendra	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083190912439
286	muqtasom18@gmail.com	Universitas Wahid Hasyim	S1 - Hukum	Fakultas Hukum	081703533075
287	syamsulbc123@gmail.com	Syamsul Bachri	S1 - Muamalat	Fakultas Agama Islam	08978541281
288	iman.suryanto@cbn.net.id	Iman Suryanto Hindrajanto	S1 - Hukum	Fakultas Hukum	08119401934
289	khalis121003@gmail.com	Achmad Khalis Rabbani	S1 - Muamalat	Fakultas Agama Islam	089676355265
290	aini2130@gmail.com	AINI MERY	S1 - Hukum	Fakultas Hukum	0811133933
291	grace.febrina@yahoo.com	Grace Febrina	S1 - Hukum	Fakultas Hukum	081311067435
292	yanchun.liauw@gmail.com	Liauw Yan Chun	S1 - Hukum	Fakultas Hukum	08129411833
293	thyara2rpl@gmail.com	THYARA TRUDIE TJAN	S1 - Hukum	Fakultas Hukum	081585891888
294	mdmuljana@yahoo.com	Mardi Desianto Muljana	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	08128787988

295	ahmadkamaludin4466@gmail.com	A. KAMALUDIN HUSAIN	S1 - Hubungan Internasional	Fakultas Ilmu Sosial dan Ilmu Politik	082322700461
296	pudjimadjan@gmail.com	Pudji Natalya M	S1 - Hukum	Fakultas Hukum	08164853179
297	bowo.hkw@gmail.com	Hary Kesowo Wibowo	S1 - Hukum	Fakultas Hukum	08118186144
298	udinhartono20@gmail.com	Budi Hartono	S1 - Muamalat	Fakultas Agama Islam	081266996514
299	22101011001@student.unwahas.ac.id	MUHAMMAD HARYONO GUNZALES	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	085725009232
300	cassandraadenan@gmail.com	Cassandra Adenan	S1 - Hukum	Fakultas Hukum	081288680273
301	lucyyio123@gmail.com	YIO LIU SIE	S1 - Hukum	Fakultas Hukum	08161121921
302	j.pranoto1161@gmail.com	Joko Pranoto	S1 - Hukum	Fakultas Hukum	08112443991
303	dsusilo69@gmail.com	Didik Susilo	S1 - Hukum	Fakultas Hukum	08151835227
304	andreaswidodo047@gmail.com	Andreas A Widodo	S1 - Hukum	Fakultas Hukum	081285890111
305	indrasoesetiawan64@gmail.com	INDRA SOESETIawan	S1 - Hukum	Fakultas Hukum	081317638500
306	hsuganda17@gmail.com	Hary Suganda	S1 - Hukum	Fakultas Hukum	081221888859
307	basrimusri@yahoo.com	Basri Musri S	S1 - Hukum	Fakultas Hukum	0811838481
308	chenwinata@yahoo.com	Lilisen	S1 - Hukum	Fakultas Hukum	08127559118
309	samuelsarvin@gmail.com	Arvin Max Samuels	S1 - Hukum	Fakultas Hukum	0811922903
310	esteryulianawati@gmail.com	ESTHER YULIANAWATI SETIAWAN	S1 - Hukum	Fakultas Hukum	08195032412
311	audifirza619@gmail.com	Audi Firza Noviar	S1 - Hukum	Fakultas Hukum	081250340553
312	hello.wiwingumilang@gmail.com	Wiwin Siswanti Rizki Gumilang	S1 - Hukum	Fakultas Hukum	081586001022
313	andi.wieagan@gmail.com	Andi	S1 - Hukum	Fakultas Hukum	08118885319
314	faizalersady27@gmail.com	Faizal Faithy Ersady	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	089666399560
315	panatasianipar@gmail.com	Panata Bangar Hasioan Sianipar	S1 - Hukum	Fakultas Hukum	0811151591
316	irvin.changgra@gmail.com	Irvin Changgra	S1 - Hukum	Fakultas Hukum	081254065078
317	949xelok@gmail.com	Elok Maulidah	S3 - Doktoral Pendidikan Agama Islam	Fakultas Agama Islam	085747228160
318	on_sza@yahoo.com	Tjhang Kian On	S1 - Hukum	Fakultas Hukum	0811572829

319	fadhiliafitrisoleha@gmail.com	Fadhilia Fitri Solehah	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081779292185
320	Sachiyanabila1@gmail.com	Sachiya Nabila	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	084842857868
321	rdaavid6112@gmail.com	Roy David Kiantiong	S1 - Hukum	Fakultas Hukum	0818838831
322	dewi.marettta7@gmail.com	Dewi Maretta	S1 - Hukum	Fakultas Hukum	085272361329
323	hilman.ahmad1730@gmail.com	AHMAD HILMAN	S1 - Hukum	Fakultas Hukum	087882434226
324	candrasnp2000@gmail.com	Andre Candra Maulana	S1 - Hukum	Fakultas Hukum	082136678115
325	yusufmuzaky02@gmail.com	Ahmad Yusuf Muzakky	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	087743716379
326	kucritt46@gmail.com	Bambang Setiawan	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	0895360440333
327	cau.ying19@gmail.com	Cau Ying	S1 - Hukum	Fakultas Hukum	081310956202
328	juliatypin@gmail.com	JULIATY	S1 - Hukum	Fakultas Hukum	081365722887
329	mamurrizqian22@gmail.com	MA'MUR RIZQIAN	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081285020397
330	hendra.manguntung@gmail.com	Hendra Manguntung	S1 - Hukum	Fakultas Hukum	082299488408
331	bintangaji280704@gmail.com	Bintang Aji Manggalandriyatama	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083148728165
332	zulhamfauzi85@gmail.com	Ahmad Zulham Fauzi	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	081225272534
333	imamcp@gmail.com	Imam Cahyo Pornomo	S1 - Hukum	Fakultas Hukum	081329109206
334	arieyudha004@gmail.com	Arie Yudha Pratama	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	083103982330
335	missratnasarid@gmail.com	Ratna Sari Dewi	S1 - Hukum	Fakultas Hukum	081352244878
336	muhammadraafi862@gmail.com	Muhammad Raafi	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	085 246 240 711
337	nurulanamnajib@gmail.com	Universitas Wahid Hasyim	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	085954381398
338	22103011042@unwahas.student.ac.id	Universitas Wahid Hasyim	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Ekonomi dan Bisnis	082323469035
339	jeffryhuang1987@gmail.com	Jeffry Wiradinata	S1 - Hukum	Fakultas Hukum	081274973998

340	fika.nadja@gmail.com	Sefika Ruryarti	S1 - Hukum	Fakultas Hukum	087788213439
341	suryo32@gmail.com	Suryo Hadibroto	S1 - Hukum	Fakultas Hukum	087888537448
342	pepitoelmo88@gmail.com	FITRIA	S1 - Hukum	Fakultas Hukum	08568344292
343	gunawan.ilona@gmail.com	Ilona Gunawan	S1 - Hukum	Fakultas Hukum	082111555678
344	novi.bay23@gmail.com	Novianti gunawan	S1 - Hukum	Fakultas Hukum	08129726420
345	yokedewi25@gmail.com	Yoke Dewi	S1 - Hukum	Fakultas Hukum	08111003376
346	andi.tjahjono.att@gmail.com	Nugroho Andi Tjahjono	S1 - Hukum	Fakultas Hukum	08129275452
347	yana.nuzuliana@gmail.com	Yana Nuzuliana	S1 - Hukum	Fakultas Hukum	081381436767
348	mnazidnasution@gmail.com	Muhammad Nazid Nasution	S1 - Hukum	Fakultas Hukum	087873825655
349	ahonjulius@gmail.com	Julius Adi Pratama Tjhang	S1 - Hukum	Fakultas Hukum	087885545586
350	Arifinyodian@gmail.com	Yodian Arifin	S1 - Hukum	Fakultas Hukum	081311346645
351	Pras.stay@gmail.com	BUDI PRASONGKO	S1 - Hukum	Fakultas Hukum	081311211211
352	yuliana.s.dewi77@gmail.com	Yuliana Sari Dewi	S1 - Hukum	Fakultas Hukum	08158849716
353	poppypurnamawati@gmail.com	POPPY PURNAMAWATI	S1 - Hukum	Fakultas Hukum	08158899811
354	friskaeva27@gmail.com	Friska Evawati	S1 - Hukum	Fakultas Hukum	081310142174
355	jemmysa@gmail.com	JEMMY S ADIPRASETYO	S1 - Hukum	Fakultas Hukum	081213333764
356	m.fajar.herlan@gmail.com	Dimas Muchammad Fajar	S1 - Hukum	Fakultas Hukum	081271866322
357	umihasyim31@gmail.com	Umi Hasyim	S1 - Hukum	Fakultas Hukum	087779010885
358	adiswidayati@gmail.com	Adisti Widayati	S1 - Hukum	Fakultas Hukum	081287504021
359	agustina.hkm@gmail.com	Agustina	S1 - Hukum	Fakultas Hukum	082122888277
360	wikantoartadi@gmail.com	Wikanto Artadi	S1 - Hukum	Fakultas Hukum	081219481908
361	chandralestari278@gmail.com	Ida Ayu Ketut Candra Lestari	S1 - Hukum	Fakultas Hukum	081339339509
362	kertiningrum@gmail.com	Wara Kertiningrum	S1 - Hukum	Fakultas Hukum	081586500803
363	konsultan_pajak_wirdaningsih@yahoo.com	Wirdaningsih	S1 - Hukum	Fakultas Hukum	085374062636
364	Zulmendra@gmail.com	ZULMENDRA	S1 - Hukum	Fakultas Hukum	0817853349
365	tetcui.joni@gmail.com	Tjong Tet Ciu Joni	S1 - Hukum	Fakultas Hukum	08118833683
366	nicholas.sugito@gmail.com	Nicholas Arthur Sugito	S1 - Hukum	Fakultas Hukum	087808427252

367	jaka.pratama@id.ey.com	Jaka Erichma Pratama	S1 - Hukum	Fakultas Hukum	081808223742
368	osharyono55@gmail.com	Oyon Suharyono	S1 - Hukum	Fakultas Hukum	085695848555
369	muliawan.andy@gmail.com	Andy Muliawan	S1 - Hukum	Fakultas Hukum	082111281108
370	novitafitriawatie72@gmail.com	Novita Fitriawatie	S1 - Hukum	Fakultas Hukum	0811859489
371	azmiibaadullaah@gmail.com	Azmi Ibaadullaah	S1 - Pendidikan Agama Islam	Fakultas Agama Islam	082325070019
372	msyarifaidar76@mail.com	M. Syari Faidar	S1 - Hukum	Fakultas Hukum	085271610851
373	wishnu.stevanus@gmail.com	Stevanus Wishnu	S1 - Hukum	Fakultas Hukum	081932053534
374	hongsonia9@gmail.com	Sony	S1 - Hukum	Fakultas Hukum	081371000068
375	julianto.julianto@gmail.com	Julianto	S1 - Hukum	Fakultas Hukum	0818786377
376	ashardwi12@gmail.com	As'har dwi astanto	S1 - Hukum	Fakultas Hukum	085728950812
377	dosaridosari@ymail.com	Alberto Saur Parsaoran	S1 - Hukum	Fakultas Hukum	081282004584
378	jerianwar56@gmail.com	Jeri Anwar Hasan	S1 - Hukum	Fakultas Hukum	081380801956
379	surilang6@gmail.com	Irfan nur andri	S1 - Hukum	Fakultas Hukum	08151648054
380	nurizzah2107@gmail.com	Nurul Izzah Karima	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	085640075877
381	sukimasulip@gmail.com	Sukiono Muhammad Solip	S1 - Hukum	Fakultas Hukum	081386654829
382	junardi69@yahoo.com	JUNARDI	S1 - Hukum	Fakultas Hukum	081229877728
383	henrygimf@gmail.com	H E N R Y G U N A W A N	S1 - Hukum	Fakultas Hukum	081190023333
384	sapto.nugrohojati@gmail.com	Universitas wahid hasyim	S1 - Hukum	Fakultas Hukum	08119694321
385	bonifasius.santiko@gmail.com	Bonifasius santiko parikesit	S1 - Hukum	Fakultas Hukum	08121202032
386	niekeyunianti@yahoo.com	Nieke Yunianti	S1 - Hukum	Fakultas Hukum	081910267258
387	alexanderliyardi@gmail.com	Alexander Liyardi	S1 - Hukum	Fakultas Hukum	082255339821
388	kja.arief@gmail.com	Arief Andrianto	S1 - Hukum	Fakultas Hukum	085883033407
389	erdyk1109@gmail.com	Erdy Kiong	S1 - Hukum	Fakultas Hukum	082260502006
390	tarko_sunaryo@yahoo.com	TARKOSUNARYO	S1 - Hukum	Fakultas Hukum	08118110228
391	purnama.akbar@gmail.com	Akbar Purnama	S1 - Hukum	Fakultas Hukum	08119567574
392	soetikno.sutanto@gmail.com	Sutikno Sutanto (Soetikno Sutanto)	S1 - Hukum	Fakultas Hukum	087881552500

393	armydjati@gmail.com	CH ARMY DJATIPRASETYA	S1 - Hukum	Fakultas Hukum	08179090567
394	roriamarsitta@yahoo.com	Roria Marsitta Uli L S	S1 - Hukum	Fakultas Hukum	081510554057
395	buddykurnia888@gmail.com	Buddy Kurnia	S1 - Hukum	Fakultas Hukum	081908613185
396	tjuatjasuhendra@gmail.com	Suhendra Cuaca	S1 - Hukum	Fakultas Hukum	08159954298
397	dwi.karyani@id Evelyn.com	Dwi Berdi Karyani	S1 - Hukum	Fakultas Hukum	081392303823
398	samsudin.stiami@gmail.com	Samsudin	S1 - Hukum	Fakultas Hukum	08128029054
399	pijar.rtg@gmail.com	Elpijar Hasusungan Ritonga	S1 - Hukum	Fakultas Hukum	081382128681
400	dosaridosari@ymail.com	Alberto Saur Parsaoran	S1 - Hukum	Fakultas Hukum	081282004584
401	muh.hikmah@gmail.com	Muhammad Hikmah	S1 - Hukum	Fakultas Hukum	0818273566
402	gudi_ant@yahoo.com.sg	Gudi Anto	S1 - Hukum	Fakultas Hukum	0811113682
403	dharmawan_tony@yahoo.com	Toni Darmawan	S1 - Hukum	Fakultas Hukum	082111579285
404	arieozimi71@gmail.com	ARIE YUDHA PERMANA	S1 - Hukum	Fakultas Hukum	87782797111
405	heriyono.ak17@yahoo.com	Heriyono	S1 - Hukum	Fakultas Hukum	081352533728
406	karimardhi@yahoo.co.id	Karim Ardhi	S1 - Hukum	Fakultas Hukum	085365105100
407	susmawaty89@mail.com	Susmawaty	S1 - Hukum	Fakultas Hukum	085219292000
408	hani.awaliyati@mail.com	Hani Awaliyati	S1 - Hukum	Fakultas Hukum	081908675020
409	topx.tb@gmail.com	MUHAMMAD TAUFIQ BUDIARTO	S1 - Hukum	Fakultas Hukum	081379226777
410	h.se_2012@yahoo.com	Hengky	S1 - Hukum	Fakultas Hukum	087881953663
411	adrian.muluk@yahoo.com	Muhammad Adrian	S1 - Hukum	Fakultas Hukum	08158130161
412	harisuyamto35@mail.com	Hari Suyamto	S1 - Hukum	Fakultas Hukum	08156924434
413	budisarwonoh@mail.com	Hananto Budisarwono	S1 - Hukum	Fakultas Hukum	081220325858
414	williamchandra0911@gmail.com	William Chandra	S1 - Hukum	Fakultas Hukum	081221762987
415	riyadialfaberdikari@gmail.com	ADE MUHTAR RIYADI	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Hukum	085250549922
416	jennywidjaja@ymail.com	Jenny Widjaja	S1 - Hukum	Fakultas Hukum	08164832671
417	imamsusanto07@gmail.com	Imam Susanto	S1 - Hukum	Fakultas Hukum	082123175089

418	ic.astika@gmail.com	Ica Astika Fitrianingsih	S1 - Hukum	Fakultas Hukum	08567972351
419	markhid73@gmail.com	Markus Hidajat	S1 - Hukum	Fakultas Hukum	08111732731
420	anandakhoirulanwar@gmail.com	Ananda Khoirul Anwar	S1 - Hukum	Fakultas Hukum	082223123914
421	haritripanto@gmail.com	Hari Tripanto Silitonga	S1 - Hukum	Fakultas Hukum	08973352513
422	diannala8@gmail.com	Dian Nala Damayanti	S1 - Hukum	Fakultas Hukum	0895385139510
423	rusmini.djajaseputra@gmail.com	RUSMINI DJAJASEPUTRA	S1 - Hukum	Fakultas Hukum	082123456987
424	rwidiono@gmail.com	Universitas Wahid Hasyim	S1 - Hukum	Fakultas Hukum	081364176517
425	anggibagus12345678@gmail.com	Anggi Putra Narmantio	S1 - Hukum	Fakultas Hukum	081392472958
426	martsefin@gmail.com	Martogi Marojaan Sitinjak	S1 - Hukum	Fakultas Hukum	081298912555
427	marlina.kamal1987@gmail.com	Marlina Kamal	S1 - Hukum	Fakultas Hukum	081911001222
428	ssnyapen@gmail.com	Samsun	S1 - Hukum	Fakultas Hukum	081365548688
429	rudyh5592@gmail.com	Rudy Hartono	S1 - Hukum	Fakultas Hukum	085376457285
430	m.mujib.hidayat@uingusdur.ac.id	M. Mujib Hidayat	Lainnya (Tuliskan di pertanyaan berikutnya)	Fakultas Agama Islam	85642945945
431	adm.kjasudiyono@gmail.com	Sudiyono	S1 - Hukum	Fakultas Hukum	081347983800
432	ketimun110@gmail.com	Mail	S1 - Hukum	Fakultas Hukum	081315353880
433	akuntanamri@gmail.com	Ade Muhtar Riyadi	S1 - Hukum	Fakultas Hukum	085250549922
434	david_aditya@hotmail.com	David Aditya	S1 - Hukum	Fakultas Hukum	0811935196
435	bppputrapol@gmail.com	Bima Putra P	S1 - Hukum	Fakultas Hukum	081325123879
436	kunartomarzuki@gmail.com	Kunarto	S1 - Hukum	Fakultas Hukum	081390373513
437	rindusalsa80076@gmail.com	Rindu Salsabila	S1 - Hukum	Fakultas Hukum	081393639350
438	alviantonykurniawan@gmail.com	Alvian Tony Kurniawan	S1 - Hukum	Fakultas Hukum	081296092012
439	tsalmastsz19@gmail.com	Tsania Almas Tsorayya Zain	S1 - Hukum	Fakultas Hukum	085133311727
440	kapdsi.kpusat@gmail.com	Yudhie Sugito	S1 - Hukum	Fakultas Hukum	081210677000
441	wakhyudi@gmail.com	Wakhyudi, Ak, MSi	S1 - Hukum	Fakultas Hukum	08112909721

442	charles.christian99@gmail.com	Charles Christian	S1 - Hukum	Fakultas Hukum	081364402801
443	kiem.san75@gmail.com	Sandhy Wahyu Putranto	S1 - Hukum	Fakultas Hukum	085641758786
444	milaalatas@gmail.com	universitas wahid hasyim	S1 - Hukum	Fakultas Hukum	08179994737
445	ridwanalif203@gmail.com	Alif Ridwan	S1 - Hukum	Fakultas Hukum	0895359802055
446	tampso@gmail.com	Soaduon Tampubolon	S1 - Hukum	Fakultas Hukum	0816908128
447	tridarsono88@gmail.com	Tri Darsono Wijoyo	S1 - Hukum	Fakultas Hukum	081213652531
448	tyadeokman25@gmail.com	Santia Derlianingsih	S1 - Hukum	Fakultas Hukum	081266899222
449	giantororifki@gmail.com	Rifki Giantoro	S1 - Hukum	Fakultas Hukum	088232569589
450	selaras.taxconsulting@gmail.com	LENNI	S1 - Hukum	Fakultas Hukum	085691825775
451	mahijaaurelleozaian2005@gmail.com	Mahija Aurelleo Zain	S1 - Hukum	Fakultas Hukum	085811133127
452	yudhistira@dsn.moestopo.ac.id	YUDHISTIRA ADWIMURTI	S1 - Hukum	Fakultas Ekonomi dan Bisnis	08999972142
453	s4dewo21@gmail.com	Angga Wahyu Sadewo	S1 - Hukum	Fakultas Hukum	082136505113
454	vixelltanjaya@gmail.com	Laksamana Vixell Tanjaya Hartono	S1 - Hukum	Fakultas Hukum	081914324626
455	fajisukma@gmail.com	FIKRI SAM'AJI SUKMA	S1 - Hukum	Fakultas Hukum	085228540539
456	subowopraboyo@gmail.com	Subowo Prayogo	S1 - Hukum	Fakultas Hukum	08112569900
457	setyo_mahanani@unwahas.ac.id	Setyo Mahanani	S1 - Hukum	Fakultas Hukum	081326246246
458	dsuismu10@gmail.com	Suismu Deny Rinawati	S1 - Hukum	Fakultas Hukum	085725233301
459	intanamnd911@gmail.com	Intan Hilmilia Amanda	S1 - Hukum	Fakultas Hukum	082243588150
460	ekosetyowiono2945@gmail.com	Eko Setyowiono	S1 - Hukum	Fakultas Hukum	081270092868
461	deankrismartanto@gmail.com	PNS POLDA JATENG	S1 - Hukum	Fakultas Hukum	081272158225
462	hartantohalim1854@gmail.com	HALIM HARTANTO	S1 - Hukum	Fakultas Hukum	08161924070
463	stefanus@ssjkconsulting.com	Stefanus Kurniadi	S1 - Hukum	Fakultas Hukum	08176060923
464	dwiani.june@gmail.com	Dwi Ani	S1 - Hukum	Fakultas Hukum	081808018285
465	vina_top@yahoo.com	Isma Damayanti	S1 - Hukum	Fakultas Hukum	081385924476
466	habibassani222@gmail.com	Muhammad Habib Assani	S1 - Hukum	Fakultas Hukum	082131053334
467	mumjad@gmail.com	MUMAJAD	S1 - Hukum	Fakultas Hukum	081319764299

468	susanty@ssjkconsulting.com	Susanty Judohartono	S1 - Hukum	Fakultas Hukum	08161375377
469	binawan.satria@id.ey.com	Binawan Satria	S1 - Hukum	Fakultas Hukum	08176853026
470	delfi_difine@yahoo.com	Delfinis	S1 - Hukum	Fakultas Hukum	081389039835
471	padri.achyarsyah@gmail.com	Padri Achyarsyah	S1 - Hukum	Fakultas Hukum	0811137205
472	agussetiawan.bbt@gmail.com	Agus Setiawan	S1 - Hukum	Fakultas Hukum	081327661520
473	tinasokhi01@gmail.com	Kastinah	S1 - Hukum	Fakultas Hukum	081214113341
474	nathanael.albert@gmail.com	Nathanael Albert. W	S1 - Hukum	Fakultas Hukum	0811950926
475	yosephinesrilestarip@gmail.com	Yosephine Sri Lestari Prasetyo	S1 - Hukum	Fakultas Hukum	081332837848
476	atrihartadi@gmail.com	Ardian Trihartadi	S1 - Hukum	Fakultas Hukum	08118059955
477	marcoshekalodaya@gmail.com	Marco Sheka	S1 - Hukum	Fakultas Hukum	081325126264
478	amuzzammil@rocketmail.com	Ahmad Muzamil	S1 - Hukum	Fakultas Hukum	08112701841
479	wisnu.kkpmwk@gmail.com	Muhamad Wisnu Kusuma Wiguna	S1 - Hukum	Fakultas Hukum	081393180006
480	bayuk2@gmail.com	Universitas Wahid Hasyim	S1 - Hukum	Fakultas Hukum	081294327712
481	duanaamelia047@gmail.com	Amelia Firdausa Duana	S1 - Hukum	Fakultas Hukum	+62 819-4760-0907
482	olansihombing006@gmail.com	Septian Oloan Sihombing	S1 - Hukum	Fakultas Hukum	082221458412
483	roisyelian.masrita@gmail.com	Roisyelian Masrita	S1 - Hukum	Fakultas Hukum	081218673696
484	anantayudha812@gmail.com	Febrika Yudha Ananta	S1 - Hukum	Fakultas Hukum	087786507527
485	anditagun@gmail.com	Andita Gunawan Kartiyoso	S1 - Hukum	Fakultas Hukum	0817456999
486	agung.setyo1991@gmail.com	Agung Setya Nugraha, S.Ak, M.Ak, Ak, CA	S1 - Hukum	Fakultas Hukum	085641000058
487	ganangiswanto@gmail.com	Ganang Iswanto	S1 - Hukum	Fakultas Hukum	0857437037896
488	trianawidayanti20@gmail.com	Triana Widayanti	S1 - Hukum	Fakultas Hukum	081382151135
489	angela_tyas@yahoo.co.id	Angela R kusumaningtyas	S1 - Hukum	Fakultas Hukum	081319701717
490	danang.baskoro@gmail.com	DANANG BASKORO	S1 - Hukum	Fakultas Hukum	081332126400
491	prajantoprajanto@gmail.com	EKO PRAJANTO	S1 - Hukum	Fakultas Hukum	081511102608
492	long_setiadi@yahoo.com	LONG SETIADI TYASPUTRA	S1 - Hukum	Fakultas Hukum	083849254977
493	juandwia1@gmail.com	Juan Dwi Amanto	S1 - Hukum	Fakultas Hukum	082158727451
494	papaadaf@gmail.com	ARIS KUSDWIANTARA	S1 - Hukum	Fakultas Hukum	08122824046

495	risalahkap@gmail.com	Ridwan Saleh	S1 - Hukum	Fakultas Hukum	08128580299
496	seblakjongjava@gmail.com	Prasta Adi Kusuma	S1 - Hukum	Fakultas Hukum	087845694062
497	zulfikarsetyadi@gmail.com	Mas Zulfikar Setyadi	S1 - Hukum	Fakultas Hukum	085243914606
498	kkp.candrairawan@gmail.com	Candra Irawan	S1 - Hukum	Fakultas Hukum	082318799757
499	yulirawunzoom@gmail.com	Yuli Rawun	S1 - Hukum	Fakultas Hukum	0811434372
500	karinaastadewi@gmail.com	Karina Astadewi Setyadi	S1 - Hukum	Fakultas Hukum	087878523328
501	sandratvip@yahoo.co.id	Sandra Yuliana	S1 - Hukum	Fakultas Hukum	081808366688
502	lysmauli.manullang@gmail@orica.com	Lysmauli Manullang	S1 - Hukum	Fakultas Hukum	0811533708
503	arinugrohowidimjanto@gmail.com	Ari Nugroho Widijanto	S1 - Hukum	Fakultas Hukum	081392036458
504	punyakucingoren@gmail.com	AKHMAD ALI SODIKIN	S1 - Hukum	Fakultas Hukum	081219937799
505	lylofirmansyah2@gmail.com	Lylo Firmansyah Yoga Artana	S1 - Hukum	Fakultas Hukum	088214827746
506	hanshannata@gmail.com	Dandis	S1 - Hukum	Fakultas Hukum	08127553923
507	Ririssintia25@gmail.com	Riris Sintia Umi Farichah	S1 - Ekonomi Islam	Fakultas Ekonomi dan Bisnis	08812917995
508	athammbc@gmail.com	Naila Sa'diah Siddik	S1 - Hukum	Fakultas Hukum	081277877754
509	sirio.nasution@gmail.com	Mario Z. Nasution	S1 - Hukum	Fakultas Hukum	081317908367
510	kja.sudiyono@gmail.com	Sudiyono	S1 - Hukum	Fakultas Hukum	08115588330
511	narpika.yendra@gmail.com	Narpika Yendra	S1 - Hukum	Fakultas Hukum	08127687709
512	heninjbchs@gmail.com	Heni Najibach Sofiani	S1 - Manajemen	Fakultas Ekonomi dan Bisnis	082135041310
513	lilysusanti97@gmail.com	Lily Susanti	S1 - Hukum	Fakultas Hukum	082172507299
514	bstaxnett@gmail.com	BUDI SETIYAWAN	S1 - Hukum	Fakultas Hukum	082213640200
515	mayaazulfani@gmail.com	maya zulfani	S1 - Hukum	Fakultas Hukum	085250507464
516	fikriatmaja7@gmail.com	Fikri Judith Atmaja	S1 - Hukum	Fakultas Hukum	088225206511

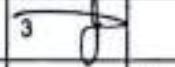
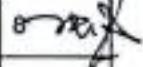
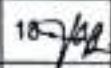
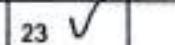


Absensi Peserta

2025 – CISR Annual International Colloquium
“Beyond the Divide: Reimagining Faith in a Changing World”

Pharmacy Faculty Hall, Wahid Hasyim University Semarang, Indonesia

Friday, March 7, 2025 (08.00 WIB)

NO	Nama Lengkap	Instansi	Fakultas	Tanda Tangan
1	Achmad Saifur Rijal	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	1 
2	Achsan Isroi	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	2 
3	Agus Makmun	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	3 
4	Ali Abadi	Ponpes Ribath Nurul Hidayah	Agama Islam	4
5	Ali Ihwan	Unwahas	Agama Islam	5
6	Andi Putri Yunitasari	MIP	FISIP	6
7	Aninda Nurul Aulia	Program Doktor PAI	Agama Islam	7
8	Arif Munzaki	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	8 
9	Budi Utomo	MI Unggulan masjid besar Jabalul Khoir Purwodadi	Agama Islam	9
10	Dewi Nilnai Muna	MTsN 1 Kudus	Agama Islam	10
11	Didin L Riswanto	Unwahas	FISIP	11
12	Elok Maulidah	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	12
13	Faizal Faithy Ersady	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	13
14	Faizal Arifin	UNWAHAS	Agama Islam	14
15	H. Moch. Muhaemin , S.Ag., Mm.	UNWAHAS	Agama Islam	15
16	Ifatul Farida	Universitas Wahid Hasyim	Ekonomi dan Bisnis	16
17	Iin Safitri	YAYASAN DINUL ISLAM AZZAHRA GROBOGAN- SD ISLAM NUSANTARA	Agama Islam	17
18	Irbab Aulia Amri	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	18 
19	Jum'At	MIP UNWAHAS	FISIP	19
20	Lasdi, S.Ag.,M.Pd.I Lasdi, S.Ag.,M.Pd.I	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	20
21	M Nasikhul Amin	MA Ribath Nurul Hidayah	Agama Islam	21
22	M. Mujib Hidayat	UNWAHAS	Agama Islam	22
23	M. Rozinul Masisi	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	23 
24	M. Saifuddin Al Huda	Pasca UNWAHAS S3	Agama Islam	24
25	Moh Saltul Makhsyi	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	25 
26	Mohamad Furqon	Universitas Wahid Hasyim	Agama Islam	26
27	Mohtarom	S3 Universitas Wahid Hasyim	Agama Islam	27

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28	Muhamad Nurul Maulana Rosyada	Universitas Wahid Hasyim Semarang	Agama Islam	28
29	Muhamad Rifanto	PONPES ROUDLOTUL MUBTADIIN BALEKAMBANG	Agama Islam	29 ✓
30	Muhammad Fatwa	Unwahas mahasiswa s3	Agama Islam	30
31	Muhammad Said Hidayatulloh S.Pd.,S.Hum.,M.Pd	Universitas Wahid Hasyim Semarang	Agama Islam	31 ✓
32	Muhammad Ali Subkan	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	32 ✓
33	Muhammad Nikobul Lubab	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	33 ✓
34	Muhammad Nunul Maulida	Mahasiswa S3 PAI SMT 2	Agama Islam	34
35	Nur Hasan	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	35 ✓
36	Nur Khasan, M.Pd	Universitas Wahid Hasyim Semarang	Agama Islam	36
37	Nur Koyin	UNWAHAS / MI Islamiyah Ketanggan	Agama Islam	37 ✓
38	Nur Sidik	SDN Rancawuluh 01	Agama Islam	38
39	Nurul Hidayah	UNWAHAS	Agama Islam	39
40	Rohani M. Pd.I	Unwahas	Agama Islam	40 ✓
41	Roisul Falah	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	41 ✓
42	Saifuddin Zuhri	Mahasiswa S3	Agama Islam	42
43	Samsudin	Unissula	Agama Islam	43
44	Shohib B	UNWAHAS	Agama Islam	44 ✓
45	Sibromalisi	UNIVERSITAS WAHID HASYIM SEMARANG	Agama Islam	45 ✓
46	Sugeng Darmono	Pasca Sarjana Doktoral- S3	Agama Islam	46 ✓
47	Suyatno Suyatno	Universitas Wahid Hasyim	Agama Islam	47
48	Titik Wahyuningsih	Praktek swasta	FISIP	48
49	Yosephine Sri Lestari Prasetyo	Swasta	Agama Islam	49
50	Yudhistira Adwimurti	Universitas Prof. Dr. Moestopo (Beragama)	Ekonomi dan Bisnis	50
51	Zaenal Arifin	Universitas Wahid Hasyim	Agama Islam	51 ✓
52	M - Nurdin Syafii	Pasca PAI	..	52 ✓
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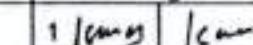
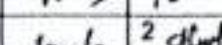
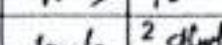


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Friday, March 7, 2025 (13.00 WIB)

NO	Nama Lengkap	Instansi	Fakultas	Tanda Tangan
1	Isma Damayanti	Universitas Unwahas	Hukum	1  
2	Miftakhul Jannah	Unwahas	Hukum	2  
3	Ade Muhtar Riyadi	KKP Ade Muhtar Riyadi	Hukum	3  
4	Adisti Widayati	IKPI	Hukum	4  
5	Adlin Poltak Manuara Halomoando Siahaan	Mahasiswa RPL FH UNWAHAS	Hukum	5  
6	Afnan Sandi Hasibuan	Unwahas	Hukum	 
7	Aftoni	Polrestabes Semarang	Hukum	7  
8	Agnes Christia	IKPI	Hukum	8  
9	Agung Setya Nugraha		Hukum	9  
10	Agus Setiawan	DJP	Hukum	10  
11	Agustina	konsultan pajak	Hukum	11  
12	Ahmad Hilman	IKPI - RPL	Hukum	12  
13	Ahmad Muzamil	KAP HELIANTONO DAN REKAN	Hukum	13  
14	Aini Mery	IKPI	Hukum	14  
15	Alberto Saur Parsaoran	Kap Djoko Sidik & Indra	Hukum	15  
16	Aldo Inigo	IKPI	Hukum	16  
17	Alex Candra	KAP Jamaludin Ardi Sukimto dan Rekan	Hukum	17  
18	Alexander Liyardi	Universitas Wahid Hasyim Semarang	Hukum	18  
19	Alif Ridwan	Polri	Hukum	19  
20	Alvian Tony Kurniawan	POLRI	Hukum	20  
21	Ananda Khoinal Anwar	POLRESTA PATI	Hukum	21  
22	Andhika Wibawa	Pt barokah jaya slamet	Hukum	 
23	Andi	Mahasiswa RPL D2 - Pajak	Hukum	23  
24	Andita Gunawan Kartiyoso	KAP HELIANTONO DAN REKAN PUSAT	Hukum	24  

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25	Andre Candra Maulana	Polri	Hukum	25	
26	Andre Halim	FH Unwahas	Hukum	26	
27	Andreas A Widodo	Swasta	Hukum	<i>Seddi</i> -	
28	Andy Muliawan	Swasta	Hukum	28	
29	Angela R Kusumaningtyas	Angela Kusumaningtyas Tax consultant	Hukum	29	<i>Angela</i>
30	Angga Wahyu Sadewo	Polri	Hukum	30	
31	Anggi Putra	POLRI	Hukum	31	
32	Arbed Oktaberdo	POLRI	Hukum	32	
33	Ardian Trihartadi	KAP Jojo Sunarjo dan Rekan	Hukum	33	
34	Ari Nugroho Widjianto	RPL SI	Hukum	34	
35	Arie Yudha Permana	Ozimi Consultant Jakarta	Hukum	35	<i>Arie</i>
36	Arif Fadila Prasetya	Umum	Hukum	36	<i>Arif</i>
37	Arvin Max Samuels	Unwahas	Hukum	37	<i>Arvin</i>
38	As'Har Dwi Astanto	KAP Jojo Sunarjo dan Rekan	Hukum	38	
39	Bagus Panuntun		Hukum	39	<i>Bagus</i>
40	Bambang Sumarno	DPRD KAB. KENDAL	Hukum	40	<i>Bambang</i>
41	Basri Musri S	Universitas wahid hasyim	Hukum	41	<i>Basri</i>
42	Bayu Kurniawan	PT. Badi Daksa Sakti	Hukum	42	
43	Berlin Roosevelt Holong Simangunsong		Hukum	43	<i>Berlin</i>
44	Binawan Satria	Universitas Wahid Hasyim	Hukum	44	<i>Binawan</i>
45	Bonifasius Santiko Parikesit	Unwahas	Hukum	45	<i>Bonifasius</i>
46	Budi Prasongko	IKPI	Hukum	46	
47	Budi Setiyawan	PT. Badi Daksa Sakti	Hukum	47	<i>Budi</i>
48	Candra Irawan	Kantor Konsultan Pajak Candra Irawan	Hukum	48	



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49	Cassandra Adenan	KAP Jojo Sunarjo & Rekan	Hukum	49 <i>Cassandra</i>	
50	Cau Ying	IKPI cabang Tangerang Selatan	Hukum	50 <i>Cau Ying</i>	
51	Cecilia Kartono	IKPI	Hukum	51 <i>Cecilia</i>	
52	Ch Army Djatiprasetya	UNWAHAS	Hukum	52 <i>Ch Army</i>	
53	Charles Christian	FH Unwahas RPL D2 2024-2025 IKPI	Hukum	53 <i>Charles</i>	
54	Damario Dhimas Maylano		Hukum	54 <i>Damario</i>	
55	Danang Baskoro	Kanwil DJP Jawa Tengah I	Hukum	55 <i>Danang</i>	
56	Dandis	RPL D2 Universitas Wahid Hasyim	Hukum	56 <i>Dandis</i>	
57	Daniel		Hukum	57 <i>Daniel</i>	
58	David Aditya	Umum	Hukum	58 <i>David</i>	
59	Dean Krismartanto	PNS Polda Jateng	Hukum	59 <i>Dean</i>	
60	Debi Citra Dewi	Universitas Unwahas	Hukum	60 <i>Debi</i>	
61	Delfinis		Hukum	61 <i>Delfinis</i>	
62	Dewi Maretta	KKP DEWI MARETTA	Hukum	62 <i>Dewi</i>	
63	Dewi Prabawanti Dwi Astuti	Mahasiswa	Hukum	63 <i>Dewi</i>	
64	Dewi Susetyo Rini	KONSULTAN PAJAK	Hukum	64 <i>Dewi</i>	
65	Dian Nala Damayanti	KAP Heliantono Cabang Semarang	Hukum	65 <i>Dian</i>	
66	Didik Susilo	Unwahas	Hukum	66 <i>Didik</i>	
67	Dika Zanuar Virgantara	Universitas Wahid Hasyim	Hukum	67 <i>Dika</i>	<i>Dika</i>
68	Dionisius Damijanto	Mahasiswa Unwahas	Hukum	68 <i>Dionisius</i>	<i>Dionisius</i>
69	Dito Arifal Harun		Hukum	69 <i>Dito</i>	
70	Donny Geasill	Unwahas	Hukum	70 <i>Donny</i>	
71	Dudung Kurniawan	Konsultan pajak	Hukum	71 <i>Dudung</i>	
72	Dwi Ani	Ernst & Young	Hukum	72 <i>Dwi Ani</i>	

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 +62 24-8505680; Fax +62 24-8505681 wahidhasyim@unwahas.ac.id www.unwahas.ac.id

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73	Dwi Berdi Karyani	Unwahas	Hukum	72 <i>BB</i>
74	Dwi Hantoro Prakoso	Konsultan Pajak	Hukum	74 <i>off photo</i>
75	Edi Kurniawan	KKP EDI KURNIAWAN	Hukum	75 <i>EE</i>
76	Edy Supeno	IKPI cabang pekanbaru	Hukum	76 <i>ES</i>
77	Erdy Kiong	RPL IKPI PAJAK	Hukum	77 <i>Erk</i>
78	Erdy Kiong	IKPI	Hukum	78 <i>Erk</i>
79	Esther Yulianawati Setiawan	IKPI / UNWAHAS	Hukum	79 <i>Esther</i>
80	Ezra Palisungan	IKPI	Hukum	80 <i>Ezra</i>
81	Febrika Yudha Ananta	Polri	Hukum	81
82	Fikri Sam'Aji Sukma	POLRI	Hukum	82
83	Fikri Yudith Atmaja	POLRI	Hukum	83 <i>Fikri</i>
84	Fitri Andi	KKP Fitriandi	Hukum	84
85	Fitria	Swasta	Hukum	85
86	Friska Evawati	Universitas Wahid Hasyim	Hukum	86 <i>Friska</i>
87	Ganang Irawanto	Unwahas	Hukum	87 <i>Ganang</i>
88	Grace Febrina	S1 Hukum Unwahas	Hukum	88 <i>Grace</i>
89	Gudi Anto	IKPI	Hukum	89 <i>Gudi</i>
90	Gunardi	Unwahas	Hukum	90 <i>Gunardi</i>
91	Gunawan	Anggota IKPI Pangkalpinang	Hukum	91 <i>Gunawan</i>
92	Halik Wihasan	IKPI	Hukum	92 <i>Halik</i>
93	Halim Hartanto	IKPI jakarta barat	Hukum	93 <i>Halim</i>
94	Hananda	Polri	Hukum	94 <i>Hananda</i>
95	Hananta Budianto	UNWAHAS	Hukum	95 <i>Hananta</i>
96	Hani Awaliyati	S1 D1 RPL FH Unwahas 2024-2025	Hukum	96 <i>Hani</i>

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97	Hantanto Budisarwono	Konsultan Pajak	Hukum	97 HB
98	Hari Suyamto	UNIVERSITAS WAHID HASYIM SEMARANG	Hukum	98
99	Hari Tripanto Silitonga	KAP Heliantono dan Rekan Cabang Semarang	Hukum	99 HB
100	Haris Wiyono	PT Berau Coal	Hukum	100
101	Hary Suganda	KAP KSP CABANG DEPOK	Hukum	101 H
102	Hary Kesowo Wibowo	Private	Hukum	102 HK
103	Hendra Manguntung	Mahasiswa	Hukum	103
104	Hendri Manalu	IKPI-KAP Heliantono & Rekan	Hukum	104 HM
105	Hendri Ariyono	POLRI	Hukum	105
106	Hendrik Sp Hutabarat		Hukum	106
107	Hendy Liusgria	Mahasiswa Unwahas	Hukum	107 H
108	Hengky	Ikatan Konsultan Pajak Indonesia Cab. Jakarta Utara	Hukum	108 H
109	Henry Gunawan	Kja Henry	Hukum	109
110	Heriyono	Akuntan Publik	Hukum	110
111	Herry Kiandi Suherman	Ikaran konsultan pajak indonesia	Hukum	111 HK
112	Heru Noruza	KANTOR AKUNTAN PUBLIK HERU, SALEH, MARZUKI & REKAN	Hukum	112
113	Ica Astika Fitrianingsih	Swasta	Hukum	113
114	Ida Ayu Ketut Candra Lestari	RPL D2	Hukum	114
115	Ilona Gunawan	Mahasiswa	Hukum	115 I
116	Imam Cahyo Purnomo	PT. Saran Solusi Tepat	Hukum	116 T
117	Iman Suryanto Hindrajanto	RPL D1 FH UNWAHAS	Hukum	117 I
118	Intan Hilmilia Amanda	Polri	Hukum	118 H
119	Irawaty Halim	RPL D1 IKPI Unwahas	Hukum	119 I
120	Irfan Nur Andri	Kantor akuntan	Hukum	

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				120
121	Irvin Changgra	Unwahas RPL FH D2	Hukum	121 Irvin
122	Jaka Erichma Pratama	IKPI	Hukum	122 Jaka
123	Jamaat Widyo Pamungkas	KKP Sukimto Sjamsuli	Hukum	123 Jamaat
124	Jeffry Wiradinata	Unwahas	Hukum	124 Jeff
125	Jemmy S Adiprasetyo	Mahasiswa	Hukum	125 Jemmy
126	Jenny Widjaja	IKPI Konsultan Pajak	Hukum	126 Jenny
127	Johnni Chandra	NIM 24107013147	Hukum	127 Johnni
128	Joko Pranoto	PT Polytama Propindo	Hukum	128 Joko
129	Jovita Budianto	IKPI	Hukum	129 Jovita
130	Juan Dwi Amanto	Polri	Hukum	130 Juan
131	Julianto	IKPI	Hukum	131 Julianto
132	Juliaty Se,Ak,Ca,Bkp	KONSULTAN PAJAK	Hukum	132 Juliaty
133	Julius Adi Pratama Tjhang	RPL D1 FH Unwahas	Hukum	133 Julius
134	Karim Ardhi	KAP JOJO SUNARJO & REKAN	Hukum	134 Karim
135	Karina Astadewi Setyadi	Universitas Wahid Hasyim	Hukum	135 Karina
136	Kartika Suma Sukrisna	Swasta	Hukum	136 Kartika
137	Kastinah		Hukum	137 Kastinah
138	Kiswadi	Mahasiswa RPL polri dan Umum	Hukum	138 Kiswadi
139	Lenni	RPL D2 - nim 24107013081	Hukum	139 Lenni
140	Liauw Yan Chun	IKPI	Hukum	140 Liauw
141	Lilisen	IKPI - Konsultan Pajak	Hukum	141 Lilisen
142	Lily Susanti	Ikatan Akuntan Pajak Indonesia	Hukum	142 Lily
143	Linda Feronica Siahaan	Unhawas Semarang	Hukum	143 Linda



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144	Lindawati	RPL D1 Fakultas Hukum - UNWAHAS	Hukum	144
145	Long Setiadi Tyasputra	KAP LONG SETIADI	Hukum	145
146	Lukman Khakim		Hukum	146
147	Lylo Firmansyah Yoga Artana	Polresta Pati	Hukum	147
148	Lysmauli Manullang	RPL D2 IKPI Unwahas	Hukum	148
149	M. Agung Suryaatmaja		Hukum	149
150	Mail Cartam	PT Kedao Sayaq	Hukum	150
151	Marco Sheka	POLRI	Hukum	151
152	Mardi Desianto Muljana	IKPI	Hukum	152
153	Margaretha Cynthia Wpt	Unwahas	Hukum	153
154	Markus Hidajat	IKPI	Hukum	154
155	Markus Iwandi	Mahasiswa	Hukum	155
156	Marlina Kamal	unwahas	Hukum	156
157	Mas Zulfikar Setyadi	Privat	Hukum	157
158	Maya Zulfani	ikpi	Hukum	158
159	Moh Dimas Aditya	POLRI	Hukum	159
160	Mohammad Fadhil Rahman	Unwahas	Hukum	160
161	Muhamad Wisnu Kusuma Wiguna	JKP Muhamad Wisnu Kusuma Wiguna	Hukum	161
162	Muhammad Mansur	IKPI	Hukum	162
163	Muhammad Zulfanudin	POLRI	Hukum	163
164	Muhammad Adrian Muluk	UNWAHA	Hukum	164
165	Muhammad Iwan Harimawan		Hukum	165
166	Muhammad Nazir Akbar	IKPI Jakarta Barat	Hukum	166
167	Muhammad Zulfanudin		Hukum	167



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168	Narpika Yendra	Konsultan Pajak	Hukum	<i>168 Narpika</i>
169	Nathanael Albert W	Unwahas Kelas D1 RPL NIM:24107013075	Hukum	<i>169 Nathanael</i>
170	Nicholas Arthur Sugito	PwC Tax Indonesia / IKPI Jakarta Barat	Hukum	<i>170 Nicholas</i>
171	Nieke Yunianti	Kap ksp dan rekan bandung	Hukum	171
172	Novita Fitriawatie	Kelas D2 RPL Pajak	Hukum	<i>Novi</i> 172
173	Nugroho Andi Tjahjono	Swasta	Hukum	173
174	Nurlena	Fak Hukum Unwahas	Hukum	<i>Nurlena</i>
175	Oyon Suharyono	Kantor Akuntan Publik "MASR"	Hukum	<i>175 Oyon</i>
176	Padri Achyarsyah	Universitas Nasional	Hukum	<i>176 Padri</i>
177	Peggy Pumama	Unwahas RPL D1 IKPI	Hukum	<i>177 Peggy</i>
178	Poppy Purnamawati	IKPI	Hukum	<i>178 Poppy</i>
179	Pudji Natalya Madjan	IKPI	Hukum	<i>179 Pudji</i>
180	Putra Pradipta	Polri	Hukum	<i>180 Putra</i>
181	Rahma Widiyasaki	Kap Dra Suhartati dan Rekan cab Yogyakarta	Hukum	<i>Rahma</i>
182	Ratna Sari Dewi	RPL Pajak IKPI Cab. Kota Tangerang	Hukum	<i>182 Ratna</i>
183	Rezon Gading Pane		Hukum	<i>183 Rezon</i>
184	Ribut Widiono	FH Unwahas	Hukum	<i>184 Ribut</i>
185	Ridwan Saleh	Kantor Akuntan Publik Jojo Sunarjo & Rekan	Hukum	185
186	Rifki Giantoro	POLRI	Hukum	186
187	Riko Andriko	Mahasiswa D2-IKPI RPL SH Unwahas	Hukum	<i>187 Riko A</i>
188	Rindu Salsabila	Polri	Hukum	188
189	Rizky Adithiya	Unwahas-IKPI	Hukum	<i>189 Rizky A</i>
190	Robiyanto Robiyanto	PT. Samuel Sekuritas Indonesia	Hukum	<i>190 Robi</i>
191	Roisyelian Masrita	RPL D2	Hukum	<i>191 Roisyelian</i>



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192	Roria Marsitta Uli L S	IKPI	Hukum	192 Roria
193	Roy David Kiantiong	IKPI	Hukum	193 Roy
194	Rozali Komarudin	IKPI	Hukum	194 Rozali
195	Rusmadi Kramadiwirja	IKPI	Hukum	195 Rusmadi
196	Rusmini Djajaseputra	IKPI	Hukum	196 Rusmini
197	Samsun	S1 Hukum RPL Kelas D2 - Konsultan Pajak - IKPI	Hukum	197 Samsun
198	Sandhy Wahyu Putranto	konsultan pajak	Hukum	198
199	Sandra Yuliana	Ikpi	Hukum	199 Sandra
200	Sandra Halim	Mahasiswa FH Unwahas	Hukum	200 Sandra
201	Santia Derlianingsih	IKPI CAB PEKANBARU	Hukum	201 Santia
202	Santoso Wibowo	Konsultan pajak	Hukum	202 Santoso
203	Sapto Nugroho Sejati	Unwahas	Hukum	203 Sapto
204	Septian Oloan Sihombing	Universitas Wahid Hasyim	Hukum	204 Septian
205	Setyo Mahanani	Universitas Wahid Hasyim	Hukum	205 Setyo
206	Shifa Yulianto	Polri	Hukum	206 Shifa
207	Silvia Fitrayanti	Universitas Wahid Hasyim	Hukum	207 Silvia
208	Soaduon Tampubolon	KAP Anwar & Rekan	Hukum	208 Soaduon
209	Soetikno Sutanto	IKPI	Hukum	209 Soetikno
210	Sony	Ikpi	Hukum	210 Sony
211	Stefanus Kurniadi	D1 RPL Pajak	Hukum	211 Stefanus
212	Subhan Nur Mulla Ali Anwar	Universitas Wahid Hasyim Semarang	Hukum	212 Subhan
213	Subowo Prayogo	Mahasiswa	Hukum	213 Subowo
214	Sudiyono	Universitas Wahid Hasyim	Hukum	214 Sudiyono
215	Suhendra Cuaca	Fakultas Hukum S1 Unwahas NIM 24107013135	Hukum	215 Suhendra

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216	Suismu Deny Rinawati	KKP Suismu	Hukum	<i>Handwritten signature</i>	216
217	Sukiono Muhammad Solip	KAP Djoko, Sidik & Indra	Hukum	217	<i>Handwritten signature</i>
218	Susanty Jurohartono	IKPI	Hukum	<i>Handwritten signature</i>	218
219	Susianto	Unwahas	Hukum	<i>Handwritten signature</i>	219
220	Susmawaty Susmawaty	RPL S1 Hukum UNWAHAS	Hukum	<i>Handwritten signature</i>	220
221	Suwandi Ng	Universitas Wahid Hasyim	Hukum	<i>Handwritten signature</i>	221
222	Thyara Trudie Tjan	Unwahas RPL D1	Hukum	<i>Handwritten signature</i>	222
223	Tjhang Kian On	Mahasiswa	Hukum	<i>Handwritten signature</i>	223
224	Tjong Tet Ciu Joni	FH Unwahas	Hukum	<i>Handwritten signature</i>	224
225	Tri Darsono Wijoyo	RPL Hukum Kelas D3 2025	Hukum	225	<i>Handwritten signature</i>
226	Tri Edi Wibawa	Auditor External	Hukum		226
227	Triana Widayanti	D2 RPL UNWAHAS	Hukum	<i>Handwritten signature</i>	
228	Umi Hasjim	IKPI	Hukum	<i>Handwritten signature</i>	228
229	Veronica Junita Mekarsari	Universitas wahid hasyim	Hukum	229	<i>Handwritten signature</i>
230	Wakhyudi Wakhyudi	Kemenkeu RI	Hukum		230
231	Wara Kertiningrum	RPL IKPI Unwahas	Hukum	<i>Handwritten signature</i>	
232	Widiyanto Se., M.Ak	Universitas Wahid Hasyim	Hukum	<i>Handwritten signature</i>	232
233	Wikanto Artadi	KAp Jojo Sunarjo & Rekan	Hukum	233	<i>Handwritten signature</i>
234	Willem Togi Parulian Hutajulu	Wiraswasta	Hukum		234
235	Wirdaningsih	Ikpi	Hukum	235	<i>Handwritten signature</i>
236	Wiwin Gumilang	Unwahas D1 IKPI RPI	Hukum	<i>Handwritten signature</i>	236
237	Yoga Wahyu Pratama	Polri	Hukum	237	<i>Handwritten signature</i>
238	Yogi Setyo Miharjo	IKPI	Hukum	<i>Handwritten signature</i>	238
239	Yohanis Setiawan Rante Pasang	RPL IKPI	Hukum	239	<i>Handwritten signature</i>



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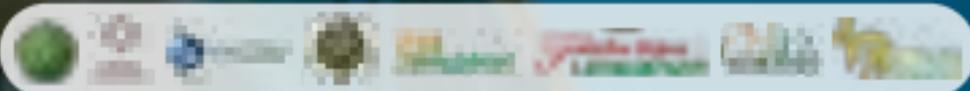
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240	Yoke Dewi	IKPI	Hukum	240
241	Yuli Rawun	IKPI D2	Hukum	241
242	Yuliana Sari Dewi	IKPI Jaksel	Hukum	242
243	Buddy Kumia	IKPI Jakarta Utara - UNWAHAS (Kelompok Jakarta)	Hukum	243
244	Adib Brilian Muhammad	D3 Polri-Umum	Hukum	244
245	Aris Kusdwiantara	DJP	Hukum	245
246	Eko Prajanto	IKPI	Hukum	246
247	Kunarto	RPL Unwahas	Hukum	247
248	Muhammad Habib Assani	Polri	Hukum	248
249	Suryo Hadibroto	Kantor Akuntan Publik Mohammad Sunusi dan Rekan	Hukum	249
250	Susanto	IKPI	Hukum	250
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<i>Adib B.M. Josephine G.R. L Mahaja Aurelio Zha Tania Almos Tg Zain</i>				
<i>D3 RPL Polri Umum D3 RPL Polri Umum D3 RPL D3 RPL</i>				
<i>Hukum Hukum Hukum Hukum</i>				

KAMPUS 1 SAMPANGAN Jl. Menoreh Tengah X/22 Sampangan Gajahmungkur Semarang 50236
KAMPUS 2 NONGKOSETWIT Jl. Raya Gunungpati Nongkositewit KM. 15, Nongkositewit, Gurungpati, Semarang 50224
+62 24 8505680 FAX +62 24 8505681 exahdas@univexdas.ac.id www.univexdas.ac.id



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