



PENGURUS CABANG ISTIMEWA
NAHDLATUL ULAMA
BELANDA



rijksuniversiteit
 groningen

wubbo ockels school for
energy & climate

Harmony in Turbulence: The Intersection of Faith, Climate Justice, and Global Peace



Program Book

**The 4th PCINU Belanda's
Biennial International Conference**

1 - 5 October 2025

Groningen, Amsterdam, and The Hague
The Netherlands

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Foreword

Nur Ahmad

Chairman of the Netherlands Special Branch of Nahdlatul Ulama

On behalf of the board of the Netherlands Special Branch of Nahdlatul Ulama (PCINU Belanda), it is my distinct honour to welcome you to the 4th Biennial International Conference, themed “Harmony in Turbulence: The Intersection of Faith, Climate Justice, and Global Peace.” This theme was chosen in recognition of the need to broaden current conversations on ecological crisis by highlighting the often-overlooked contributions of religion. Religious traditions offer profound ethical resources and inspire collective action that can strengthen our shared response to the ecological crisis. That is so because religious traditions offer wisdom that can restore the sacred and harmonious relationships between humanity and Nature, something that is almost totally broken in today’s world.

From an Islamic perspective, the Qur’ān abounds with references to the cosmos—that is, to all created beings, including animals, the sun, the moon, the earth, and humanity—in which God has placed His āyāt (signs). Humanity, as God’s khalīfa (vicegerent) on earth (Q 2:30), is entrusted with the mandate to preserve and sustain creation so that it may continually serve as a perfect mirror reflecting the Divine. The Qur’ān repeatedly emphasises this cosmological dimension, reminding believers not to act wastefully or corrupt the earth (Q 6:141; Q 7:31), and affirming that God’s signs are manifest “on the horizons and within themselves” (Q 41:53).

This Qur’ānic vision of the cosmos as a repository of divine signs has profoundly shaped Islamic cosmology, mystical thought, and Muslims practices. Sufī traditions, in particular, have elaborated on these scriptural motifs to develop symbolic frameworks that illustrate the intimate relationship between God, humanity, and the universe. Within this imaginative and theological horizon, the cosmos is not only perceived as a trust to be preserved but also as the “Great Human” (al-insān al-kabīr) with a soul from the Divine through which divine realities are disclosed to the “Small Cosmos” (i.e., human as al-‘ālam al-ṣagīr).



Figure 1 shows the nafas al-Rahmān in the form of Huwa, Indonesian National Library, BR 31, Primbon Rūhiyya, p. 217.

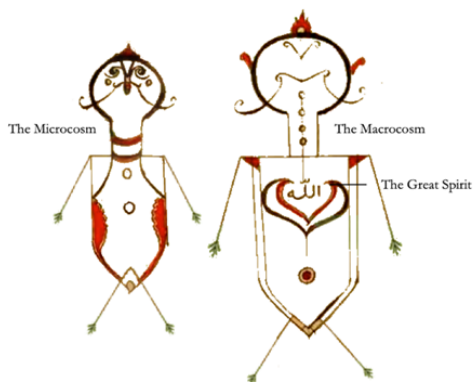


Figure 2 shows the Dā'ira Muḥammadiyya in Indonesian National Library, BR 31, Primbon Rūhiyya, p. 94.

To illustrate this profound belief, an intriguing diagram known as the Dā'irat al-Muḥammadiyya (the Muhammadan Circumference)—circulated among Shaṭṭāriyya and other Sufi orders in the Nusantara—depicts the cosmos and humanity in the form of the Arabic name Muḥammad. It signifies that both humanity and the cosmos share their origin in the Breath of the All-Merciful (nafas al-Raḥmān), through which they assume the form of divine mercy. This symbolism, rooted in the mystical school of the Andalusian mystic Muḥyi I-Dīn ibn 'Arabī (d. 638/1240), articulates the doctrine that creation itself is a manifestation of divine compassion, with the Prophet Muḥammad embodying the primordial link between God, humanity, and the cosmos.

For us, this conference seeks to address one of the defining challenges of our age—climate-related crises—by exploring the issue from multiple perspectives, including that of religion. By bringing together distinguished scholars, practitioners, and faith leaders, the conference highlights the constructive role that religious traditions and values can play in fostering a more just and sustainable world. The program comprises sixty-seven papers, carefully organised into seven thematic panels. We extend our sincere gratitude to all contributors for their invaluable engagement, and it is our earnest hope that this conference will provide a vibrant and stimulating academic environment for all participants.

Rijksuniversiteit Groningen, Wubbo Ockels School for Energy and Climate, The Embassy of the Republic of Indonesia to the Kingdom of the Netherlands, Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR), and many academic journal publishers, all have generously supported the conference. **Islamic boarding school Al Amin Dumai, GAPKI, Java Cuisine Laren,** and a number of other sponsors, listed in the official website, are gratefully acknowledged for their help, without which the successful organisation of this event will hardly become possible.

Special thanks must go to the supreme leader (Rais Syuriah) of PCINU Belanda KH. Nur Hasyim Subadi, Yus Sa'diyah Broersma, and all the conference committee members chaired by Anwar Azzam Masduki and Wahyu Setiawan Widodo. Thanks are also due to John Falvey, Frederika Cazemier, Adi Yusuf Ar Rasyid, Muhammad Syahril Imron, Nurhidayatulloh, Isnawati Hidayah, Leo Dvortsin, Wendy Sri Listiani, Hengki Ferdiansyah, and Unaesah Rahmah for their valuable works in organising the conference programs.

Keynote Address

FAITH, MOTHER EARTH, AND PEACE

Alissa Wahid

Chair for Welfare Program,
Central Executive Board of
Nahdlatul Ulama

Today the humankind is facing a multitude of challenges, that come from the Three Divides : Ecological Divide, Social Divide, and Spiritual Divide (Otto Scharmer, 2018). The ecological divide has been straining Mother Earth's capacity to sustain us and other creations on this planet. The social divide has been sowing distrust and power contentions among people, groups, nations and countries, leading to oppressions, global tensions, conflicts, and wars.

The two previous divides are greatly contributed by the spiritual divide, between us and our own higher-selves. As Pope Francis wrote in his encyclical *Laudato Si'* (2015) our immense technological development has not been accompanied by a development in human responsibility, values and conscience. As a consequence, the blind forces of the unconscious, of immediate needs, of self-interest, and of violence have taken away our freedom and power to advance humanity.

There are more than 8 billions people on this earth, legally divided by countries. The only thing we have in common is the earth that we live on. People can be legally expelled from other countries, but there is not a single entity on this earth that have the authority and the capacity to expell any person from this earth. The only forward is to work together to save human race.

According to Gus Dur, the most important role of all religions and faiths is to enlighten each and every follower that he/she is part of the human race. In this urgent and important nexus of civilization, this role is increasingly called upon, and may decide the course of history of the world and the earth.



Programs



- ✱ **International Conference**
Date : 1 October 2025
Time : 08.30 – 18.00 CEST
Venue : Academic Building, Rijksuniversiteit Groningen, Groningen
- ✱ **Book Discussion Event: Travelling Home: Essays on Islam in Europe and Green Theology.**
Date : 2 October 2025
Time : 09.00 – 12.00 CEST
Venue : Rijksuniversiteit Groningen, Groningen
- ✱ **PCINU Summit**
Date : 2 October 2025
Time : 14.00 – 18.00 CEST
Venue : Rijksuniversiteit Groningen, Groningen
- ✱ **Conference Reception Night by The Indonesian Embassy**
Date : 2 October 2025
Time : 18.00 – 20.00 CEST
Venue : AC De Holm
- ✱ **Interreligious Dialogue in partnership with the Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR)**
Date : 3 October 2025
Time : 07.00 – 17.00 CEST
Venue : Indonesia House Amsterdam
- ✱ **The Grand Islamic Lecture titled Islamic Da' wa Journey for the World (SAFINA)**
Date : 5 October 2025
Time : 13.00 – 17.30 CEST
Venue : Al-Hikmah Mosque, The Hague

Location

International Conference, Main Session

Aula Academic Building
University of Groningen
Broerstraat 5, Groningen

International Conference, Panel Session

The specific room is to be announced
University of Groningen
Broerstraat 5, Groningen



Book Discussion and Round Table

The specific room is to be announced
University of Groningen
Broerstraat 5, Groningen

PCINU Summit

The specific room is to be announced
University of Groningen
Broerstraat 5, Groningen

Conference Reception Night

AC De Holm
Folklingestraat 9B, 9711 JS Groningen



Interreligious Dialogue

Indonesia House Amsterdam
Brachthuiserstraat 4, 1075 EN
Amsterdam

The Grand Islamic Lecture titled Islamic Da' wa Journey for the World (SAFINA)

Al-Hikmah Mosque
Medlerstraat 4, 2531 HA Den Haag,

International Conference

1 Oct 2025 | Aula Academic Building | University of Groningen | Broerstraat 5, Groningen

Time	Agenda	Remarks
08:00 – 08:30	Reception and registration	Foyer
08:30 – 09:30	World Café: Meet the Researchers A casual academic interaction where 5–7 early-career scholars present their research at standing tables.	Spiegelzaal
09:30 – 10:15	Opening Ceremony Speeches <ul style="list-style-type: none"> • J.M.A. Jacquélien Scherpen, Rector of RUG (<i>tba</i>) • Nur Ahmad, Chairman of Nahdlatul Ulama, the Netherlands • HE. Mayerfas, the Indonesian Ambassador to the Netherlands 	Aula
10:15 – 10:35	Speech: Minister of Religious Affairs of the Republic of Indonesia (<i>tba</i>)	Aula
10:35 – 10:45	Break	Aula
10:45 – 11:30	Keynote: <ul style="list-style-type: none"> • Alissa Wahid, Nahdlatul Ulama Central Board (PBNU) • Timothy Winter (Sheikh Abdal Hakim Murad), Islamic scholar, author, professor at Cambridge Muslim College (CMC), UK 	Aula
11:30 – 12:00	Questions and Answers	Aula
12:00 – 13:15	Lunch	
13:15 – 15:00	<p>Panel 1a: Faith and Environmental Responsibility: <i>Climate Change: What's Religion Got to Do with It?</i></p> <p>Panel 2a: Global Security and Humanitarian Challenges: <i>Lean on Me: Navigating Refugee, Humanitarian, and Legal Crises in a Changing World</i></p> <p>Panel 3: Artificial Intelligence and the Future of Mother Nature: <i>Dancing with Machines: Navigating AI and the Digital Transformation.</i></p>	<p>Convener: Frans Wijssen & Zainal A Bagir Room: Aula</p> <p>Convener: Amanda tho Seeth & Ulil Abshar Abdalla Room: House of Connection</p> <p>Convener: Anna Bon & Suhadi Cholil Room: <i>tba</i></p>

Time

13:15 – 15:00

Agenda

Panel 5a: Gender and Social Equity: *Girls Just Want to Have Rights: Rethinking Gender Equality Across Borders.*

Panel 6: Sustainable Innovations and Ethical Economies: *Here Comes a Brighter Tomorrow: Renewable Energy, Food Sovereignty, Shariah Economy, and Inclusive Innovation.*

Panel 7a: Bridge Over Troubled Water: *Law, Ethics, and Climate Justice*

Remarks

Convener: Nor Ismah & Brenda Bartelink
Room: *tba*

Convener: Prajal Pradhan & Achmad Munjid
Room: *tba*

Convener: Mujadad Zaman & M. Latif Fauzi
Room: *tba*

15:00 – 15:15

Break

15:15 – 17:00

Panel 1b: KITLV Roundtable Discussion: Beyond Ecological Debate: Can spirituality and religion save the Planet?

Panel 2b: Global Security and Humanitarian Challenges: *Lean on Me: Navigating Refugee, Humanitarian, and Legal Crises in a Changing World*

Panel 4: Heritage and Post-Colonial Transitions: *Imagine Transformation: Southeast Asia's Global Ties, Heritage, and Post-Colonial Shifts.*

Panel 5b: Gender and Social Equity: *Girls Just Want to Have Rights: Rethinking Gender Equality Across Borders.*

Panel 7b: Bridge Over Troubled Water: *Law, Ethics, and Climate Justice*

Convener: Adrian Perkasa and Wengki Ariando
Room: **Aula**

Convener: Amanda tho Seeth & Ulil Abshar Abdalla
Room: Room: **House of Connection**

Convener: Robert Setio & Simone Sinn
Room: *tba*

Convener: Nor Ismah & Brenda Bartelink
Room: *tba*

Convener: Mujadad Zaman & M. Latif Fauzi
Room: *tba*

17:00 – 18:00

Closing Remarks & Discussion

- Erin Wilson, RUG (Religion & Green Theology)
- Prajal Pradhan, RUG (Wubbo Ockel school for Energy & Climate Groningen)

Aula

Book Discussion, Round Table, PCINU Summit, and Reception Night

2 Oct 2025 | Academic Building | University of Groningen | Broerstraat 5, Groningen

Time	Agenda	Remarks
09:00 – 09:30	Reception and registration	Foyer
09:30 – 10:45	Book Launch: Travelling Home: Essays on Islam in Europe with Sheikh Abdal Hakim Murad (author) Moderator: Yus Sa'diyah-Broersma	Room: <i>tba</i>
10:45 – 11:00	Coffee break	Room: <i>tba</i>
11:00 – 12:00	Roundtable on Green Theology Featuring: <ul style="list-style-type: none"> • Lejla Demiri • Mujadad Zaman • Sheikh Abdal Hakim Murad • Ulil Abshar Abdalla Moderator: Erin Wilson	Room: <i>tba</i>
12:00 – 12:30	Questions and Answers	
12:30 – 14:00	Break	
PCINU Summit <i>(A closed meeting between international Nahdliyyin scholars and PBNU)</i>		
14:00 – 14:15	Registration & Coffee Reception	
14:15 – 14:25	Opening Remarks Dawam Multazamy Rohmatulloh	
14:25 – 15:00	Keynote: "The Future of the Nahdlatul Ulama's Special Branch" K.H. Yahya Cholil Staquf (<i>tbc</i>)	
15:00 – 15:30	Session I: Nahdlatul Ulama's Global Religious Visions Ulil Abshar Abdalla	
15:30 – 16:00	Session II: Nahdlatul Ulama's Global Humanism Visions Alissa Wahid	
16:00 – 18:00	Pleno Sessions to design PCINU Europe Action-Plan Documents for 2026-2027	
18:00 – 20:00	Conference Reception Night by The Indonesian Embassy (<i>Venue: AC De Holm</i>)	

10th NICMCR Interreligious Dialogue

“Beyond the Spirit of Bandung: Secular West – Religious East?”

3 Oct 2025 | Indonesian House Amsterdam (*Invitation-only event*)

Time	Agenda	Remarks
07:00 – 10:00	Bus ride from Groningen to Amsterdam	Meeting point: Groningen Station
10:00 – 10:15	Opening Remarks: 1. NICMCR Board 2. HE. Mayerfas, the Indonesian Ambassador to the Netherlands.	
10:15 – 10:35	Guest speeches: 1. Representative of the Indonesian envoy 2. Representative of the Dutch envoy	
10:35 – 11:15	Keynote: Frans Dokman – “ <i>Beyond Spirit of Bandung: Secular West – Religious East?</i> ”	
11:15 – 12:00	Panel Discussion <ul style="list-style-type: none"> • Alissa Wahid (Gusdurian) • Habtom Yohannes (African Studies Center, Leiden) • Short reflection(s) by Frans Wijzen 	
12:00 – 13:00	Lunch	
13:00 – 17:00	Research Presentations Selected papers from the NICMCR Joint Research Kick-Off (4 June 2025), covering decolonising Knowledge: <ol style="list-style-type: none"> 1. Pokja Ecology – Samsul Ma’arif: Toward decolonised interreligious dialogues of indigenous & world religions for ecological justice 2. Pokja Education – Ina Ter Avest: From decolonisation to decoloniality; Religious Education as a space of liberation from colonised I-positions in the multi-voiced self. 3. Pokja Gender – Irene Umbu Lolo: Marapu teaching agency for nature conservation efforts in Sumba. 	

Pengajian Akbar

(The Grand Islamic Lecture)

5 Oct 2025 | Al-Hikmah Mosque, The Hague

Time

13:00 – 13:30

13:30 – 13:45

13:45 – 14:15

14:15 – 15:00

15:00 – 15:45

15:45 – 16:30

16:30 – 16:45

17:00 – 18:00

Agenda

Registration

Dhuhr prayer

Recitation of the Quran

Opening Remarks:

- KH. Nur Hasyim Subadi (Rais Syariah PCINU Belanda)
- H.E. Mayerfas (The Indonesian Ambassador to the Netherlands)

Islamic Lecture by **KH. Abdul Ghofur Maimoen**

Islamic Lecture by **Husein Ja'far Al-Hadar**

Questions and Answers

Closing and Ashr prayer

Dinner





Panel 1

Faith and Environmental Responsibility: Climate Change: What's Religion Got to Do with It?

Conveners

Prof. Frans Wijzen
Radboud University
Nijmegen

Dr. Zainal Abidin Bagir
ICRS, UGM Yogyakarta

Roundtable Discussion
Beyond Ecological Debate:
Can spirituality and religion
save the Planet?

Conveners

Dr. Adrian Perkasa
KITLV

Dr. Wengki Ariando
KITLV

*KITLV – Royal Netherlands Institute of
Southeast Asian and Caribbean Studies*

Prof. Dr. Diana
Suhardiman
KITLV

Religious Institutions and Environmental Advocacy: A Comparative Study of Indonesia and Germany



Muhammad Nida Fadlan, Widyasmoro Priatmojo, Yulianingsih Riswan
(University of Cologne)

This paper aims to investigate the extent to which religion has influenced the public's awareness of environmental issues in the modern era. This study will examine how religious institutions adapt to these issues and influence sustainable norms and practices by contrasting the Eco-Pesantren movement in Indonesia, which represents Islam, and the Grüne Kirche in Germany, which represents Protestant Christianity. The theory of institutionalism is applied in order to investigate how these two traditional faiths react to environmental difficulties in the contemporary day by means of their policies, practices, and the impact they have on their members. From a normative and regulative perspective, the foundation of these movements is inextricably linked to their scriptural dedication to environmental concerns. However, it is also crucial to consider the cognitive perspective of how society, including the government and believers, addresses the ecological change issue. In this paper, an intertextual analysis of religious texts and policy documents is conducted using a qualitative-comparative approach. The analysis is compared to the movements' implementation, as evidenced by journalistic reports and existing research. Despite their distinct cultural and theological foundations, the study discovered that the roles of pesantren and churches as ecological agents are characterized by their own dynamics, particularly in their social and political contexts. Thus, this investigation will enhance the capacity of religious institutions to address ecological concerns in the modern era and can offer suggestions for the future sustainability of faith-based policies.

Keywords: Institutionalism, Eco-Pesantren, Grüne Kirche, Religion, Ecology

Spiritual Partnership Based Applied Eco Feminism in Javanese Interfaith Women's Leadership for Global Environmental Responsibility




Farida Ulyani, Nur Said
(Institut Agama Islam Negeri Kudus)

The environmental crisis has become a global problem, including in Indonesia. Efforts are needed to explore environmental wisdom within the framework of spiritual partnerships that are in line with existing ecofeminism issues. This is important so that the environmental movement finds its relevance in cross-cultural religious communities as a global environmental responsibility. This study reveals how the role of RA Kartini and Gunarti, two Javanese female figures from different backgrounds and times, demonstrate the role of ecofeminism that is unique and relevant to the Javanese context and the perspective of global ethics. RA Kartini was a national female emancipation figure in the 20th century, while Gunarti was a 21st century female activist against cement industrialization in Pati. This study uses a socio-philosophical and phenomenological approach. The socio-philosophical approach is used to analyze the social and philosophical context behind the role of RA Kartini and Gunarti, while the phenomenological approach is used to understand their subjective experiences and awareness in carrying out their role, the nomina behind the phenomena in interacting with the environmental and cultural systems they experience. Using the perspective of intersectional ecofeminism theory, this study found that the actions of RA Kartini and Gunarti show a form of ecofeminism that focuses on social justice, environmental justice, and gender equality that releases the basic spirit of Javanese culture and their religiosity in the "religion of Adam" and Islam in building three harmonious relationships with God, fellow human beings and the environment. This study found that their actions show a strong form of spiritual partnership, which allows them to work together with various parties both locally and globally for environmental justice. What is unique is that RA Kartini has a global network with her friends in the Netherlands with various envoys exchanging ideas on issues of women's emancipation and her actions with the feudal culture that she wants to dismantle. While Gunarti with her local network is able to mobilize women and youth as food security as the view of life "dadi tani utuh" (becoming a farmer completely) has a global impact too. Their hope is that when the times are dark due to the environmental crisis, the principle of bumi lestari (preserving the earth) and women's emancipation requires joint action regardless of difference religion or culture as a unique characteristic of Javanese women's leadership across religions in Indonesia.

Keywords: spiritual partnership, ecofeminism, women's leadership, environmental justice, gender equality, global ethics

Muslim Discourses of Environmental Issues in the Digital Space: A YouTube-Based Study



Ahmed Deniz, Yakup Keskin IDEIS

In recent years, academic interest in the relationship between religion and environmental issues has grown considerably. Despite this, there remain significant empirical and theoretical gaps—particularly in understanding how Muslims engage with environmental concerns in digital contexts. This study seeks to address these gaps by examining how environmental topics are “defined, framed, and problematized” in English-language YouTube videos featuring Muslim speakers. As a platform that hosts a diverse range of Islamic content from various religious perspectives and exerts considerable influence on public opinion, YouTube represents a valuable empirical site for academic inquiry.

The study investigates the discursive strategies employed in defining, framing, and problematizing environmental issues, and explores the role that Islamic environmental concepts play in these narratives. To do so, the study draws on Reiner Keller’s Sociology of Knowledge Approach to Discourse (SKAD), which offers analytical tools and interpretive frameworks well-suited for qualitative analysis. SKAD enables a nuanced exploration of the forms of knowledge legitimized and the social positions constructed—or contested—within these digital discourses.

The study addresses two core questions: How are environmental issues discursively constructed by the speakers, and what specific roles do Islamic notions play in these discursive processes? By exploring these questions, the research aims to illuminate the relationship between diverse discourses and their implications for religious environmental activism in digital public spaces.

Green Waqf Connect: Empowering Youth through Digital Islamic Philanthropy for Environmental Action



Avicenna Ismail Noor Esa (Universitas Muhammadiyah Yogyakarta)

Islam emphasizes environmental stewardship, positioning humanity as khalifah responsible for preserving the Earth. This principle aligns with today's ecological challenges and is reflected in Islamic teachings. As an innovative solution, Green Waqf integrates worship values with sustainable asset management to support environmental conservation. This study introduces Green Waqf Connect, a digital platform designed to mobilize and empower Indonesian youth in community-based environmental actions rooted in Islamic ecological values, contributing to the SDGs on climate action.

The research aims to design and develop Green Waqf Connect as an educational and collaborative tool for youth-driven ecological initiatives. It also explores the potential of waqf as a funding mechanism for sustainable environmental projects and examines the role of technology in enhancing youth participation.

A mixed-method approach was employed, with qualitative data collected through in-depth interviews with environmental community leaders in Yogyakarta to understand their experiences and challenges in Islamic-based ecological movements. Quantitative data were gathered through surveys measuring perceptions, participation levels, and the potential effectiveness of the Green Waqf Connect platform, which is currently under development.

Green Waqf Connect features Campaigns, Green Journal, Green Quiz, Green Forum, Eco Waqf, and Volunteer—all designed to be accessible and relevant to the needs of younger generations. This platform has the potential to be a transformative solution, driving youth engagement and maximizing the impact of Green Waqf in fostering environmental sustainability through digital technology.

By integrating Islamic philanthropy with modern digital solutions, Green Waqf Connect offers a scalable and sustainable model for youth-led environmental action, reinforcing faith-driven ecological responsibility in the digital era.

Keywords: Green Waqf, Youth Engagement, Sustainable Environment, Islamic Ecology, Digital Platform

Spiritual Ecology: Environmental Wisdom in Ibn 'Arabi's Metaphysical Thought



Achmad Fadel Rusmadi Putra, Azmy Subhan Robbani (Universitas PTIQ Jakarta)

This paper explores the ecological dimensions of Ibn 'Arabi's metaphysical thought and examines its potential contributions to contemporary environmental discourse. Through a hermeneutical analysis of Ibn 'Arabi's major works, particularly the *Futuhat al-Makkiyah* and *Fusus al-Hikam*, this study investigates how his key metaphysical concepts—*wahdat al-wujud* (unity of existence), *tajalli* (divine manifestation), and *al-insan al-kamil* (perfect human)—can provide a sophisticated philosophical framework for understanding and addressing current environmental challenges. The research analyzes four fundamental aspects of Ibn 'Arabi's environmental wisdom: his metaphysical understanding of nature as divine manifestation, his conception of human responsibility towards creation, his ethical framework for human-nature relationships, and the practical implications of his spiritual teachings for environmental conservation. By examining these aspects through careful textual analysis, this study demonstrates how Ibn 'Arabi's spiritual-philosophical framework aligns with and enriches modern ecological principles while offering unique insights into environmental ethics and conservation. This paper argues that Ibn 'Arabi's metaphysical framework provides a comprehensive spiritual foundation that can complement scientific approaches to environmental conservation. His understanding of the interconnectedness of existence through *wahdat al-wujud* parallels modern ecological concepts, while his teachings on human responsibility as *al-insan al-kamil* offer ethical imperatives for environmental stewardship that go beyond mere utilitarian considerations. This paper concludes by proposing a framework for integrating Ibn 'Arabi's spiritual wisdom with contemporary environmental science, suggesting practical applications for environmental education, policy-making, and conservation efforts. This research contributes to both environmental studies and Islamic spiritual thought by highlighting the relevance of classical Sufi metaphysics to modern ecological challenges.

Keywords: Ibn 'Arabi, spiritual ecology, environmental ethics, Islamic environmentalism, Sufi metaphysics

Dynamics of the Results of PBNU's Bahtsul Masail in Responding to Environmental Issues: From Fatwa to Advocacy



Izza Farhatin Ilmi, Ulfatun Hasanah (Lembaga Bahtsul Masail PBNU)

This paper discusses the dynamics of the results of the PBNU Bahtsul Masail in responding to environmental issues using John Gaventa's Cube of Power theory which can see changes in the forms of power, space of power, and level of power in the Nahdlatul Ulama fatwa. The main focus of this research is to analyze how the Bahtsul Masail decisions from the 29th Congress (Muktamar) in 1994 to the 2025 National Conference (Munas) were made using a historical approach, both synchronic and diachronic. The data collection method in this research used document studies related to the results of Bahtsul Masail which were elaborated with existing literature and in-depth interviews with the Bahtsul Masail formulation team. The results of this research indicate that the Bahtsul Masail decisions have experienced a transition from normative and firm fatwas, such as the determination of the forbidden law (haram) against environmental pollution at the 29th Congress (Muktamar) in 1994, to recommendations that are more policy-based such as at the 2012 National Conference (Munas) which emphasized fair distribution of oil and gas and management of water resources, with the use of terms in the determination of laws that are more refined. This change shows a shift from visible power to hidden power, where NU seeks to influence policy through more strategic recommendations. This can be seen from the 33rd Congress (Muktamar) in 2015 which called for a moratorium on permits for large companies and the 34th Congress (Muktamar) in 2021 which urged a climate change law, showing NU's evolving role from being a fatwa issuer to a policy actor.

Keywords: Bahtsul Masail NU, Environmental Issues, John Gaventa's Power Cube theory, Historical Approach

Spiritual Decadence in Climate Change and the Three Values of Green-Sufism Piety



Ahmad Nafi, Renanda Ardi Rifkan Pratama (University of Jember)

This research will expose the influence of spiritual shallowness that has definite consequences on climate change. In addition, the study will emphasize the main thesis of the eco-sufism discourse, which concludes that the more established the appreciation of spirituality is, the greater the chance of handling this environmental crisis marked by climate change. Then, at the next stage, as a form of real contextualization, the description of this article is aimed at offering four values of spiritual piety consisting of al-ṣabr, al-rābiṭah, and al-taqwā in the frame of human and environmental relations. The method used here is library research based on books, journals, or other forms of articles. While the approach used is qualitative. The results of the search of this article lead to two things: first, the basic character of technology and science, which is the most significant human achievement in the history of life, is arbitrary and exploitative (gestell/gelansheit). In no way does it heed the ethical call out of spirituality. Secondly, the necessity of applying the three virtues discussed provides great hope for the pessimistic possibility of ameliorating Climate Change.

ROUNDTABLE DISCUSSION

Religion and environmentalism of the poor: An initiative of community-academia-based decolonization



Samsul Maarif, CRCS UGM Yogyakarta

Abstract

This paper will explore the challenges faced by marginalized and impoverished communities in Indonesia, who are compelled to defend their environment and cultural identity due to socio-religious exclusion and exploitative development. Drawing from data generated from CRCS UGM thesis research and the ongoing research collaboration with 14 communities since 2023, this paper will emphasize the ways in which these marginalized groups have evolved into essential ecological survivors as they oppose projects that jeopardize their ecosystems and traditional livelihoods. Such ecological cases are often overlooked because they are dominated by forms of environmentalism and “world religionism” associated with the privileged. Overlooking those ecological cases, the study of religion and ecology would perpetuate socio-ecological inequities and injustice. In response, this paper will argue that the study of religion and ecology needs to prioritize community-based decolonization initiatives, with an academic agenda focused on “justice especially for the marginalized,” a structure ensuring ‘no one left behind,’ and a methodology centered on collaborative research with communities.

ROUNDTABLE DISCUSSION

Beyond Ecological Debate: Can spirituality and religion save the Planet?



KITLV – Royal Netherlands Institute of Southeast Asian and Caribbean Studies

Abstract

This roundtable critically examines the nexus relationship between spirituality, religion, and environmental issues, moving beyond conventional ecological analyses to integrate a nuanced multidisciplinary framework. Acknowledging the burgeoning scholarship on the interconnectedness of belief systems and ecological dynamics, this discussion posits that comprehending and addressing contemporary environmental challenges necessitates a deep engagement with the ontological frameworks underpinning human-non-human environment relations. Specifically, it argues that religious and spiritual values, practices, and cosmologies significantly shape environmental perceptions, behaviors, and adaptation processes, influencing both local and state-level environmental governance, and vice versa.

Drawing upon methodologies from history, anthropology, rural sociology, and environmental studies, this roundtable will explore diverse case studies from Southeast Asia, Caribbean, and Pacific nations, encompassing highland, lowland, and island cultures. These cases illuminate the complex interplay between local beliefs and environmental practices, such as the conservation of sacred sites and the challenges arising from the imposition of official religions, rapid tourism development, and the commodification of religious spaces. The discussion will address the resulting intercultural tensions, ethnocentric perspectives, and the marginalization of customary communities, highlighting instances of maladaptation stemming from the neglect of Indigenous knowledge systems in contemporary ecological development.

Furthermore, this roundtable will delve into local responses to environmental challenges, including climate change and environmental governance, examining the role of religious ideas and spiritual practices in shaping these responses. It will explore how diverse religious and spiritual traditions conceptualize nature, stewardship, and climate change, analyzing their "call" to action. By grounding the discussion in diverse case studies, this roundtable discussion strives for a more holistic understanding of environmental issues, emphasizing the crucial role of spirituality in fostering ecological consciousness and promoting sustainable practices. We also employ the perspective of immanentist cultures as promoted by Sahlins (2022) to enrich the discourse on environmental ethics and policy by highlighting unique, situated solutions to complex environmental problems, ultimately advocating for a more inclusive and culturally sensitive approach to environmental stewardship.

"Beyond Ecological Debate: Can Spirituality and Religion Save the Planet?" proposes a shift from purely scientific and policy-driven environmental discussions to an exploration of the potential role of spirituality and religion in addressing ecological crises. It suggests that while ecological debates often focus on data, technology, and governance, the fundamental values and worldviews that shape human behavior towards the environment are deeply rooted in spiritual and religious beliefs as well as cultural practices that (re)produce them.

In the roundtable discussion, we will explore these provocative questions as follows.

- What are key foundations of the spiritual and religious frameworks that significantly influence adaptation strategies to living with changes?
- How do these frameworks interact with or diverge from prevailing scientific understandings of ecological challenges?
- How are these frameworks contextualized in various types of knowledge, institutional contexts and cultural practices?
- In the context of increasing modernization and environmental degradation, how do (case study) communities assert their agency through the syncretism of traditional spiritual practices and contemporary ecological knowledge?
- What are the implications of these varied approaches for the development of inclusive and culturally sensitive environmental policies that recognize the interplay between belief systems and practical strategies?
- How do diverse religious and spiritual cosmologies shape local adaptation responses to climate change?

Panelist and Case Study

- **Dr. Adrian Perkasa** – Mountain community in Bromo Tengger (Indonesia)
- **Louie Buana** – Coastal community in Sulawesi (Indonesia)
- **Dr. Mariëlle Mathee** – River community in New Zealand (Pacific)
- **Dr. Wengki Ariando** – Sea nomadic communities (Indonesia and Thailand)
- **Dr. Yvette Ruzibisa** – Religion and Climate Governance (Caribbean)



Panel 2

Global Security and Humanitarian Challenges: Lean on Me: Navigating Refugee, Humanitarian, and Legal Crises in a Changing World

Conveners

KH. Ulil Abshar Abdalla
Chairman of Nahdlatul Ulama

Dr. Amanda tho Seeth
The Chair of History and Society of Southeast Asia
at Humboldt-Universität zu Berlin

ZELVI and Radicalization – A Pedagogical Approach to Religious Identity Formation



Alper Alasag, Ibrahim Kurt, Ina ter Avest (IDEIS)

Radicalization is usually addressed as a security issue, while radicalization has a pedagogical side as well. Teenagers searching for their religious identity can break down into harsh interpretations due to a lack of critical thinking and dialogue. The ZELVI model (Quest for an Own Life Orientation amidst a Multitude of Interpretations) offers an alternative approach by stimulating religious identity formation and thus preventing radicalization.

This model is built on the Dialogical Self Theory (DST), where identity is a dynamic 'society of mind' with multiple I-positions. Radicalization within this approach is not seen as a conscious choice, but as a deadlock in the development of identity: one dominant voice excludes other perspectives, and dogmatic thinking emerges. The ZELVI model breaks this deadlock by introducing three key principles: dialogue, religious literacy, and learning by playing around.

Through active lessons, young people reflect on religious documents and historical settings, learn to know interpretations to be exceptions and that religion and society can rob in debate. Through the model, they get to explore alternate I-positions such as "I as a believer," "I as a citizen," and "I as a critical thinker. With this work, the fragility of extremist thought is limited and redeems space for ponders to form identity.

This study addresses the efficacy of the ZELVI model by means of case studies in education and youth care. It illustrates how a pedagogical approach can not only avert radicalization but also lead to a more inclusive society where youngsters are heard and recognized.

Keywords: radicalization, religious identity development, Dialogical Self Theory, pedagogy, ZELVI, education, resilience.

Migration and Global Peace: How Indonesian Diaspora Shape Social Integration in Saudi Arabia and the Netherlands



Muhammad Taufiq, Moch. Chotib, Muhammad Fauzitudin Faiz, Abdelmalek Aouich
(IAIN Madura, UIN KHAS Jember, Université Sidi Mohamed Ben Abdellah)

International migration has evolved into a global phenomenon affecting various countries' social, economic, and cultural dynamics. The Indonesian diaspora, one of the largest migrant communities, is crucial in shaping social integration in their host nations. This study analyzes how the Indonesian diaspora in Saudi Arabia and the Netherlands contributes to social integration in two vastly different contexts: a conservative Muslim-majority country and a European nation with intricate multicultural policies. Employing a qualitative approach, this research examines the factors influencing the adaptation process of the Indonesian diaspora, including the roles of religion, social communities, government policies, and economic aspects. The study finds that cultural and religious similarities in Saudi Arabia enhance the integration of Indonesian migrants, particularly those working in the domestic and construction sectors. In contrast, the Indonesian diaspora in the Netherlands faces more complex challenges related to immigration policies and cultural differences. Nevertheless, they demonstrate resilience and adaptation through robust community networks and cultural diplomacy. The findings of this study offer insights into how the Indonesian diaspora can serve as agents of global peace through inclusive social integration and their contributions to cross-cultural relations. These insights are expected to help formulate more effective policies to support the diaspora and strengthen international relations through people-to-people diplomacy.

Keywords: Indonesian diaspora, international migration, social integration, Saudi Arabia, the Netherlands, global peace.

Global Media and Opinion In The Gaza Conflict, Narratives, Disinformation, and Its Impact on The Humanitarian Response



Bustami (UIN Sumatera Utara Medan)

The conflict in Gaza has captured the world's attention for years, with the narratives shaped by various media outlets having a major impact on public opinion and international policy. Global media plays an important role in shaping the perspective of this conflict through the way news is presented, while social media serves as the main platform for disseminating information and disinformation. With increasing access to digital information, the way people understand the Gaza conflict is increasingly influenced by various media agendas. This research aims to explore how the presentation of global media influences public perceptions of the Gaza conflict and the humanitarian response that emerges as a result. In addition, the study also investigates the role of campaigns on social media in encouraging global solidarity or spreading misinformation related to the conflict. The methodology used in this study is a qualitative approach with discourse analysis of global media reports, as well as data analysis from social media related to campaigns and narratives around the Gaza conflict. The research also involved interviews with media experts and humanitarian activists to gain deeper insights. The findings of the study show that global media have different ways of presenting the Gaza conflict, which directly affects public opinion and humanitarian responses. Social media contributes to building global solidarity, but it also serves as a channel for spreading disinformation. Digital campaigns have been successful in raising international awareness, but they are often accompanied by counter-narrative efforts that complicate public understanding. The way global media and social media are presented have a crucial role in shaping public opinion about the Gaza conflict. Disinformation remains a major challenge in understanding the reality of this conflict, so there is a need to improve media literacy to support fact-based journalism.

Highs-Speed Society and the Memorization of al-Qur'an: Balancing the Acceleration and The Sustainability of the Learning Result



Ahmad Syaifuddin Amin, Liik Ummi Kaltsum, Raudlotul Firdaus Bt Fatah Yasin
(International Islamic University Malaysia)

Experiencing various modern changes in rapid durations, the contemporary society let and force themselves to rise their speed in all aspects of their life. The social acceleration occurs not only in the economic, political, and education sectors but extends to religious and spiritual life. This article examines how far the social acceleration, which is a dominant result of the modernization, impacts the religious life of Muslim society specifically in their interaction with al-Qur'an especially in memorizing it. To analyze the data from unstructured interview of the subjects, the organizers of tahfiz acceleration program and previous related researches, this article use descriptive-analytical approach and qualification method. This research concludes several notable points: First, modern Muslim society tends to accelerate their interaction with al-Qur'an both in learning and memorizing al-Qur'an. Second, The recent factual forms of the acceleration of al-Qur'an memorization are manifested in Tahfiz quarantine and tahfiz programs for early childhood age. Third, the most dominant issue of tahfiz acceleration especially of tahfiz quarantine is the quality of memorization result. The emphasizing point of the programs which tend to the quality shelves is its quality. Fourth, to obtain the substantial goal of memorizing al-Qur'an, many elements such as teachers, the program organizers, parents and the memorizers himself should ruminate post-programs after completing the memorization in acceleration programs they joined.

The Comparative Analysis of Political Policies from Prime Minister Mette Frederiksen in Denmark and Chancellor Olaf Scholz in Germany on Immigration Management



Kartikha Sri Rahmayanty (UPN Veteran Jakarta)

Denmark has been known as a refugee-friendly country. The Danish Aliens Act is a foundation of regulations to accept refugees with legal and secure status. However, the Ukraine and Palestine war has changed the perspective of refugees. The massive domination of refugees has been found since 2012. The wave of refugees increased from 2015 to 2019, which led to violent protests from local people, who have been shadowed by the immigrants as the majority citizens. The right ideology became popular in line with the presence of the immigrants, who led to the increase in the criminality rate. It is caused by the limited job requirement for immigrants. It caused massive unemployment and racism, especially islamophobia. From this, Mette Frederikson implemented the zero asylum seeker policy to ban refugees from seeking asylum. This policy has been violated by the Geneva Convention Act 1951, which states that EU countries must provide legal status and protection to refugees.

The same phenomenon also came from Germany. The economic crisis was caused by Angela Merkel's open door policy, which brought 1,1 million refugees to Germany. The influx caused by the massive protest led to the violence. The protest has been influenced by the right ideology as AfD. Which was blatantly speaking of islamophobia and deportation. Through this, Olaf Scholz made a restriction and deportation policy to forbid the immigrants who enter 16 federal states. However, the policy was ineffective as Scholz prioritized foreign policy, especially his support for Ukraine. These issues made the researcher concerned about human rights and their citizenship status. This study used three theories as a political comparison, human rights and the politics of citizenship. An explanatory method is employed, to utilize the data by interviews and study literature.

Peaceful Architecture in Relationship of Hindus and Islamic Peoples in Menara Kudus and Pura Langar Bali to Overcome The Global Humanitarian Crisis



Brilliana Verda Salsabila (Universitas Gadjah Mada)

Human relations in the world are being tested by increasing global conflict, especially in religious relations. The Israeli-Palestinian conflict has no clear end, the issue of the Crusades emerged amid the euphoria of President Donald Trump's victory. In Indonesia, the Aceh, Poso, Sampang and Papua conflicts are still fresh in the memory, some of the phenomena of religiously nuanced humanitarian crises. In fact, for hundreds of years, there has been local wisdom and technology that was born in the structure of architectural buildings based on cross-religion as in the Kudus Tower (Menara Kudus), a legacy of Sunan Kudus and the Balinese Pura Langgar (Langgar Temple). This study discusses the relationship between architectural systems in physical and social space at Menara Kudus and Pura Langgar Bali, which are full of sign systems and full of phenomena. Behind the sign system, there are signifiers and signified. Likewise, there are noumena behind the phenomena. Using a semiological and phenomenological approach, the architectural data in both places will be reconstructed in order to find a worldview (religious paradigm) in the relationship between Islam and Hinduism. The results of this study reveal two important findings: First, the construction of Menara Kudus shows an accommodating relationship of the acculturation of Islamic, Javanese, Hindu, Chinese and Persian cultures. Meanwhile, in the construction of Pura Langgar in Bali, it shows the familiarity of architectural relationships in the culture of Hindu teachings, Balinese culture and Javanese Islam. The social impact turns out to build a tolerant social relationship and show a peaceful culture in different spaces and times at once. In Kudus during the period of Sunan Kudus' preaching since the 16th century, which was strong in Hindu culture, in the ritual of sacrifice, social intelligence was considered. Where Sunan Kudus did not slaughter cows when making sacrifices because cows were considered vehicles of God in Hinduism. While in the social space of Pura Langgar Bali, where Langgar was known as a prayer room for Balinese Muslims, Hindus in Bali were forbidden to slaughter or serve pork because it was forbidden in Islamic teachings. The two harmonious relationships between Hindus and Muslims in Kudus and Bali are also expressed in the construction of acculturative buildings, as crystallized in the peaceful architecture of Menara Kudus and Pura Langgar Bali. If, according to psycho-philosophical theory, the action of religious conflict is driven by a way of thinking (world views), then the view of peaceful architecture in this case can be used as an alternative model to respond to the global humanitarian crisis with the death of the voice of love and peace so that it can live again.

Keyword: Peaceful Architecture, Hindus - Muslims Relation, Menara Kudus, Pura Langgar Bali, Global Humanitarian Crisis

Humanitarian Protection in Refugee Crises and Forced Migration: An Intertextual Reading of The Interpretation Of Q.S. Al-Nisā [4]



Jauhar Azizy, Sihabussalam (UIN Syarif Hidayatullah Jakarta)

Humanitarian disasters, ethnic violence, authoritarian governments, and armed conflicts are urging millions of people to leave their homelands for a better life and seek refuge. This situation underscores the weakness of collective responsibility, global ethics, and fair and sustainable policy formulation. As an ethical and legal foundation, the Qur'an pays more attention to property rights, honour, protection of souls, and social justice. Q.S. Al-Nisā [4]: verses 2, 4, 6, 29-30 discuss the theme of security, women's rights, and orphans. This article aims to re-read Q.S Al-Nisā [4] to construct the principles of human protection based on the values of the Qur'an as an effort to suppress the refugee crisis and forced migration. This paper is qualitative research with data sources that are literature. Julia Kristeva's theory of intertextuality is used to analyze the dynamic relationship between the Qur'anic text, the context of modern human reality, and the contemporary interpretive traditions of the three main books of commentary: al-Taḥrīr wa al-Tanwīr, Tafsīr al-Manār, and Fī Zīlāl al-Qur'ān. This study found that the three interpretations agree that women and orphans are groups concerned by the Qur'an. There is a vitality to build a Quranic ethical framework in responding to the plight of refugees and forced migrants. Moral knots that are universal and applicable must be displayed, including economic justice, trust for orphans, and protection of women's dignity. This is in parallel with the protection of refugee children and women who are victims. Efforts that can be made are in the form of strengthening families from an early age and maximizing the manufacturing economy. At the application stage, there are five solutions: research and policy ethics, social and ecological justice, accountability in data management and aid, ethics of resource distribution or the balance of producers and consumers, and protection of vulnerable groups.

Keywords: intertextuality of interpretation; humanity; refugee crisis; forced migration; Q.S. Al-Nisā

Migration and Security: Common Misconceptions and Urban Myths



Burak Nuri Demirci, Prof. Dr. İlhan Kacire
(IDEIS Stichting Identity Development and Empowerment in Interfaith Spaces)

In contemporary public discourse, migration is frequently associated with rising crime and threats to societal security. This paper critically examines such assumptions through systematic review of 21 studies published between 2014 and 2024. The studies included in this synthesis were selected based on their relevance to the keywords migration, crime, and security; and were systematically screened to ensure thematic alignment with the research focus. While the primary focus lies on research within the European Union, selected studies from the United States are also incorporated to enrich the comparative perspective.

The analysis explores key demographic and socio-economic variables—including age, gender, standard of living, educational attainment, and generational status (first or second-generation migrants)—to assess their role in the perceived link between migration and crime. Findings suggest that although there is no direct causal relationship between migration and increased criminality, certain mediating variables contribute to a perceived positive correlation. These include structural inequalities, socio-economic exclusion, and limited access to integration opportunities. In addition, the study highlights several findings regarding the potential cultural and economic contributions of migration to host societies.

By synthesizing diverse research findings across different contexts, this study offers a nuanced understanding of how public narratives can diverge from empirical realities. While the paper does not propose direct policy interventions, it outlines future projections based on current data trends, with implications for fostering more informed public dialogue. In the context of the 4th Biennial International Conference by PCINU Belanda—Harmony in Turbulence: The Intersection of Faith, Climate Justice, and Global Peace—this research highlights how addressing misconceptions around migration is vital for promoting social justice, cohesion, and global harmony.

Keywords: migration, crime, public perception, systematic review, security

Redefining The Roles of Religious Leaders in Realizing World Peace: Trajectory of Religious Leaders in the Making Global Humanity



Wildani Hefni, Qurrotul Uyun (UIN KH. Achmad Siddiq Jember)

Is religion inherently violent? This question is embodied in the discourse of global humanity regarding the role of religious leaders. To some extent, many scholars have assumed religion to be a determinant factor in many wars in the history of world civilization. On the contrary, many factors bring religion into historical conflict, for example, interpreting the text of religion by opposing human dignity, rejecting others, declining tolerance, dismissing peace, retracting dialogue, and taking into political polarization. Thus, what can religion contribute to promoting global peace? The problem is the doctrine of truth claims which often refuse to share with others and ignore human dignity. The researcher is interested in exploring the religious and spiritual dimensions allowing the process to move beyond the discussion of religious doctrine by arriving at the bottom of the issue. The main research question is how religious leaders consolidate their power in contestation with conservative groups to promote religious moderation in reforming religious truth claims. This research used a qualitative method based on theoretical and empirical investigations. The researchers collect data through interviews with religious leaders in Indonesia. To seek primary data, interviews will be held with religious leaders from Islam, Protestantism, Catholicism, Hinduism, Buddhism, Confucianism, and sect leaders in Indonesia. All the data is used to analyze the transformation of religions in making world peace and the contribution to global peace.

State Responsibility in the Climate Crisis: A Study of Home Loss Due to Tidal Flooding in Demak-Semarang, Indonesia



Rizal Maula (Universitas Indonesia)

Tidal flooding, locally known as *rob*, has become an increasingly severe issue in Indonesia's coastal areas, especially around Demak and Semarang. In these regions, more than 1,300 hectares of land have disappeared beneath rising seas, taking with them the homes and livelihoods of entire communities. Although this phenomenon is driven by global climate change, affected residents in Indonesia are not legally recognized as disaster victims. As a result, they are excluded from state compensation schemes. Unlike inland floods or earthquakes, *rob* is not classified as a natural disaster under current administrative frameworks. Instead, submerged land is treated as "destroyed land," a category that falls outside the usual disaster response system.

This article explores the legal implications of this gap using a doctrinal and prescriptive approach. It analyzes Indonesian laws such as the Disaster Management Law of 2007, the Environmental Protection Law of 2009, and Article 28H of the 1945 Constitution, which protects the right to adequate housing. These legal texts are interpreted in light of broader principles, including climate justice, ecological justice, and non-discriminatory access to disaster protection. The discussion also draws on international human rights instruments such as General Comment No. 4 of the CESCR, the ICESCR, and the UN Human Rights Council Resolution 48/13.

Other countries like the Netherlands, Bangladesh, and New Zealand have begun to address tidal flooding as a systemic impact of climate change. They have built adaptive legal systems that offer rights-based compensation to displaced communities. This article argues that Indonesia must take a similar path. The state has both a constitutional duty and a moral responsibility to protect those affected by climate-driven disasters. Recognizing *rob* as a form of climate disaster is a crucial first step toward delivering justice, dignity, and meaningful recovery for vulnerable coastal populations.

Keywords: Tidal Flooding, Climate Justice, Destroyed Land, Compensation, Human Rights

The dialogical classroom. Dialogue in a safe space: doing justice to a multiplicity of voices



dr. K.H. ter Avest , Hannie Hoefnagels (Zinzaaien)

In an era of increasing societal misunderstanding, polarization and radicalization, the classroom can serve as a safe and brave space, fostering mutual understanding. Grounded in Hermans' Dialogical Self Theory (DST), this paper explores the subsequent multiplicity of voices in the classroom, as well as within an individual.

For this explorative process to unfold, students need trust—both in themselves and in their environment. Here, the teacher plays a vital role, offering trust 'for free', preconditional for the creation of an inviting context where students feel safe to express themselves and shape their own positionality, now and in the future.

The responsibility of the teacher is to recognize students' actual position, and their curiosity - these are the keys to invite students for a dialogical encounter with their peers. By encouraging students to engage with and reflect upon both their own inner multiplicity and their peers' diverse viewpoints, students' horizons are widened and new positions might emerge or be constructed.

In this presentation, criteria are given that mark the boundaries of a dialogical safe space, accompanied by a concrete example of a classroom conversation of students confirming these boundaries. It is within these safety guaranteeing boundaries that a new position can be created as a way out of a possibly polarizing classroom conversation. The concrete example is reflected upon from the point of view of the Dialogical Self Theory, making use of its core concepts of flexibility of positions, affective relationship and dialogue.

It is argued that dialogical classroom conversations counteract polarization by integrating curiosity, trust, and self-reflection. By fostering a safe/brave and open climate, teachers encourage students to engage with multiple perspectives, both within themselves and in the world around them, resulting in a well-thought, steady-flexible position.

Transformation of Indonesian State Governance Based on Corporate Governance and People's Meritocracy



Rinto Setiyawan, Prayogi Restia Saputra, Henry Karya Nugraha, Alessandro Rey
(UPMI, UNIRA, PT ESN, IUM)

Indonesia faces 21st century challenges in the form of governance complexity, bureaucratic inefficiency, and the dominance of oligarchic power left over from the colonial era that require conceptual and institutional transformation. This research aims to propose a new paradigm in the form of a transformation of the state system with an institutional structure that refers to the principles of modern corporate governance, Mintzberg's organizational theory, and a model of democracy based on popular meritocracy.

The research methodology uses a conceptual and research and development (R&D) approach that includes an in-depth literature review of governance, organization, and democracy theories, as well as a critical analysis of the weaknesses of the current state system. The research process involves identifying problems and developing new institutional models to improve accountability and efficiency.

The main findings show that repositioning the people as sovereign owners like shareholders, with the MPR as the Board of Sovereign Trustees, the President as the CEO, and the DPR as the Board of Commissioners, and dividing state functions into technocratic entities with clear roles, can reduce the concentration of power and distortion of popular representation. This model allows for professional and meritocratic management of the state, improving the efficiency of public policy planning, implementation and control.

The limitation of the study lies in its conceptual nature and has not been empirically tested in the context of real implementation, so further studies are needed to validate and adapt the model in Indonesian government practice. Thus, this structural transformation has the potential to realize Indonesia as a superior civilization based on digital, spiritual, and genuine popular sovereignty in a global era that demands accountability and systemic resilience.

Keywords: state transformation, corporate governance, people's meritocracy, democracy, bureaucratic efficiency

A Comparative of Model Regulations of Age Assurance to Provide Best Interest of Child in Social Media: Lessons for Indonesia



Rahayu, Kholis Roisah, Muhamad Nafi Uz Zaman,
Muhammad Hazel Nailah Akbar (UNDIP)

The increasing use of social media by children has raised concerns about their safety. On the other hand, the right to access digital information is a fundamental right for everyone, including children. The primary filter for balancing these two aspects is the age assurance mechanism. This study aims to compare various age assurance regulatory models on social media in different countries, in order to draw lessons for implementing Government Regulation No. 17 of 2025 on Electronic System Governance for Child Protection, which was recently enacted in Indonesia. This research adopts a doctrinal legal approach, analyzing international and national legal instruments, as well as secondary data from literature reviews and interviews with Indonesia's Ministry of Communication and Digital Affairs. The findings reveal diverse regulatory approaches, ranging from risk-based models in the European Union and the United Kingdom, to more prescriptive measures in France and a real-name registration system in China. Meanwhile, Indonesian regulation adopts a risk-based approach with age classification and proportional access restrictions. However, the regulation lacks specific technical standards for age verification methods and relies heavily on self-regulation by electronic system providers. The study concludes that, although the regulation marks a significant normative leap for Indonesia, its effectiveness may be hampered by the absence of clear technical guidelines and the potential for digital exclusion. This study recommends strengthening regulation by developing auditable verification standards, compliance monitoring mechanisms, and integrating with data protection and digital literacy policies to ensure the best interests of children in digital environments.

Keywords: Age Assurance; Best Interest; Child; Regulation; Social Media

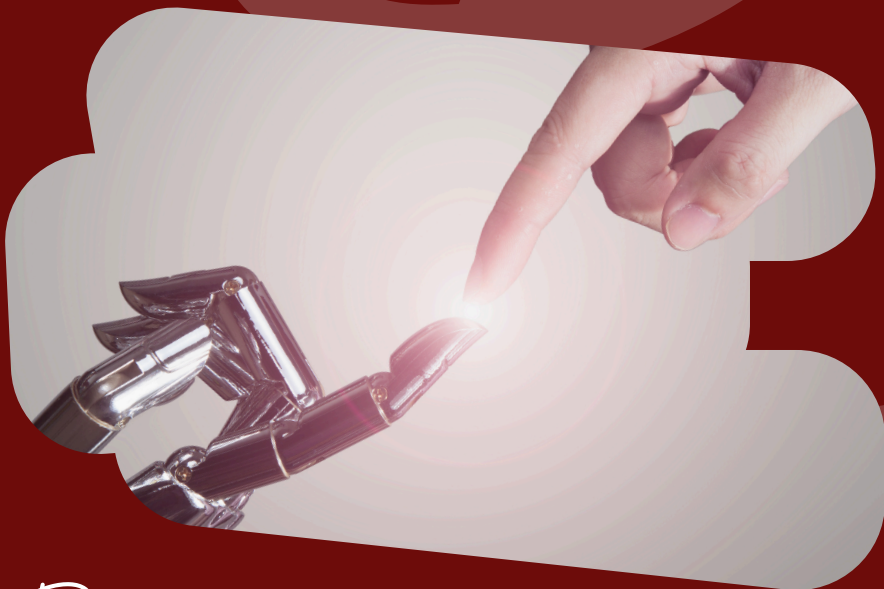
From Shadows to Spotlight: Shifting Authority through Digital Literacy in Pesantren



Atiqotul Fitriyah, Novi Diah Haryanti, Rosida Erowati, Irvan Aladip Mahfudin
(UIN Syarif Hidayatullah Jakarta, Friedrich-Alexander-Universität Erlangen-Nürnberg)

This study explores the evolving role of women in pesantren (Islamic boarding schools) as digital literacy advances, empowering santriwati (female students) through increased engagement and productivity. Using qualitative digital ethnography, it examines how Nyai (female leaders) leverage cultural symbolism to foster creative writing in digital spaces. Focusing on three key figures—Nisaul Kamila (Pasuruan), Mambaul Athiyah (Lamongan), and Munawara (Jombang)—the research highlights their roles as caretakers, literacy instructors, and digital activists. Applying Boxurdieu's theories of habitus, symbolic power, and cultural capital, the study analyzes socio-cultural behaviors and literacy education patterns within pesantren, considering institutional policies and community involvement. Findings reveal that Nyai and Ning (female scholars) are leading writing initiatives, enhancing their socio-cultural influence in traditionally male-dominated spaces. While digital platforms enable women to contribute equally to pesantren development, traditional male authority persists, though a gradual shift in power dynamics is emerging. The research underscores the transformative potential of digital literacy in reshaping gender authority within Islamic educational institutions.

Keywords: creative writing, digital literacy, female empowerment, female leader, gender contestation, shifting authority.



Panel 3

Artificial Intelligence and the Future of Mother Nature: Dancing with Machines: Navigating AI and the Digital Transformation

Conveners

Dr. Suhadi Cholil
UIN & UNU Yogyakarta

Dr. Anna Bon
Vrij University Amsterdam

Navigating Cyber Notaries in Indonesia: The Future of Notary Roles in the Era of Digital Age



Adhisty Sitaresmi, Dian Fitriana, Rosa Ristawati (Airlangga University)

The development of digital technology has brought significant changes across various fields, including notarial practice. Cyber notary is a contemporary concept that enables the notarization process to occur digitally, incorporating the use of artificial intelligence, thereby eliminating the need for in-person meetings. In Indonesia, regulations regarding cyber notaries are still limited, whereas several other countries have adopted more mature systems. This research aims to compare the regulation of cyber notaries in Indonesia with those in other countries and to examine adaptation strategies and legal reforms necessary to ensure legal certainty and protection for notarial professionals in the digital ecosystem. The study employs a normative juridical methodology, utilizing both comparative law and conceptual approaches. The analysis involves comparing Indonesia's cyber notary regulations with those of several countries that have implemented such systems, as well as exploring the challenges and legal reform strategies required. The findings reveal that Indonesia lags behind countries like the United States, Estonia, and Singapore, which have established clear regulations concerning digital notarization. Although Article 15, paragraph (3) of the Law on the Notary Profession allows for the development of cyber notaries, existing regulations still mandate physical presence during the notarization process. Therefore, comprehensive legal reform is necessary, including regulatory revision, strengthening technological infrastructure, and providing training for notaries to adapt to the digital era. By adopting a targeted approach, cyber notary can improve the efficiency of notarial services in Indonesia, while also guaranteeing legal certainty and safeguarding the interests of notarial professionals.

Artificial Intelligence in Religious Studies: Ethical, Methodological, and Practical in Interpreting Scriptures



Ma'isyatusy Syarifah, Mustaffa Abdullah (Universiti Malaya)

Artificial intelligence (AI) is increasingly being applied in various sectors, including religious studies and scriptural interpretation. AI's ability to process large amounts of text data opens up new opportunities for understanding complex religious texts. However, the use of AI in this context also presents several ethical and methodological challenges and approaches that need to be considered in depth. This article will discuss the potential and obstacles of using AI as a tool in scriptural interpretation, analyze its strengths and weaknesses, and explore its ethical and practical implications. Qualitative methods were used, which were based on literature research to investigate the problems raised, and all findings were analyzed descriptively and in-depth. The study shows AI can be a powerful tool in the analysis of scriptural texts, recognizing patterns and relationships that humans might miss, but it still requires in-depth human interpretation. While AI can process data quickly and efficiently, it cannot grasp the nuances of historical, cultural, and theological context that are essential to accurate interpretation of scripture. The use of AI in interpreting scripture raises ethical questions about bias, authority, and access that need to be carefully considered. Future developments in AI technology promise more sophisticated analysis, but collaboration between religious scholars and computer scientists is essential to ensure the responsible and ethical use of AI in religious studies.

Keywords: Artificial Intelligence, Ethical, Methodological, Interpreting, Scriptures

The Impact of Artificial Intelligence to The Notary Profession in Indonesia



**Dian Fitriana, Rosa Ristawati, Yosi Andika Mulyadi, Giza'a Jati Pamoro
(Airlangga University)**

The notary in Indonesia is set up in the same way as in Western countries with the primary role of creating authentic deeds to guarantee legal certainty and establish a framework for binding agreements, transactions, and decisions. Notaries also offer legal advice and ensure the protection of all parties involved. Artificial intelligence (AI) is transforming various industries, and the notary profession is among those being impacted including in Indonesia. As artificial intelligence (AI) continues to advance at a rapid pace, its integration into the notary profession is inevitable to enhance efficiency and accuracy throughout each step. However, since there is currently no legislation regarding AI in Indonesia, the use of AI in the notarial profession remains an open choice for each notary, which could lead to various consequences for and the responsibilities of the notary. This article examines the impact of AI on notaries in Indonesia, with the main finding that while AI applications can assist in automating specific tasks for notaries or provide support in certain functions, they are not yet capable of replacing the entirety of the notarial process. Human interaction between the notary and the client remains essential. Furthermore, a total substitution of the notary by an algorithm is not legally permissible. The principle persists that the notary must maintain oversight and control over the notarial process. On the other hand, the use of AI also brings risks, for both the notary and the client. It is essential for the notarial profession to be aware of these risks at an early stage so that these can be considered. Moreover, integration of AI into the notary public industry, legal and ethical considerations will arise. Notaries must remain updated on changing regulations and adhere to data privacy laws. Prioritizing ethical AI usage, maintaining transparency in decision-making processes, and protecting client information will be critical. Stakeholders within the industry should work together to develop guidelines and standards for the responsible application of AI in notarization.

Keyword : artificial intelligence, notary, responsibility, ethics

Cryptocurrency in Islamic Economy: Between Halal and Haram in Financial Innovation



Citra Cahyaning, Ayu Utami (University of Diponegoro)

The discussion on the sustainability of cryptocurrencies in Islamic economics is growing along with the increasing adoption of digital technology in modern financial systems. This is due to their decentralized nature, high price fluctuations, and significant level of anonymity. Some argue that crypto can be considered halal if it meets sharia principles, such as being free from elements of usury, gharar, and maysir, and has a clear beneficial value in economic transactions. However, others consider its use as a currency haram, given its speculative nature, lack of underlying assets, and high risk to financial stability. In some Islamic countries, such as Malaysia and the United Arab Emirates, blockchain technology is starting to be applied in the Islamic financial sector, including sharia-based DeFi, gold-based stablecoins, and tokenization of halal assets as investment instruments. This study examines Islamic legal views on cryptocurrencies and their impact on the global Islamic economy and future Islamic financial policies.

Keywords: Cryptocurrencies, Halal, Haram

The Shifting Minbar: The Transformation of Religious Authority in Digital Egypt



Muhammad Latif Fauzi (UIN Raden Mas Said Surakarta)

The digital revolution has profoundly reshaped the landscape of religious authority across the globe, and the Muslim world is no exception. This article examines the multifaceted impact of the digital era on religious authority in Egypt, a nation with a rich Islamic history and influential religious institutions. It analyzes how the internet and social media have democratized access to religious knowledge, fostered the emergence of the new online religious actors, and challenged the traditional dominance of established authorities like Al-Azhar and Dar al-Ifta. Furthermore, the article explores the responses of these official institutions to the digital sphere, including their adoption of online platforms for disseminating religious guidance and countering extremist narratives. Finally, it considers the interplay between state control, digital freedoms, and the evolving nature of religious authority in contemporary Egypt.

Learning English for the Planet: Investigating the Impact of AI on Student Environmental Awareness and Language Development at Alifia Institute, Kampung Inggris



Darwis, Abdulloh Hamid, Nur Holifah, Kamala Qurrota A'yun, Musaffa Samhari Safril
(Alifia Institute, UINSA Surabaya, ITS Surabaya, GP Ansor Jawa Timur)

This research investigates the influence of Artificial Intelligence (AI) in fostering environmental awareness and enhancing English language proficiency within an informal educational framework. The study was conducted at Alifia Institute, located in Kampung Inggris Pare, Indonesia, and explores the extent to which AI-enhanced educational activities facilitate student engagement with critical global environmental challenges, such as climate change, deforestation, and plastic pollution, while concurrently developing their English language capabilities. Employing a mixed-methods case study methodology, data were gathered through surveys, classroom observations, and interviews with 20 participants aged between 19 and 28 years. The integration of AI tools, including chatbots and text generators, into collaborative English language tasks centered on sustainability themes led to significant improvements in students' environmental literacy, particularly in vocabulary development and speaking confidence, as well as heightened motivation and critical thinking skills. The findings suggest that AI serves as a potent instrument for advancing both language proficiency and environmental education within non-formal learning environments. This study provides valuable insights for educators, educational technology developers, and policymakers who aim to harmonize language acquisition with global sustainability objectives.

Keywords: Artificial Intelligence in Education, Environmental Awareness, English Language Learning, Informal Education, Sustainability Education, Student Engagement

Entertainment vs. Environment: When Sound Horeg Meets AI



Khusna Amal, Al Furqon (UIN KHAS Jember)

This paper examines the growing friction between sound horeg, a form of loud, mobile street entertainment prevalent in many Indonesian neighborhoods, and the implementation of AI-based systems for monitoring environmental noise. As sound horeg continues to thrive as an affordable, festive, and identity-affirming cultural expression, particularly in rural and peri-urban areas, it has drawn increasing complaints over noise pollution and public disturbance. In response, municipal governments and environmental agencies have begun exploring the use of artificial intelligence technologies, including smart sensors and automated reporting systems, as potential tools to regulate and limit such sonic intrusions.

Building on ethnographic fieldwork and policy analysis, this study investigates how these AI tools, often framed as neutral or objective, carry embedded values and reinforce particular conceptions of public order. Drawing on Bruno Latour's theory of technological mediation (Latour, 1992) and Michel Foucault's concept of governmentality (Foucault, 1991), the paper argues that the use of AI in environmental control introduces new forms of algorithmic governance that reshape the social soundscape. These developments raise critical questions about cultural autonomy, technological sovereignty, and whose voices—literally and figuratively—are allowed to resonate in the public sphere. In this clash between entertainment and environment, the study highlights a broader negotiation between tradition, modernity, and control in post-reform Indonesia.

Keywords: sound horeg, AI, noise regulation, cultural expression, algorithmic governance, Indonesia



Panel 4

Heritage and Post-Colonial Transitions: Imagine Transformation: Southeast Asia's Global Ties, Heritage, and Post-Colonial Shifts

Conveners

Rev. Prof. Robert Setio
Dean Faculty of Theology, Universitas Kristen Duta Wacana

Rev. Prof. Simone Sinn
World Council of Churches

The Representation of Cosmopolitanism as a Form of Global Peace in the Travel Writings of Indonesians to the Netherlands: A Postcolonial Travel Literature



Risma Nur Rahmawati (Universitas Gadjah Mada)

Historically, Indonesia and the Netherlands are two countries with deep emotional ties to the past. During the colonial era, the Dutch explored various regions of Indonesia and subsequently published numerous travel writings depicting Indonesia's social, political, and cultural landscapes. With the advancement of transportation and the rapid growth of globalization, Indonesians have also been able to travel to the Netherlands and produce travel writings that portray the country. This article examines how Indonesian travel writers depict the Netherlands and how both countries celebrate cultural differences within the vision of cosmopolitanism, as represented in the travel literature of Indonesians visiting the Netherlands. The data collection method used in this study is a literature review using an observation and note-taking approach. The data analysis method is discourse analysis with a postcolonial travel literature approach. To solve these issues, the study applies Debbie Lisle's concept from her book *The Global Politics of Contemporary Travel Writing* (2006). The research findings indicate that the Netherlands is portrayed as a country with an advanced social life. So, it is attracting many Indonesians to pursue their studies there. Furthermore, Indonesia and the Netherlands have begun to embrace a vision of cosmopolitanism by demonstrating tolerance in addressing cultural differences between the two nations.

Keywords: Travel literature, Postcolonial, Indonesia, Netherlands

Pesantren Transformation: Navigating Post-Colonial Transition through the Pull-Push-Mooring Framework



Nadhif Muhammad Mumtaz, Rifki Amirullah, Achmad Syafii, Albert Zein LH
(Universitas Islam Internasional Indonesia)

This study explores the transformation of pesantren (Islamic boarding schools) in Indonesia as part of the broader post-colonial transition, utilizing the Pull-Push-Mooring theory as a conceptual framework. The research aims to understand how pesantren have adapted and evolved from traditional to modern paradigms and their role in shaping educational change in a post-colonial context. Through the lens of Pull-Push-Mooring, this study investigates the forces that pull pesantren towards modernization, the push factors from traditional constraints, and the mooring mechanisms that stabilize their transformation process.

The research adopts a qualitative case study approach, focusing on the pesantren that have undergone notable transitions. Data were collected through in-depth interviews with pesantren leaders, teachers, and students, non-participant observation of their educational practices, and review of relevant documentation, such as institutional records and reports. Triangulation was used to ensure the credibility and validity of the findings. Thematic analysis is employed as a method for developing, analyzing, and interpreting patterns across the qualitative dataset.

The findings of this study reveal that the transformation of pesantren is driven by a complex interplay of socio-political, cultural, and internal factors. The research highlights that pesantren are increasingly embracing modern educational practices while maintaining key aspects of their traditional values. The Pull factors, such as the desire to improve educational standards and align with national and global trends, play a significant role in shaping their modernization efforts. On the other hand, Push factors, including resistance to outdated practices and the limitations of traditional pedagogies, drive the need for change. The Mooring mechanisms, such as strong community ties and institutional stability, help anchor the transition process, ensuring the continuity of pesantren's core mission. These findings suggest that pesantren, while adapting to contemporary challenges, strive to retain their historical and cultural essence, positioning them as dynamic agents of educational transformation in Indonesia.

The Last Guardian of Islamic Education? KH. Idham Chalid and the Politics of Islamic Schooling in Suharto's Regime



Muqarramah Sulaiman Kurdi
(Antasari State Islamic University/University of Groningen)

The historiography of Islamic education in Indonesia is deeply intertwined with the legacies of colonial governance and postcolonial state-building. This study investigates the transformation of Islamic education by focusing on the intellectual and political agency of KH. Idham Chalid (1921–2010), a scholar-statesman active from the late colonial era through Suharto's New Order (1968–1998). His leadership extended beyond national politics to local influence, notably as Chairman of the Islamic Normal School in Amuntai (1944) and during his tenure at Pesantren Rasyidiyah Khalidiyah (1965–1981, 1981–1992, 1996–2002). Despite extensive historiography on Islamic education, the epistemic role of local theological actors in negotiating state hegemony remains underexplored. This research addresses that lacuna by analyzing Chalid's articulation of modernization within Islamic epistemology in the 1960s–1970s and his mediation of state-led madrasa reforms. Using historical institutionalism, cultural history, and Islamic philosophical hermeneutics, this study examines archival sources and his intellectual corpus. Findings reveal that Chalid operationalized *ma'rifat al-ilahiyyah* (divine cognition) as an epistemic fulcrum, framing the madrasa as a nexus of spiritual formation and critical knowledge production, resisting the mechanization of learning embedded in bureaucratic governance and advancing true independence, both *lahiriyah* (physically) and *bathiniyyah* (spiritually). This paradigm also disrupts the secular rationalities of developmentalism and challenges neo-colonial incursions into the soul of religious education. By employing non-linear epistememes rooted in Islamic traditions, this study reframes canonical historical narratives and redefines Islamic schooling in Indonesia as a site of strategic resistance, spiritual autonomy, and postcolonial intellectual production.

Colonial Legacy in International Trade Law: Structural Challenges and Indonesia's Strategies in Navigating Global Barriers



Andri Sutrisno (Diponegoro University and IBLAM School of Law)

The colonial legacy continues to shape the dynamics of international trade, particularly for developing countries such as Indonesia. The global trade law structure inherited from the colonial era has created disparities in market access, regulations, and global value chains. Indonesia still faces challenges in the form of dependence on raw material exports, market protectionism in developed countries, and the dominance of multinational corporations in strategic sectors. This study examines how the colonial legacy continues to influence Indonesia's trade policies and the strategies implemented to overcome these barriers. It highlights Indonesia's industrial downstreaming policies, its role in regional and global trade agreements, and its efforts to renegotiate trade deals for more favorable terms. Additionally, this research compares the strategies of other developing nations, such as Vietnam, Brazil, and South Africa, in addressing similar challenges. By employing a historical approach and trade policy analysis, this study aims to provide new perspectives on how developing countries can navigate a global trade system still shaped by structural inequalities. The findings emphasize the importance of proactive economic diplomacy, sustainable industrial downstreaming, and strengthened cooperation among developing nations to build a more equitable and sustainable international trade system.

Keywords: International Trade, Colonial Legacy, Downstreaming, WTO, Global Economy, Developing Countries.

Down-to-earth International Relations Science in the Eyes of the Global Majority



Adibah Sayyidati
(Regional Research and Innovation Agency of East Java Provincial Government)

International Relations (IRs) was born in Europe after the Treaty of Westphalia, which gave rise to a new political entity called the nation-state. Therefore, this science has a nuance of Eurocentrism. Europeans saw themselves as capable of ending religious wars that had plagued Europe for decades by separating the authority between government and religious authorities. They felt the need to spread this idea of separation of powers worldwide. Colonialism became the entry point. They initially saw the mission as an effort to free people outside the Western Nations from what they saw as backwardness in its development, but it turned out to be not as imagined. Exploitation and dehumanization were inevitable in colonialism. Even when these colonized nations proclaimed their independence, decolonization did not occur in other aspects of life, such as economics, society, and culture. This phenomenon perpetuates inequality in the world order, which is increasingly challenging due to global warming and the massive digital transformation accelerated by the COVID-19 pandemic. Therefore, more and more parties are questioning Western dominance, including IR science development. The emergence of grassroots initiatives and the strengthening role of regional organizations show that the nation-state is no longer the only entity capable of overcoming human life problems. At this point, we need to decolonize IRs to adapt to contemporary global dynamics.

Twisted by Colonial Discourse: A Postcolonial Take on Two Controversies in Indonesian Media over Gaza Conflict



Achmad Munjid (Universitas Gadjah Mada)

This paper seeks to investigate the interplay between power, religion and discourse on the Gaza conflict as expressed by different religious groups found in several Indonesian news coverage. After mapping out responses from various Indonesian Muslim groups, different Christian groups as well as Jewish group as the background, in particularly the discussion will be focused on two controversial cases; five Nahdlatul Ulama (NU) activists' visit to Israel in 2024 and the disqualification of a Papuan Pro-Israeli contestant from Miss Indonesia 2025. Within the context of unenthusiastic response on Gaza conflict in Indonesia as the largest Muslim country, among others, due to the national political climate on Good Muslim versus Bad Muslim, this paper will analyze how and why Indonesian public vehemently punished the 'perceived pro-Israeli' NU activists and Miss Papua. Furthermore, it will also explain how and why the self-defense rhetoric by both 'victims' didn't help anybody. This paper will critically discuss how and why NU activists' argument of promoting peace and tolerance for the visit under the project of inter-faith dialogue and Miss Papua's Zionist Christian 'stand for Israel' position are both unconscious products of colonial mind that covers up the brutality of colonialism in Gaza as well as disconnects with Indonesia own political reality in the country.

Geographical Indications as an Instrument of Legal Protection of Intellectual Property Rights Batik: Between Preservation and the Challenge of Commodification



Kholis Roisah, Moh. Asadullah Hasan Al Asy'arie, Shofiy Zulfah (UNDIP)

This paper analyses the regulation of traditional cultural expression in batik and its protection through geographical indications (GIs), emphasising the transformation of the regulatory framework. Batik, recognised as Indonesian cultural heritage, is protected through Geographical Indications (GIs) to protect its intellectual property rights. The main purpose of using GI is to preserve cultural assets, but its implementation can create a dilemma between preservation and commodification. This study aims to analyse how the paradigm shift in regulations to preserve traditional cultural expressions, which was initially inclusive, has become exclusive, which can result in unequal access to legal protection for batik artisans outside the community and outside the designated geographical area. This study also examines the social and economic impact of the commodification of Lasem Batik, which illustrates the exploitation of Geographical Indications to generate benefits for the community. Lasem Batik has undergone commodification that limits accessibility for the wider community and results in the concentration of profits for irresponsible parties. This study uses a non-doctrinal methodology, collecting primary data through interviews with batik industry stakeholders, legal experts, and related groups, and using secondary data. The research findings show that the effect of GI implementation is exclusivity that limits access for artisans, especially for the Lasem batik artisan community outside the Geographical Indication Protection Society (MPIG). The observed social impact is the unfair allocation of benefits, while the economic impact is the disruption of the production and marketing of Lasem batik due to commodification by artisans who produce batik that does not conform to tradition or the GI requirements. There needs to be flexibility in establishing quality levels in the GI requirements in accordance with the creativity of the artisans. The research is expected to advocate for an assessment of the GI policy to ensure that the protection provided serves all stakeholders and fulfils its main objectives of equitable welfare and cultural preservation.

Keywords: Geographical Indication; Batik Lasem; Preservation; Commodification



Panel 5

Gender and Social Equity:

Girls Just Want to Have Rights:
Rethinking Gender Equality Across
Borders

Conveners

Dr. Nor Ismah

Postdoctoral Fellow with the Religion and Globalisation Cluster,
National University of Singapore

Brenda Bartelink (*tbc*)

University of Groningen

Women Police Leadership and Gender Responsive Policing



Juansih, Rosa Ristawati, Radian Salman, Suparto Wijoyo
(Postgraduate School Airlangga University)

The number of female police officers in the Indonesian police institution is only 6 percent of the total personnel. Compared to the population of the nation, where the composition of women is 49 percent, this is far from ideal in the context of policing functions in Indonesia. With such a composition, the leadership of female police officers certainly cannot be compared to that of men, even though the number of high office female police officers in Indonesia has increased. This article examines the evolving landscape of women's leadership within the Indonesian police force, highlighting both progress and persisting challenges. Despite significant advancements in gender representation in various sectors, such as in politics, women remain underrepresented in law enforcement leadership roles in Indonesia. This underrepresentation raises critical questions about gender equity, gender-based policing, organizational culture, and the impact of diverse leadership on policing effectiveness. The article discusses the barriers that women face in pursuing leadership positions, including legal and societal norms, institutional biases, and lack of mentorship opportunities. It also explores the positive contributions of female leaders to community policing, emphasizing their unique perspectives and approaches to conflict resolution. Furthermore, the article highlights initiatives aimed at promoting gender equality within the police corps, such as training programs, networking opportunities, and legal-policy reforms. By analyzing case studies of successful women leaders in the Indonesian police, the article showcases best practices and offers recommendations for enhancing women's leadership representation. However, increasing the presence of women in police leadership is crucial for fostering a more inclusive and effective policing environment in Indonesia.

Keywords: Women Police, Leadership, Policing

Building Climate Resilience and Child Marriage Prevention: Inclusive Interventions by Lakpesdam PBNU Based on Theory of Change



Ulfatun Hasanah, Zainur Romli (LAKPESDAM PBNU)

This paper discusses the complex relationship between climate change vulnerability and child marriage in Indonesia. The United Nations Children's Fund (UNICEF) report noted that around 1.5 million cases of child marriage occurred and teenage pregnancies are expected to increase due to the impact of climate change. Comprehensively, child marriage, climate change, natural disasters, and women's vulnerability are conceptualized as a cycle that is interconnected and influences each other. This research was conducted in six areas assisted by the LAKPESDAM PBNU and INKLUSI programs, namely North Lombok, Sorong, Tojo Una-una, Malang, Indramayu, and Lembata Regencies by applying the Theory of Change framework in exploring program interventions based on a social inclusion approach. This paper also explores the impact and effectiveness of mentoring interventions undertaken in efforts to build climate resilience and combat child marriage. Data collection methods used include in-depth interviews, policy analysis, and field observations involving various stakeholders, including youth group resilience networks, indigenous community institutions, vulnerable groups, religious leaders, and the government. This research contributes to the development of climate-adaptive strategies for preventing child marriage that respond to local socio-ecological dynamics, with significant implications for efforts to protect women and children in disaster-prone areas across Indonesia. In addition, this research also shows how climate resilience programs that involve young people in disaster risk management can reduce socio-economic vulnerabilities that often drive child marriage practices.

Keywords: Climate Resilience, Child Marriage, Inclusive interventions, Theory of Change

Masculine Domination in Interreligious Dialogue Organization: A Comparative Study of Indonesia and Norway



Wiwin Siti Aminah Rohmawati (Center for GEDSI, UNU Yogyakarta)

This comparative study examines masculine domination in interreligious dialogue organizations, focusing on Indonesia's FKUB (Forum Kerukunan Umat Beragama - Forum for Religious Harmony) and Norway's STL (The Council for Religious and Life Stance Communities). Despite differing socioreligious contexts—Indonesia's patriarchal traditions and Norway's secularized framework—both organizations reflect gendered power imbalances that marginalize women in interfaith leadership. In Indonesia, FKUB's 91.8% male membership exemplifies religious patriarchy, while STL, though more inclusive, still struggles with true gender parity. The study highlights how male-dominated religious leadership in both countries restricts women's participation, reinforcing structural inequalities in interreligious dialogue. Key findings reveal intersecting challenges, namely the dominance of majority religions (Islam in Indonesia, Lutheranism in Norway) further sidelines minority and female voices. While Norway's human rights-oriented approach offers progressive potential, and Indonesia's "Three Harmonies" paradigm emphasizes coexistence, both nations face gaps between legal frameworks and lived experiences of exclusion. The paper argues for intentional gender-inclusive reforms, including elevating female religious scholars, challenging patriarchal norms, and implementing gender-sensitive policies. The study underscores that dismantling masculine domination is essential for fostering genuinely inclusive interreligious dialogue. It calls for structural changes and feminist theological engagement to transform these spaces into equitable platforms for harmonious engagement.

Keywords: interreligious dialogue, gender inequality, masculine domination, FKUB, STL.

Law in Dilemma: Unraveling the Turbulence of the Meaning of Domestic Violence and its Implications for Justice for Victims



Shinta Dewi Rismawati (UIN KH. Abdurrahman Wahid Pekalongan)

Domestic violence (DV) is both a social and legal issue with significant consequences for victims and the legal system as a whole. In many communities, however, domestic violence is often seen as a typical household conflict rather than a criminal act necessitating legal intervention. This research aims to examine the distorted public interpretation of domestic violence and its impact on the legitimacy of state law. Using a qualitative approach based on social legal studies, this research was conducted through a case study in Pekalongan. Data was collected through observation, documentation study, and in-depth interviews with 50 informants. The findings show that Pekalongan society tends to understand domestic violence not as a crime but rather as a household dynamic that can be resolved internally without legal intervention. Forms of distortion of the meaning of domestic violence include: as an internal household matter, others do not need to interfere; a medium of education (parents/husband/wife) to other family members; a disgrace that must be covered up in domestic life; and husband's mistreatment of wife or children. This distortion of meaning is caused by cultural factors, religiosity, and social norms that place the household as a private space that should not be intervened by the state. As a result, many domestic violence cases go unreported or unprocessed, contributing to the delegitimization of state law in dealing with domestic violence cases. These findings suggest an urgent need to strengthen public understanding of domestic violence as a criminal offense and improve the effectiveness of law enforcement in order to provide better protection for victims.

Keywords: Domestic Violence, Distortion of Meaning, Legal Delegitimization, Social Legal Studies

Religious environmental activism in island Indonesia: pasts, presents and futures



Elena Burgos Martinez (University of Wageningen)

In order to critically understand environmental knowledge, human-environment relations and sustainable ways to break with extractive industries and systems, we need to diversify the global debate on climate change and challenge essentialist discourses of environmental activism. This paper will forefront the role of religious ecofeminism to explore three key notions: responsibility, circularity and balance, in the context of grassroot environmental activism within Islam and Hinduism. How do religious activists approach these key concepts? Are there any continuities across the different religious realms of environmental activism? In this paper, we are in conversation with ecofeminists within Islamic and Hindu contexts who are leading initiatives seeking to tackle waste colonialism and energy injustice. Through ethnographic vignettes, photo-voices and stories, we will go beyond essentialist and orientalist approaches to environmental activism and highlight the role of religion as a defining force within environmental knowledge systems. Ultimately, this paper rejects the assumption that environmental activism is a secular realm. What does responsibility, circularity and balance tell us about environmental relations and (in) justice from a religious ecofeminist perspective? How does religious environmentalism approach capitalist relations? What is the role of religious environmentalism in the fight against environmental exploitation?

Khilāfah fil Arḍ: Women's religious leadership and environmental ethics in contemporary Indonesia



Samia Kotele (École Normale Supérieure de Lyon)

This contribution examines the role of Islamic religious traditions in shaping ethical responses to environmental challenges in Indonesia, with a particular focus on women's religious leadership. Grounded in ethnographic fieldwork, it highlights how contemporary social engagement within religious organizations articulates ecological responsibility as a core dimension of Islamic faith linking it to justice. By tracing these interpretations through a historical and postcolonial lens, the presentation situates present-day religious activism within a longer genealogy of Islamic and political engagement of women with social ethics in the archipelago. This presentation will question: how do women in the religious domain reinterpret Islamic ecological ethics to respond to contemporary environmental crises? In particular, it explores how these theological discourses are not only produced within formal religious spaces, but also take shape in broader social arenas: through grassroots activism, educational programs in pesantren, and community-based responses to environmental degradation. The theological innovations of the Congress of women ulama (KUPI), especially their fatwas on environmental issues, extend this legacy by foregrounding gendered perspectives and lived experiences. Their work exemplifies how religious traditions can adapt to new ecological realities while also calling for awareness, protection, and systemic change. This case invites broader recognition of faith-based approaches as crucial components of global environmental governance, while also challenging enduring structural inequalities, particularly those rooted in colonial legacies and gendered hierarchies.

Women's Agency and Marapu Teaching for Nature Conservation Efforts in Sumba



Irene Umbu Lolo (STTGK Sumba)

Environmental destruction practices are increasingly rampant on Sumba Island, including burning fields and illegal logging. The perpetrators are both members of the community and religious people. The attitudes of the community towards nature are influenced by the principles and values of their religion. The attitude of caring for nature is usually supported by beliefs in religious views or teachings that respect and honor nature. On the other hand, destructive behavior is usually triggered by religious views or teachings that consider nature as another creation that can be controlled by humans to fulfill human interests.

By using descriptive-qualitative methods and a decolonial approach, this study aims to find out and describe Marapu's teachings about nature, humans and the correlation between the two. This research also examines the participation and role of women in caring for nature. Colonialism places Marapu as a primitive religious teaching that is inferior to religious teachings from the West. Women and nature from the perspective of colonialism are property that can be controlled for the benefit of rulers and capital owners. This study aims to reclaim the agency of women and Marapu's teachings for nature conservation efforts in Sumba.

Primary data resources come from women and Marapu religious figures. The researcher conducted in-depth interviews with informants to obtain a number of information related to the research topic. Secondary data resources come from a number of literature that can be accessed to obtain additional information as needed.

This study shows that women participate in protecting and preserving the environment. Same with Marapu teachings that play an important role in preserving nature because this religious teaching views nature as an integral part of human life and emphasizes the concept of natural balance.

Looking at Waste, Reinterpreting Piety: An Islamic Feminist Reading of Ecology and Gender in the Role of Girls at Pesantren



Ikhlilah Muzayyanah Dini Fajriyah, Saidah Sakwan (SKSG UI)

Waste management in pesantren (Islamic boarding schools) has become a significant issue contributing to broader environmental challenges and planetary sustainability. In response, many pesantren have initiated ecological practices such as waste banks, recycling, and reforestation as expressions of Islamic ecological piety. However, in practice, these ecological initiatives are often associated with the active roles of boys. In contrast, the daily tasks performed by girls (*santriwati*) such as sweeping, sorting waste, and maintaining cleanliness, tend to be reduced to mere domestic chores, with little recognition of their spiritual or ecological value. Using an Islamic feminist approach, this article interrogates the power relations embedded in the masculine construction of ecological piety within pesantren. Drawing on Carol Gilligan's ethic of care and Saba Mahmood's concept of gendered piety, it offers a reinterpretation of the ecological labor of female students as a relational and embodied form of spiritual agency. A case study of a pesantren reveals the dual role of religious authorities: both as agents that reinforce gendered divisions of labor and as potential drivers of interpretive transformation. By analyzing waste management practices, this article highlights the interconnections between girls and women bodies, domestic spaces, and ecological responsibilities in the pesantren system. Through re-reading everyday practices and reinterpreting piety, it proposes an eco-theological framework grounded in gender justice, collaboration, and interconnectedness.

Gender, Tenure, and Indigenous Peoples' Food System



Mia Siscawati (SKSG UI)

Food sovereignty at the family and community level cannot be separated from the natural resource management system at the local level which is also intertwined with the local food system. These two systems are very closely related to the dimensions of gender and intersectionality and the tenure system that works in several domains, namely the nuclear family, extended family, community, and state domains. One of the key agents in food production is women. Indigenous women have important knowledge and roles in the natural resource management system and local food system in their respective living spaces. This manuscript explores the various challenges faced by indigenous women in continuing to maintain local knowledge which is very important in both systems. The problems and challenges faced include the deprivation of natural resources in indigenous areas due to the clash of the indigenous tenure system with the state tenure system which causes the loss of local food sources, and changes in the way of thinking about local food among the younger generation. Specifically, this manuscript will explore the position of girls and young women in indigenous communities in the indigenous food system, as well as the impact of changes in the indigenous food system and changes in the way the younger generation thinks about indigenous girls and young women.

Where Are the Girls? Uncovering the Gaps in Indonesia's Climate Adaptation Policies



Andi Misbahul Pratiwi (Leeds University)

This paper critically examines how gender and the rights of girls are addressed in Indonesia's climate adaptation policy documents. While global frameworks have increasingly emphasized gender equality and child rights as essential to climate resilience, national policies often fail to translate these commitments into concrete, inclusive strategies. Through an intersectional analysis of ten of Indonesia's climate policies, this study assesses the extent to which these texts incorporate a gender-transformative and child-rights-based approach. The findings reveal that although gender is nominally mentioned, the specific needs, vulnerabilities, and rights of girls—especially in climate-vulnerable sectors such as education, health, and disaster response—are largely overlooked. Moreover, the policies fail to acknowledge girls as active agents of change, sidelining their leadership, knowledge, and participation in climate decision-making processes. This absence reinforces a top-down, protectionist framing that positions girls merely as passive victims. The paper highlights a persistent gap between rhetorical commitments and operational planning and argues for a more intersectional, rights-based framework that not only safeguards girls' rights but also recognizes and strengthens their agency and leadership in climate governance. It calls for inclusive, participatory mechanisms that enable girls' voices and lived experiences to inform and shape adaptation strategies at all levels.

Invisibilization of Women's Work and Reproductive Violence: Implications of Casual Work on Women and Young Girls in Indonesia's Oil Palm Plantations



Hariati Sinaga (SKSC UI)

While palm oil development in Indonesia is considered important for rural development and poverty alleviation, it has also been criticised for bringing about social and ecological problems. This includes the prevalence of casual work on oil palm plantations, which involve mainly women. Literature has shown how the employment of women as casual workers denies their access to labour rights. Nonetheless, less attention has been given on the implications of this lack of access to labour rights on the reproductive rights of both the women workers and young girls in plantations. This article attempts to fill this research gap by analysing these implications. Drawing insights from feminist theories, this study attempts to understand reproductive violence in relation to the invisibilization of women's work in monoculture oil palm plantation. Taking the case study of women workers in oil palm plantations in Sambas, West Kalimantan, Indonesia, this article argues that reproductive violence is inherent in monoculture oil palm plantations, in which women's work is invisibilized. This reproductive violence is not only experienced by women workers, but also their daughters and other young girls in plantations. This implies not only a direct impact of casual work on women workers, but also a gendered generational impact on young girls. This study concludes that addressing reproductive violence in monoculture oil palm plantations has to start with employing women workers under permanent status.

The Illusion of Ending Child Sexual Violence in Pesantren: Collaboration of Patriarchal System in State Policies that Weaken the Protection of Girl's Rights



Maria Ulfah Anshor, Siti Marhamah (UNUSIA)

Sexual violence against girls in religious education institutions is a phenomenon found in various countries, including Indonesia. One of the religious education institutions that reap the practice of sexual violence against girls in Indonesia is seen in pesantren. This human rights violation is exacerbated by the hierarchical power relations and patriarchal culture rooted in religious institutions, as well as the problem of their relationship with the state. This article analyzes a number of state policies through the approaches of radical feminism and Islamic feminism, complemented by an intersectionality perspective on the position of children. Referring to the thought of Catharine MacKinnon and Andrea Dworkin, this article shows that the state law has not yet shown its seriousness in dismantling and stopping the practice of sexual violence in pesantren. The intersectional perspective in this study further strengthens the explanation of the policy problem that ignores the multiple vulnerabilities of santri as students, girls, and individuals in pesantren. The vulnerability of the girl's position is even stronger because it is reproduced by biased interpretations of religion.

Girl Victims Of Child Marriage On Sumba Island: Under The Power Of Culture And Social Structure



Shelly Adelina (SKSG UI)

The more isolated a village is because it is far from the district government center, difficult to reach, and exacerbated by poor access to various facilities and infrastructure needed in daily life, the more hidden cases of child marriage are, and the easier it is for these practices to continue to occur in the name of powerful customs and oppressive social structures in the Sumba community. This study uses a qualitative approach based on a critical paradigm. Data collection uses in-depth interview methods, observation, focus group discussions, and secondary data collection. The main subjects of the study consisted of 5 female victims of child marriage, and the supporting subjects consisted of the parents of the victims, school principals, village heads, officials from related agencies, and women activists in Sumba. The determination of the main subjects of the study was carried out by purposive sampling. The data collection locations were in West Sumba district (Tana Mete village), Central Sumba district (Manu Wolu village and Maderi village), and East Sumba district (Kambaniru village). The theoretical perspective used in the analysis is the post-colonial perspective of Chandra Mohanty and Barbara J. Risman on gender as a structure at three levels, namely individual, interaction, and institutional.

The findings of this study indicate that the issue of child marriage on Sumba Island is not only related to economic issues (through the politicization of the belis culture), but is also closely intertwined with cultural understandings and practices that are very gender biased. Gender inequality is produced, maintained, and reproduced at every level of social analysis (individual, interactional, and institutional). At the individual level, it shows that girls who have to drop out of school due to marriage actually have a strong desire to continue their education, but they are hampered by the socio-cultural systems and norms of the place where they live. At the interaction level, the aspirations of these shattered children are difficult to build because there is minimal or no interaction between them and people in the environment who are actually obliged to listen to them and rebuild hopes that have been shattered into pieces. At the institutional level, the village government has not had any specific efforts to prevent child marriage because it is hampered by weak human resource capacity when faced with the power of institutionalized customary rules. The agencies at the district level also do not have specific efforts to prevent child marriage. Community capacity building programs such as empowering women to prevent child marriage and other gender-based violence are not yet available.

'Glocalizing' gender equality agenda: Reflection of communal activism of WES (Women Environment Studies) Payungi, Metro Lampung, Indonesia



Mufliha Wijayati, Luthfiana Maya Sari, Nining Puji Lestari (UIN Jurai Siwo Metro Lampung, UIN Muhammad Besari Ponorogo, IAIN Fattahul Muluk Papua)

The women's movement is not always understood as a form of resistance against male-dominated movements. In certain cases, women's movements emerge to fill the gaps left by male-centric activism, particularly in addressing the misrepresentation of women's unique experiences. Women Environment Studies (WES) is a women's community wing that has grown organically alongside the Pasar Yosomulyo Pelangi (Payungi) community in Metro, Lampung.

This article aims to interpret the concept of gender agenda glocalization within grassroots women's empowerment practices and to map the model of collective action developed by the community. Using a reflective qualitative approach, data were collected through six months of participatory observation, in-depth interviews with WES members, and analysis of digital documents, including social media posts and community education materials. The credibility of the findings was ensured through data triangulation and informant checking.

The study identifies three main initiatives developed by WES Payungi. First, critical education programs such as Liqo Literasi, the Women's Leadership School (Sekolah Perempuan Penggerak), and Sunday Reading sessions. Second, the cultivation of collective solidarity through economic empowerment initiatives, exemplified by a weekly market. Third, ecological activism and environmental preservation through initiatives like the Mubadalah Waste Bank (BSM) and household food security programs. These three initiatives have filled the structural gaps left by patriarchal systems by creating new spaces for young women's participation. WES Payungi's activism represents grassroots feminism as a local response to gender inequality and ecological crises with global resonance. Through this movement, WES Payungi demonstrates that local experiences possess contextual depth and transformative potential that transcend geographical boundaries.

Theoretically, the findings contribute to a broader understanding of glocalization in gender studies by offering empirical evidence from grassroots practices. Strategically, this study highlights best practices that can be contextually replicated and adapted. WES Payungi stands as a concrete example of how local women's activism can generate alternative narratives and transformative praxis within the global struggle for justice and sustainability.

Keywords: Gender equality agenda, glocalization, ecological justice, women's empowerment, WES Payungi.



Panel 6

Sustainable Innovations and Ethical Economies: Here Comes a Brighter Tomorrow: Renewable Energy, Food Sovereignty, Shariah Economy, and Inclusive Innovation

Conveners

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Zakat, Infaq, and Shodaqoh Traditions among Madurese Migrant Workers: Cultural Identity in the Transnational Context of Indonesia-Malaysia



Erie Hariyanto, Hafid Efendy, Maimun, Moch. Cholid Wardi (IAIN Madura)

This paper investigates the local tradition model in the practice of zakat, infaq, and shodaqoh among Madurese migrant workers in Malaysia, a phenomenon that illustrates the persistence of cultural and religious identity in a transnational setting. This study employs a qualitative approach, including in-depth interviews and participant observation, to better understand the Madurese community's practices and perceptions of the implementation of zakat, infaq, and shodaqoh in Malaysia and Indonesia. This article focuses on the role of Madurese migrant workers in Malaysia, who, while living far from their home country, continue to practice the basics of Islam. The findings reveal that they not only fulfill their sharia requirements in the fields of zakat, infaq, and shodaqoh in their home country, but also in Malaysia, by establishing a religious and cultural distribution network. Besides, this study shows that Madurese migrant workers' traditions of zakat, infaq, and shodaqoh contribute to economic dynamics and social solidarity in both nations. It also demonstrates how traditional values may be adapted into a modern cross-border setting.

Purifying with the Skies: Rainwater Harvesting for Sustainable Water Use in Indonesian Mosques



Lulu Nurwinas Saepudin, Tika Morena Nuramini (Utrecht University)

Water scarcity remains a pressing global challenge, exacerbated by climate change and urban expansion. In predominantly Muslim countries like Indonesia, with 242 millions (87%) performing ablution (wudu) before prayers, significant volumes of freshwater are consumed daily in mosques. Rainwater harvesting systems (RWHS) presents a sustainable solution to reduce dependence on conventional water sources, aligning with both environmental conservation and religious principles that emphasize water stewardship. This study examines the feasibility of implementing RWHS in mosques across five major regions in Indonesia, assessing their potential to meet water demands for ablution, ensuring water quality, and optimizing system performance.

The research employs a mixed-method approach, combining hydrological modeling, qualitative site assessments, and water quality analyses. Results show total harvested rainwater varies from 1,981 m³/year up to 36,785 m³/year. Therefore RWHS can significantly supplement ablution water needs, with 3 mosques observed capable of fully meeting demand through harvested rainwater. However, regional variations in rainfall patterns and air pollution impact water quality, necessitating appropriate treatment measures. A Quantitative Microbial Risk Assessment (QMRA) confirms that, with basic filtration, the harvested rainwater meets health and safety standards for ablution. Additionally, integrating resource recovery practices, such as reusing ablution water for gardening and sanitation, enhances water efficiency and reduces environmental impact. This study highlights how worship places can serve as models for promoting sustainable water use. The intersection of religious practice, environmental conservation, and technological innovation underscores sustainable water management in mosques in Indonesia.

Keywords: Rainwater Harvesting, Climate Resilience, Water Sustainability, Faith-Based Conservation, Ablution, Mosques, Indonesia

Modeling the Vulnerability of MSMEs Based on GIS and Sustainable Livelihood Approach (SLA) in Disaster-Prone Areas



Kholid Murtadlo, Deny Utomo, Lukman Hakim (Universitas Yudharta Pasuruan)

Micro, Small, and Medium Enterprises (MSMEs) play a strategic role in the local economy, yet their sustainability is often threatened by natural disasters, particularly in disaster-prone areas such as Pasuruan Regency. This study aims to model the vulnerability level of MSMEs by integrating the Sustainable Livelihood Approach (SLA) and Geographic Information System (GIS). SLA is utilized to analyze five key aspects influencing MSME resilience: financial capital, natural capital, human capital, social capital, and physical capital. Data were collected from eight villages in Pasuruan Regency categorized as disaster-prone areas using the purposive sampling method, with weight and score assessments conducted by experts.

The analysis was carried out using the Rapid Appraisal for Fisheries (RAPFISH) method based on Multidimensional Scaling (MDS) to measure the sustainability index of MSMEs, while GIS was employed to map the vulnerability levels based on SLA factors. The findings reveal that most MSMEs in the study area exhibit moderate to high vulnerability levels, primarily due to limited financial capital and inadequate supporting infrastructure. The GIS-based interactive dashboard developed in this study provides spatial visualization of MSME distribution and their vulnerability levels, serving as a decision-support tool for policymakers and business actors. These findings offer insights for the government and stakeholders in designing more effective mitigation strategies to enhance the resilience of MSMEs against disasters. The integration of SLA and GIS in modeling MSME vulnerability presents a relevant approach applicable to other disaster-prone areas.

Keywords: MSMEs, Sustainable Livelihood Approach (SLA), Geographic Information System (GIS), vulnerability, disaster-prone areas.

Saving Environment for Green Civilization: The Role of Nahdlatul Ulama Islamic Boarding School in Sustainable Waste Management in Indonesia



Lelly Lailiyah Novianti, Ficky Dahliana Fauzia, Radian Salman, Rosa Ristawati
(Universitas Airlangga)

Indonesia is currently facing significant environmental pollution challenges, primarily due to accumulation of unprocessed waste. Islamic boarding schools, embodying Islamic principles, are poised to address this environmental degradation in alignment with the concept of himayah al-bi'ah. This study focuses on examining the role of Nahdlatul Ulama (NU) Islamic Boarding Schools (IBS) in promoting sustainable waste management practices within their communities. The research aims to explore waste management strategies employed by NU IBS and evaluate their effectiveness based on waste hierarchy and their contribution in achieving a circular economy.

Utilizing an empirical approach with qualitative methodologies, this research draws data from both primary sources, such as the Bank Sampah Tebuireng, and secondary sources, including official government websites. The findings reveal that NU IBS plays an integral role in sustainable waste management by establishing waste management standards among Islamic boarding schools, thereby achieving beneficial waste management (istishlah). As madrasatul ummah, these institutions possess the necessary infrastructure and resources to educate communities on waste reduction and sorting, incorporating the values of iqtishad and ṭahārah.

Within IBS, waste management practices include the reuse and recycling of materials through organized door-to-door collection and sorting of waste by type for resale to factories. NU IBS has successfully acted as mediators while fostering collaboration with governmental bodies, businesses, and the general public to implement sustainable waste management systems. Their efforts have not only reduced landfill usage but have also positioned them to enhance economic self-sufficiency via a circular economy. Nonetheless, this progress encounters challenges related to capital and technology availability needed for further processing of waste into final products to minimize landfill impact. In conclusion, NU Islamic Boarding Schools significantly contribute to environmental preservation and the advancement of a green civilization in Indonesia, representing a vital force for change amid the nation's environmental management efforts.

Sustainable Innovation In Waste Management In Indonesia: Circular Economy And Technology Strategies



Tyasning Permanasari, Radian Salman, Suparto Wijoyo
(Airlangga University Indonesia)

Waste management in Indonesia encounters several obstacles, such as limited budgets, outdated technology, and minimal community involvement. This study seeks to identify and analyze successful regional innovations and exemplary practices in waste management that utilize the circular economy model. By employing a qualitative approach, the research focuses on case studies of regional initiatives and effective practices that have implemented sustainable waste management strategies. The study aims to evaluate the effects of incorporating circular economy principles, modern technology, and financial support on waste management, as well as how policies can incorporate both innovation and economic strategies within Indonesia. The theoretical framework is based on circular economy, sustainable development, and technological innovation. Results suggest that combining the circular economy framework with technological advancements is the most effective strategy for improving waste management in Indonesia. Moreover, sufficient financial backing is essential for the successful execution of sustainable waste management systems. Therefore, achieving effective waste management depends on technological innovations, reliable financial support, and robust collaboration between communities and the government. The study also highlights that raising public awareness about recycling and reducing waste is crucial for sustaining waste management initiatives. Programs focused on environmental education and economic incentives have been shown to promote behavioral changes within communities towards more responsible waste management. Through effective integration of policies, technology, and community participation, Indonesia is poised to enhance its waste management system's efficiency and productivity in the coming years.

Keywords: Waste management, circular economy, sustainable innovation, financial incentives, waste management technology

Analysis of The Influence of Halal Friendly Attributes and Halal Tourism Experience on Tourist Loyalty with Perceived Value, Satisfaction, and Trust as Mediating Variables



Fitry Primadona, Laily Dwi Arsyianti, Hartoyo, Lilik Noor Yulianti (IPB University)

The rise of halal tourism has necessitated an understanding of factors influencing tourist loyalty in halal destinations. This study examines the impact of Halal Friendly Attributes (HFA) and Halal Tourism Experience (HTE) on Tourist Loyalty (TL), mediated by Perceived Value (PV), Satisfaction (TS), and Trust (TT). A quantitative approach using Partial Least Squares Structural Equation Modeling (PLS-SEM) was applied to analyze data collected from 600 tourists visiting halal destinations in Lombok, Indonesia. Results indicate that HFA significantly enhances PV, TS, and TT, while HTE positively affects PV and TT. PV and TS emerge as significant drivers of TL, with TT playing a crucial mediating role. The study underscores the importance of HFA and HTE in fostering tourist trust, satisfaction, and loyalty. These findings contribute to the literature on halal tourism and offer practical insights for destination managers to enhance competitiveness in the halal tourism market.

Keywords: Halal Tourism, Tourist Loyalty, Perceived Value, Tourist Satisfaction, Trust

Crypto Shari'ah: Between Financial Innovation and Compliance with Maqashid al-Shariah



Hepni Zein (UIN KHAS Jember)

The rise of cryptocurrencies and blockchain-based assets has sparked intense debate within the Islamic finance community. While these technologies offer financial innovation and inclusion, concerns remain regarding their compliance with Shariah principles, particularly issues of speculation (gharar), ambiguity, and volatility. This paper critically examines cryptocurrency through the framework of Maqasid al-Shariah—the higher objectives of Islamic law—to assess its ethical and legal permissibility. The study analyzes the alignment of crypto features with the five core objectives: protection of religion, life, intellect, wealth, and lineage. It also reviews contemporary Shariah opinions and highlights efforts to develop Shariah-compliant crypto models. The findings suggest that with proper regulation and ethical governance, digital assets may be integrated into the Islamic financial system in a way that upholds both innovation and religious integrity.

Keywords: Islamic finance, cryptocurrency, Maqasid al-Shariah, Shariah compliance, blockchain, digital assets, financial ethics



Panel 7

Bridge Over Troubled Water: Law, Ethics, and Climate Justice

Conveners

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Geothermal Development Prospects in the Tropical Rainforest Heritage of Sumatra Based on SDGs and Ecological Justice



I Gusti Ayu Ketut Rachmi Handayani, Lego Karjoko, Zainab Ompu Jainah, Zaidah Nur Rosidah, Rafi Danendra (UNSRI)

Indonesia, as the owner of 40% of the world's geothermal potential (2418GW) with a geothermal development target of 7,241 MW by 2025, can only utilize 2,597.51 MW (11% of total resources). This is due to the unsupportive regulation of geothermal utilization, especially in the area that holds 36% of Indonesia's geothermal potential, the Tropical Rainforest Heritage of Sumatra (THRS) with medium-high temperatures. In fact, the Geothermal Law has opened opportunities for development in protected and conservation forest areas. This research aims to formulate a model for reconstructing the regulation of geothermal development in the THRS area to support Asta Cita based on ecological justice and SDGs, thus supporting the utilization of new renewable energy. This normative-empirical legal research was conducted using statutory and conceptual approaches. Primary data collection through interviews and field studies to THRS locations in West Sumatra and Jambi. The results of this research are first, it is necessary to eliminate the governor's recommendation as one of the requirements for technical approval in Ministry of Environment and Forestry Regulation No. 7/2021 for the issuance of Forest Area Utilisation Approval or *Persetujuan Penggunaan Kawasan Hutan (PPKH)*. Second, it is necessary to eliminate the obligation to notify the implementation of geothermal development activities in THRS to UNESCO as stipulated in Presidential Decree No. 26/1989 (ratification of the Convention Concerning the Protection of the World Cultural and Natural Heritage 1972). The notification obligation is emphasized in Article 172 of the Operational Guidelines for the Implementation of the World Heritage Convention 2008.

Quadruple Helix Collaboration Model Based on Social Respect and Dignity as an Effort to Address Slums in Indonesia



Lego Karjoko, I Gusti Ayu Ketut Rachmi Handayani, Elizabeth Ayu Puspita Adi, and Dararida Fandra Mahira (UNS)

Currently, the Land Bank, Kendal district government and PT Asatu Realty Asri are trying to provide 386 units of subsidized housing for low-income people in Kendal district as an effort to eliminate slums. This housing will be sold to low-income people at a price of Rp 166 million per unit, which may be burdensome for the 24.06 million low-income people or unaffordable for the 26.36 million poor people who earn less than Rp 20,000 per day. This shows that slum-related policies are not well-considered for the whole community. As a result, slums will continue to exist. The need for a policy based on the recognition of the whole community and the cooperation of the community to work well. The research method used is empirical legal research with a socio-legal approach. The type of primary data includes the views of the Land bank, Local Government, Community and Housing Developers in relation to slums. The primary data is then complemented by secondary data related to studies on social respect and dignity and cooperation in overcoming slums. The data collection techniques used were interviews and literature review. The analysis technique used qualitative analysis techniques. The results showed that the government's current policy in overcoming slums actually does not solve the problem, because the current policy is not based on social respect and dignity to the poor, less in favor of low-income people, and does not involve the community in making policies, so it is very natural that slum problems still occur. Policies based on social respect and dignity that consider the whole community and policies that involve the community are needed to solve slum problems. This research is expected to be a solution for the government to overcome slums in Indonesia.

From Exploitation to Empowerment: A New Tourism Law in West Nusa Tenggara



Abdul Kadir Jaelani, Ulung Alfianto Akbar (UNS)

West Nusa Tenggara (NTB) is known for its rich natural and cultural tourism, but it faces a pressing issue with child labor, where 13.27% of children are involved in the workforce—placing it fifth nationally in Indonesia. This research is driven by the need to address child labor within the tourism sector through regulatory improvements that align with the Sustainable Development Goals (SDGs), especially SDG 4 (quality education), SDG 8 (decent work and economic growth), and SDG 10 (reduced inequality). The purpose of this study is to analyze the weaknesses in existing child labor protections and propose a sustainable, regionally applicable regulatory model. Using a normative-empirical legal research method, data were collected through legal document analysis, interviews with stakeholders, and field observations. The study finds that the ineffective role of the NTB Department of Manpower and Transmigration in monitoring child labor stems from three core issues: weak legal substance, limited institutional structure, and a lack of legal culture. As a result, the research proposes a strategic framework involving harmonization of legal definitions, the adoption of a sustainable monitoring system, and stronger collaboration with local communities, schools, and tourism businesses. In conclusion, solving child labor in NTB's tourism sector requires serious commitment from local government, legal reform, and multi-stakeholder cooperation to ensure that tourism development is not only sustainable but also child-labor-free.

Granting Rights of Nature in the Indonesian Constitution: Lessons from Islamic Perspectives



Febrian, Lusi Apriyani, Vegitya R. Putri (UNSRI)

Climate change is essentially a natural phenomenon. However, it is significantly accelerated by various human activities, including the use of fossil fuels, deforestation, and other daily practices. In discussions about climate change, the focus is often on how humans can respond to its effects. Concerns typically involve how humans can overcome water shortages, crop failures, floods, landslides, and heatwaves. This perspective reflects an anthropocentric and universal humanist approach which frames climate change primarily as a human problem. In fact, it is nature that suffers the most due to climate change. Therefore, nature deserves to have its rights restored. The idea that nature is entitled to the basic right to not only “exist” but to thrive is known as “The Rights of Nature.” Legislation and policy have historically positioned Nature as property to be used for human benefit, rather than as a rights-bearing partner with whom humans have co-evolved. Granting rights to “natural” entities may seem counterintuitive, but it is common practice. In terms of giving legal rights to nature, the Indonesian constitution has not explicitly recognized the rights of nature. On the contrary, the Constitution only guarantees control over the control of nature in Indonesia, not the protection of nature itself. In Islam, both the Qur’an and Hadith provide fundamental values and principles on how Muslims should treat nature. Added to that, there are profound teachings regarding humanity’s role as khalifah (steward) on Earth, which includes the protection of nature and its resources. This article explores how these values and principles can be integrated into the Indonesian constitution, particularly in the context of granting rights of nature.

Devastating Threat of Climate Change to the Nation : Does The Indonesian Constitution Need to Adopt Climate Change Clause?



Radian Salman, Rosa Ristawati, Suparto Wijoyo, Nazheev Ilmi Haqqi (UNAIR)

Climate change poses a significant existential danger, resulting in poverty, hunger, displacement of populations and potentially the loss of territory for nations. Governments at local, national, regional, and international levels are being urged to take immediate action to address the serious and escalating impacts of climate change and to work on preventing future damages. Indonesia is highly at risk of the effects of climate change, which include extreme events like floods and droughts, as well as long-term consequences such as rising sea levels, changes in rainfall patterns, and increasing temperatures. In response to climate change, eleven countries have adopted climate clauses in their constitutions. This study examines the situation in Indonesia, centering on one key question: how necessary is it for Indonesia to incorporate a climate change clause into its Constitution? Employing conceptual and comparative methods, the study reveals that : first, climate change clauses adopted by some countries formulated in open texture provision expressing a commitment to address climate change or to realize an ambitious climate vision. Second, environmental provisions adopted in the Indonesian Constitution are insufficient to establish effective governance and its role for preventing and mitigating climate change. Constitutions are primarily operated within nation states, but climate change requires actions beyond the nation state, from the international level to the very local community level. Third, climate change is frequently referred to as an emergency that allows governments to temporarily suspend certain rights as needed to tackle the crisis. In this context climate change provision aimed at protecting human rights, especially rights of future generations and limiting the power of the state.

Keywords: Climate Change, Constitutional Clause, Governance

Legal Implications of the Inclusion of Force Clauses in Tour Package Agreements Against Through Digital Platforms



Elmadiantini, Annalisa Yahanan, Febrian, Mada Apriandi, Vegitya Ramadhani Putri and Lusi Apriyani (UNSRI)

Tour Package Agreements in Indonesia are widely offered through digital platforms, making it easier for service providers to promote and also making it easier for consumers to choose tour packages according to their desires. Most of the tour package agreements include a Force majeure clause in the Terms and Conditions section. The purpose of this study is to analyse the concept of force majeure arrangements included in digital-based tour package agreements and consumer legal protection against the legal implications of the inclusion of Force Majeure clauses in tour package agreements. This type of legal research uses normative legal research to examine a norm or applicable provision related to the force majeure clause. The results show that the concept of force majeure arrangements in digital-based tour package agreements is based on the principle of freedom of contract whose purpose is to exempt the responsibility of service providers, for example when natural disasters, pandemics, riots or fires occur that cannot be avoided and cannot be avoided; Consumer legal protection against the legal implications of the inclusion of Force Majeure clauses in tour package agreements is weak because there is a justification for exempting responsibility in practice supported by the rules of the Civil Code. Therefore, in the future, the inclusion of force majeure clauses needs to be designed in a model tour package agreement that is oriented towards consumer protection. Force majeure does not always mean exemption from liability, but service providers can provide options to consumers in the event of force majeure, such as rescheduling the tour package without additional charges, or a proportional refund for services that have not/not been provided; or transferring the tour package to another party according to mutually agreed terms.

Keywords: force majeure clause; travel consumer; tour package agreement; digital platform; service provider

Developing Due Diligence as A Policy Approach to Climate Justice



Mada Apriandi, Vegitya Ramadhani Putri, Annalisa Yahanan, Rita Suryani Djaini Berahim, Almira Novia Zulaika (UNSRI)

The application of the concept of due diligence related to environmental management provides the basis for the obligation of States to protect the environment within their territory. States must take all necessary steps to prevent and avoid damage that will occur if an activity can cause a significant risk of damage. This article examines how the concept of due diligence can be applied to environmental management, especially climate change issues. Environmental damage that occurs is a failure of a state to carry out due diligence, as a standard of behaviour. In the concept of due diligence, the subjective element of unlawful acts can be fulfilled, this is because most anthropogenic GHG emissions come from activities carried out by individuals or industries that involve the state to take all necessary steps to prevent environmental damage. A state is expected to carry out due diligence if the risk or threat of damage is considered to have been known or can be considered to have been known, it should have been known or predicted that the activity would cause environmental damage. In the context of climate change, the State responsibility regime and international instruments can be used to assess the steps expected of a State to fulfill their due diligence, especially if the State has set a number of commitments in their Nationally Determined Contribution (NDC). Thus, a non-harm violation by a State occurs when the State fails to monitor and fails to take steps to limit GHG emissions within their national territory

Mapping Constitutional Challenges of Indonesia's Experience in Addressing Global Concern Impacted by the Fast Fashion Industry



Rosa Ristawati, Bernard Nicholas Singarimbun, Radian Salman (UNAIR)

While the fast fashion sector contributes to economic growth, particularly through globalization and digital platforms, it also presents significant constitutional challenges related to the violation of constitutional rights. The core constitutional issue lies in the potential conflict between Indonesia's constitutional rights, notably the right to a healthy environment (Article 28H) and the right to a decent living lay down in the Indonesian Constitution, which may be adversely affected by environmental degradation resulting from textile waste and pollution. The industry's unsustainable practices may infringe upon these rights, raising concerns about the long-term implications for the environment and public health. This article explores how the fast fashion industry significantly impacts constitutional challenges for Indonesia in confronting the global concerns. With the rise of digital e-commerce and social media, fashion influencers, both directly and indirectly, have become a highly prospective marketing avenue for influencing consumer behavior among fashion consumers, who are predominantly women. Beneath these visible and tangible aspects, the fast fashion industry presents dilemmas when examining the business processes underlying its existence. However, looking ahead, the continued expansion of the fast fashion industry may pose several negative implications and challenges for Indonesia.

Using an empirical legal method, this article examines specific issues related to environmental rights arising from the fast fashion industry, including labor rights, given the sector's heavy reliance on low-wage workers, predominantly in countries like Indonesia. It also addresses women's rights, as the majority of workers in this industry are women and highlights the relationship between the fast-paced fashion sector and the evolution of digital social media and e-commerce. Moreover, considerations of gender are crucial, as women are both significant consumers and contributors to the environmental crisis, while men often occupy key roles in the business side of fashion.

By assessing the potential constitutional challenges posed by the fast fashion industry in the future, this article endeavors to construct legal anticipatory measures within a constitutional framework to mitigate the negative implications of the fast fashion sector. One of the adverse consequences of the fast fashion industry, flourishing in the era of social media and e-commerce, is the increase in textile waste generated by the vast quantity of fashion items purchased. On the other hand, this excessive consumer purchasing power can have positive effects on the national economy. However, in the long term, global issues such as environmental crises and the threat to sustainable ecosystems arise, primarily due to the accumulation of textile, garment, and fashion waste.

The article advocates for the Indonesian government legal policies that align economic growth with environmental sustainability and workers' rights, ensuring the protection of constitutional rights. It calls for a comprehensive legal framework to mitigate the negative impacts of the industry while promoting responsible business practices and protecting public welfare. Furthermore, policies that anticipate the negative impact of the expanding fashion industry should adopt a gender-based approach. The constitutional challenges in this context pose a burden for individuals of all genders.

The Impact of Mandatory Corporate Social and “Environmental” Responsibility in Supporting the Sustainable Tourism Development Concept in Indonesia



Ratna Artha Windari, Annalisa Yahanan, N.K Zenia Iswandari, Alexandra Kyra Trisno (UP Ganesha)

In the anthropocentric era, environmental protection and management have become part of legislation packaged to show human partiality towards the environment. However, the human desire to obtain maximum economic benefits still remains a priority. One of the environmental policies in Indonesia that applied to business actors is the obligation of the company to conduct Corporate Social and Environmental Responsibility (CSER). Despite the legal mandate of CSER as stated in Article 74 of the Indonesian Company Act 2007, CSER in Indonesia lacks clarity that leads to potential misinterpretation and inconsistent application. Bali, Indonesia, as one of the world's tourist destinations is an appropriate location to capture how CSER policies in Indonesia affect the environment to support the concept of sustainable tourism development. This study provides critical analysis of the correlation between SDGs Goal and CSER programs in Bali tourism accommodation, particularly hotels, and the impact of environmental decisions making based on the concept of sustainable tourism development.

Legal Position and Protection of Copyright in Digitalization of Manuscript



Ninik Zakiyah (UNDIP)

Manuscripts are important assets for the existence of society because they are able to reveal the mindset and life activities of the people in the archipelago as evidence of the history and development of a nation's civilization. Therefore, it is necessary to preserve the existence of manuscripts of the nation's ancestors because the information content is important to be revealed and conveyed. Manuscripts according to Article 1 number 4 of Law Number 43 of 2007 concerning Libraries, are records of events written in handwriting on paper. Article 1 number 1 of Law Number 28 of 2014 concerning Copyright states that copyright is the exclusive right of the creator after a work is realized in a tangible form, with the object protection of science, art, and literature. In Indonesia, manuscripts are often contained with materials to damage in the form of palm leaves, Daluang, bamboo or bark, compared to other cultural heritage objects made of terracotta, stone, wood or metal. Damage factors in manuscripts can come from nature or the public. The extinction is not only physically extinct, but also threatened by the loss of content. Considering the majority of the use of manuscript materials is more vulnerable to damage, and the development of increasingly sophisticated technology, manuscripts in digital form have been widely available on online sites, in line with the purpose of this study to determine the position of digital manuscripts in the order of copyright law in Indonesia and how it protects creators or copyright holders, because digitalization of manuscripts and their publication needs to know the year of creation, the author of the manuscript and its heirs, which has implications for the copyright position of digital manuscripts, how the role of the state, protection and utilization of digital manuscripts for their moral and economic rights in the event of commercialization.

Women and Climate Justice: Advancing a Legal Framework for Indonesian Climate Change Legislation From Feminist Constitutionalism Perspective



Suparto Wijoyo, Rosa Ristawati, Radian Salman (UNAIR)

Women and Climate Justice: Advancing a Legal Framework for Indonesian Climate Change Legislation From Feminist Constitutionalism Perspective Indonesia as an archipelagic country is highly at risk of the effects of climate change, which include extreme events like floods and droughts, as well as long-term consequences such as rising sea levels, changes in rainfall patterns, and increasing temperatures. In response to the threat of climate change, the Indonesian law-maker, the Parliament and the President agree to put a bill on Climate Change in the National Legislation Program 2025. However, as the number of females in Indonesia is about 50 percent of the population, the effects of climate change on women and girls are complex and considerable. Women are among those most susceptible to disasters and bear a significant burden from climate change. During extreme weather events and climate-related water issues, women and girls often experience disproportionate impacts, exacerbating existing gender inequalities and presenting unique challenges to their livelihoods, rights, health, and safety. From the perspective of feminist constitutionalism, this article explores gender as a key factor in the law-making process, influencing every stage of legislation. It asserts that incorporating gender considerations into legislative decision-making is essential for creating gender-sensitive laws that effectively advance gender equality and fulfill their intended goals. Therefore, initiative on climate change legislation as part of climate action should be rooted on principles of gender diversity, equity and inclusion. It is also important to recognize the vital role of women's involvement in advancing climate justice for women and girls through a framework grounded in the rule of law. Tackling structural inequalities, particularly in terms of political representation and participation in environmental decision-making processes, as well as access to justice, is essential for achieving long-term objectives related to climate and gender justice.

Keywords: Climate Change, Feminism, Climate Justice.

Examining the Factors Contributing to Poverty Among Fisherwomen in the Context of Climate Change: Analyzing Dynamics, Norms, and Prevention Strategies



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Climate change can affect fish stocks, marine habitats, and fishing practices socially and economically. Disruptions can affect a fishing community's social and economic dynamics since gender roles often determine labor division. Women process and market the harvest, while males fish. The poverty of women fishers will be directly affected by this. Indonesian Law No. 7 of 2016 protects "fishermen" regardless of gender identification. "Fisherman" usually refers to men who fish. This is due to social and cultural standards that view women as housewives and men as breadwinners. Women are often seen as fishermen's spouses or unpaid domestic helpers. Thus, men engage in high-end value-chain activities, including fishing, transportation, distribution, and intermediate trading. Women usually work in lower-end value chains, which include grading, sorting, and selling seafood. Integrative legal analysis is used in this research. Multi-method research combines doctrinal and non-doctrinal legal studies or uses multiple methods. The study found that women are vital to fishing households' livelihoods, yet they often lack access to marine and fisheries resources. Climate change worsens gender inequality, especially in poverty. Due to gender inequality, discrimination, and systemic barriers, women are more likely to be poor than males. This is called the "feminization of poverty." A strategy to empower women is needed to improve their environmental awareness, resource access, and small and medium enterprise loans. Multiple stakeholders must address this. Empowerment initiatives should address women's participation and contributions in fishermen, fish farmers, and salt farmer households, per Article 45 of Law No. 7 of 2016.

Keywords: Women in Fishing Roles, Policies for Empowerment, Strategies for Poverty Alleviation, The Impact of Climate Change.



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