BEYOND THE DIVIDE

**SPIRITUAL
EDUCATION
ACROSS FAITHS AND CULTURES**

GLOBAL ONLINE CONFERENCE PROGRAM
7-8 JULY 2021

CONVENERS

Contact: research@ac.edu.au

REV PROF DENISE AUSTIN
Deputy Vice President Research & Standards, Alphacrucis College

ROBERT POPE
Director of the Centre for Intercultural Research and Engagement, Alphacrucis College & Director of Equal Access International

AC
ALPHACRUCIS COLLEGE

Hosted by:
Centre for Intercultural Research and Engagement, Alphacrucis College, Australia
Centre for Religious Moderation and Diversity, State Islamic University, Yogyakarta

Day 1 Schedule - Wednesday, 7 July

INTRODUCTION
10:00am–10:10am

Rev Prof Denise Austin & Robert Pope

KEYNOTE SPEAKERS
Moderator: Rev Dr David Perry, Vice President Academic, Alphacrucis College
10:10am–11:30am

PROF VELI-MATTI KÄRKKÄINEN

Professor of Systematic Theology, Fuller Theological Seminary & Docent of Ecumenics, University of Helsinki

"The spirit (is) from the *amr* of my Lord": The (Holy) Spirit in a Muslim-Christian Engagement

DR YUSUF RAHMAN

Syarif Hidayatullah State Islamic University Jakarta, Indonesia

The use and abuse of the Qurʾān in contemporary Indonesia

DR TANYA RICHES

Senior Lecturer & MTh Course Coordinator, Hillsong College

An embedded Australian Pentecostalism

Break, 11:30am–11:40am

PARALLEL SESSIONS
11:40am–1:10pm

Session 1
Moderator: Dr Glenda Hepplewhite, Director of Quality Assurance, Alphacrucis College

DR ALLAN DAVIS

Lecturer, Alphacrucis College

What is 'successful' religious acculturation? A case study of the Jacobite Syrian Orthodox Church in Australia.

DR NINA MARIANI NOOR

Lecturer, Graduate School UIN Sunan Kalijaga Yogyakarta, Indonesia

Waqf-e-now: A systemic spiritual education for the next generation in Ahmadiyah Community

MURRAY NORMAN

CEO of Christian SRE

Establishing methodologies for evaluating the effects of religious education on positive multicultural coherence in Australia

Session 2
Moderator: Dr Ambar Sari Dewi, Lecturer, State Islamic University, Indonesia

JON KILLPACK

Social businessman in Jordan

Complete, idealized human: A comparative theological experiment on the nature of Jesus

DR AARON GHILONI

Honorary Senior Research Fellow, University of Queensland & Research Fellow, Centre for Public & Contextual Theology, Charles Sturt University

Juxtaposing Islamic theology and educational theory

PROF UNGARAN RASHID & PROF MARK HARLAN

Assistant Professor, International Islamic University Malaysia & Chair of Abraham Centre, Dallas International University

The 'Son of God' in the Gospel of John and its relevance for Muslim-Christian dialogue

Session 3
Moderator: Zachary Muetterties, Equal Access International

DR JOHN AYOUB

Sessional Lecturer, Excelsia College

Australian Catholic pilgrimages to Indonesia? Newer forms of tourism to promote the ten Balis and increase international, interreligious, and interracial understanding

REV VIKTOR J. TÓTH

PhD candidate, Fuller Theological Seminary

The ultimate reality in three distinctive traditions

PRATIMA DURGA

Director of Centre for Learning and Scholarship Skills, Alphacrucis College and PhD candidate, Central Queensland University

Overcoming distances: An international researcher's epiphanies in cross-cultural settings

Day 2 Schedule - Thursday, 8 July

INTRODUCTION
10:00am–10:10am

Rev Prof Denise Austin & Robert Pope

KEYNOTE SPEAKERS

Moderator: Assoc Prof Ben Myers, Graduate Research School Director, Alphacrucis College
10:10am–11:30am

DR ADIS DUDERIJA

Senior Lecturer, Griffith University

Creating peaceful societies by countering the phenomenon of reactive co-radicalization

DR MAHSHEED ANSARI

Senior lecturer, Centre for Islamic Studies & Civilisation, Charles Sturt University

The evolution of Australian Christian-Muslim relations

PROF AL MAKIN

Rector UIN Sunan Kalijaga, State Islamic University, Yogyakarta

Pluralism in nature

Break, 11:30am–11:40am

PARALLEL SESSIONS
11:40am–1:10pm

Session 4

Moderator: Siti Nur Hidayah, PhD Candidate, University of South Australia

DR INAYAH RAHMANIYAH

Lecturer, State Islamic University

Women deconstructing the masculine domination within religion

REV DR TSHENOLO JENNIFER MADIGELE

Lecturer, University of Botswana

Effects of Tswana cultural factors on caregiving of elderly women in Botswana: Implications for pastoral caregivers

PROF ALIMATUL QIBTIYAH

Lecturer, State Islamic University

Strengthening culture and systems in the prevention and handling of sexual violence in religious-based educational institutions in Indonesia

Session 5

Moderator: Dr Johannes Luetz, Research Chair, Christian Heritage College

EMMA AUSTIN

Graduate Research School Officer, Alphacrucis College and PhD candidate, University of Sydney

Beyond the face: A Pentecostal's re-evaluation of Orthodox iconography

DR YUNG HUN CHOI

Associate Dean Korean, Alphacrucis College

The structural-theological incompatibility between the Hebrew Psalter and 11QPs and its relevance to Christian-Qumranian/Jewish Dialogue

DR KEVIN CALDWELL

Fuller's School of Intercultural Studies & President of William Carey International University

Learning from our audience: Translation of sacred texts in inter-religious contexts

Session 6

Moderator: Rev Dr Nigel Pegram, Doctor of Ministry Program Director, Alphacrucis College

WOLFGANG SUE

PhD candidate, Alphacrucis College

Ancestral Rites and its implications for the Christian Church

DR MUQOWIM, DR ZULKIPLI LESSY &JIHAN NABILA

Lecturers, Ilmu Tarbiyah dan Keguruan (Teacher Training Faculty), Sunan Kalijaga State Islamic University, Indonesia

Understanding the multicultural dimension in the history of progressive science in the classical period of Islam

HODAYA NURIT MILO

PhD candidate, Alphacrucis College

Social-emotional reconciliation in the relations between Jews and Christians in Australia today

CLOSING COMMENTS
1:10pm–1:20pm

Rev Prof Denise Austin & Robert Pope

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Day 1 Abstracts

Prof Veli-Matti Kärkkäinen

"THE SPIRIT (IS) FROM THE *AMR* OF MY LORD": THE (HOLY) SPIRIT IN A MUSLIM-CHRISTIAN ENGAGEMENT

This presentation is an exercise in comparative theology and it engages Muslim and Christian theologies through the lens of *ruh* and *pneuma*, the concepts of the "spirit(s)." Its focus is on the relation, if any, of Islamic pneumatology to Christian pneumatology through the lens of christology, particularly the so-called spirit- christology. At the heart of this comparative exercise, hence, is the widely-debated and in many ways ambiguous qur'anic passage in 4:171: Jesus was "a spirit from God" (*ruh min Allah*). In what ways might a comparative pneumatological investigation between these two sister faiths illumine this problem already noted in the beginning centuries of the mutual engagement and still under debate? Among about 20 occurrences of the term *ruh* in the Holy Qur'an, only a few, if any, may have enough equivalence with the Jewish-Christian concept of the "Spirit of God" or "Holy Spirit." Through a careful scrutiny of those passages in a critical dialogue with interpretations from the past and contemporary Muslim and Christian writings and scholars, this presentation aims at a tentative constructive proposal about the meaning and significance of the Islamic "spirit- christology."

Dr Yusuf Rahman

THE USE AND ABUSE OF THE QURʾĀN IN CONTEMPORARY INDONESIA

It is rightly claimed that the majority of Indonesian society are religious people. In his comparative study of Muslim societies, Riaz Hassan (2006) finds that Indonesian Muslims are very faithful and loyal to religious teachings. Compared to Muslims in Egypt, Pakistan and Kazakhstan, Indonesian Muslims are more obedient to religious rituals. It is therefore quite understandable if the religious languages are more effective to endorse specific interests, programs or policies. The problems, however, occur when the religious texts are abused for that purpose. This paper will highlight how the Qurʾānic verses have been used and abused in contemporary Indonesian religious life.

Dr Tanya Riches

AN EMBEDDED AUSTRALIAN PENTECOSTALISM

This paper explores the interconnectedness between Pentecostalism and its 'others,' with a theoretical foundation applied in the Australian context. It focuses on relationship to land as highlighted in the dialogues with Aboriginal Pentecostal leaders who provide a counterpoint to Western individualism and placelessness. The presentation suggests that Australian Pentecostalism in some contexts is undertaking a 'turn to Country' in its processes and methods, even while holding its unique traditions and contributions. In this way, it resists the common Australian idea of religion as monolithic and unchanging.

Dr Allan Davis

WHAT IS 'SUCCESSFUL' RELIGIOUS ACCULTURATION? A CASE STUDY OF THE JACOBITE SYRIAN ORTHODOX CHURCH IN AUSTRALIA.

The Syriac Orthodox Church of Antioch and all the East is one of the oldest Christian communities. Many members of this church migrated to the West from the Middle East during the late 20th century-early 21st century; others are now leaving the region as refugees. The largest branch of the church (established by missionaries from Antioch and Edessa from the 4th century AD) is the Jacobite Syrian Orthodox Church, located predominantly in the south of India. Shared heritage identity, religious belief and practice, and diasporic consciousness often play roles in helping migrants connect socially and settle in multicultural, multi-faith Australia. Members of the Jacobite Syrian Orthodox Church are pursuing strategies to support one another and pass on their traditions intergenerationally while purposefully engaging with the 'mainstream' host community in family life, work, and cross-cultural relationships. Using the lens of Berry's typology of acculturation, this study draws on data from interviews of representative samples of members of the Jacobite Church in Canberra. It contributes to a broader understanding of how immigrants living in diaspora in the West acculturate and provides lessons for agencies shaping and delivering migration services.

Dr Nina Mariani Noor

WAQF-E-NOW: A SYSTEMIC SPIRITUAL EDUCATION FOR THE NEXT GENERATION IN AHMADIYAH COMMUNITY

Ahmadiyya community is a minority Muslim group in Indonesia that has special characteristics. Amid their experiencing hostilities, this group endures. This paper explores how the Ahmadiyya community maintain and keep their community members' spirituality through a practice of a systemic spiritual program called Waqf-e-nou. This waqf-e-nou program involved parents and their children. Parents devote the lives of their unborn children to the cause of the propagation of the community. Those children will serve and work for the Ahmadiyya community in several professions. As the participants of the program, they receive special treatment from the organization, particularly in terms of their spiritual education. Investigating how this program is run and perceived by its members, this paper explains the spiritual development of both the children and their parents. This paper also describes how this program is continuously run by the community. Data was gatheredby interviewing several parents and their children joining the program.

Murray Norman

ESTABLISHING METHODOLOGIES FOR EVALUATING THE EFFECTS OF RELIGIOUS EDUCATION ON POSITIVE MULTICULTURAL COHERENCE IN AUSTRALIA

The increase in the multicultural fabric of Australian society has meant a corresponding increase in the variety of religious beliefs held within our society. The model of Australian schooling (compulsory, government-funded) has transformed school as a site where a wide variety of cultures and beliefs coalesce, particularly in government schools, which account for 65% of all Australian school students (ABS, 2020). Evaluating the effects of Religious Education in NSW Government schooling needs to examine two distinct phenomena: Special Religious Education [SRE] and General Religious Education [SRE]. This mixed-method research examines the breadth and effects of religious education, using surveys and interviews with principals, teachers and parents (together with their children), about SRE and GRE's contribution to the life of their school community, and areas of concern or for improvement. It also contributes to discussions regarding social and legal imperatives around religious vilification of students from faith communities.

Jon Killpack

COMPLETE, IDEALIZED HUMAN: A COMPARATIVE THEOLOGICAL EXPERIMENT ON THE NATURE OF JESUS

In Muslim-Christian dialogue, an apologetic approach is frequently employed to either affirm or deny the deity of Jesus Christ. For Christians, a confession of the full divinity of Christ is usually understood to be essential to the faith. For Muslims, this claim amounts to the sin of shirk, associating partners with God. Understandably, this notion has been a barrier for Muslim-Christian collaboration. In this paper, I offer an alternative path to address this impasse. Through a comparative theological study of the concept of the complete human (*al-insan al-kamil*) as espoused by the Muslim mystic Ibn Arabi (1165-1240) and the recent work of New Testament scholar J.R. Daniel Kirk and his notion of Jesus as an idealized human figure, I show that the doctrinal wall separating Muslims and Christians is more porous than commonly realized. Ibn Arabi's complete human reveals the goal of humanity, namely, to manifest the beautiful names of God. Kirk's biblical concept of an idealized human figure displays the functional role of humanity as rulers of creation. In exploring the commonality in which these frameworks conceptualize the nature of Jesus, I suggest precedence be given to the implications these categories reveal for Muslim-Christian cooperation, and that normative Christian creedal affirmations be held loosely.

Dr Aaron Ghiloni

JUXTAPOSING ISLAMIC THEOLOGY AND EDUCATIONAL THEORY

This paper reports on an interdisciplinary research project comparing an Islamic theology of knowledge with John Dewey's educational philosophy. Key to the research is the conceptualization of Islam "as education." An interpretive approach is proposed in which religion is viewed as having a knowledge-seeking, wisdom-transmitting dimension which, if conceptualised pedagogically, accounts for a range of belief and behaviour including aspects of religion not formally associated with education. This approach can be called educational hermeneutics, a concept proposed by Abdullah Sahin. My research proposes that viewing Islam "as education" enables comparison with humanistic educational theory which "conceive[s] education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow-men [sic]..."(John Dewey). My juxtaposition of Islamic and Deweyan sources exemplifies the larger hypothesis that religious and educational traditions pursue similar existential issues. In particular, I discuss how these two traditions similarly emphasize the embodiment of knowledge. Their wisdom is practical, dispositional, human. "The best of learning is that which is most useful...," said-who? A pragmatist or a Muslim?

Prof Ungaran Rashid & Prof Mark Harlan

THE 'SON OF GOD' IN THE GOSPEL OF JOHN AND ITS RELEVANCE FOR MUSLIM-CHRISTIAN DIALOGUE

The term "son of God" has been a source of confusion and controversy in the history of Christian-Muslim encounter. Christian tradition regards the gospel according to John as the account which most clearly portrays the deity of Christ and points to his being the "son of God" as proof of his divinity and equality with God. This paper presents a Muslim scholar's challenge to this understanding, arguing that "son of God" in John's Gospel refers to an anointed king (messiah) who as heir of the Davidic kingdom has authority to act as God's surrogate on the earth. The equality of the son does not refer to a divine nature but his being God's unique agent possessing full authority from God. It is not a claim to be on par with God or an incarnation of God. In response a Christian scholar agrees, however, additional issues impact interpretation (e.g., the nature of Hebrew monotheism, Hebrew and Greek worldview differences, the semantic range of terms for God, the son's total obedience as a revelation of God and Jesus' identity as the Word of God). Questions over the inner life of God reflected in Christian Trinitarian discussions and Muslim kalam debates, though related, are a different matter (in which there is, nevertheless, a surprising measure of common ground). Several implications for Muslim-Christian dialogue will be offered.

Dr John Ayoub

AUSTRALIAN CATHOLIC PILGRIMAGES TO INDONESIA? NEWER FORMS OF TOURISM TO PROMOTE THE TEN BALIS AND INCREASE INTERNATIONAL, INTERRELIGIOUS, AND INTERRACIAL UNDERSTANDING.

Relations between Australia and Indonesia precede European colonisation in 1788. Early records indicate contact between Indigenous Australians and Indonesian-based traders prior to James Cook's arrival. While European arrivals brought Judeo-Christian foundations to Australian nationhood, Indonesia developed into a predominantly Islamic but secular society after independence from the Dutch. However, it also maintained strong non-Muslim influences in its secular societal model, for example, the establishing of a (Catholic) Military Vicariate, later becoming a full Ordinariate within its Catholic Bishop's Conference. With 5.3 million Australians claiming to be Catholic Christians in comparison to Indonesia's 7.3 million Catholics and with Catholic history well established in both nations, scant research has been conducted regarding the potential for exchange pilgrimages between the two nations. Australian and Indonesian Indigenous Catholics may also play a more protracted role due to ties and attachment to their respective lands. Such exchanges may increase cultural understanding between Indonesians and Australians regardless of religion or ethnicity. Thus, newer forms of tourism visiting our neighbours with the aim of spiritual self-development through religious-cultural exchange may manifest as an alternative to longer and potentially more expensive Europe trips; voluntourism as opposed to ongoing touring; and in-depth cultural exchanges through slow tourism. The beneficiaries would not be limited to Catholics but also other stakeholders, including those residing in the ten new Balis being promotedby the Indonesian government as newer destinations within the archipelago.

Rev Viktor J. Tóth

THE ULTIMATE REALITY IN THREE DISTINCTIVE TRADITIONS

The aim of this paper is to shed light on some remarkable similarities about the "Ultimate Reality" in three major traditions: Zen Buddhism, Eastern Christianity, and Western Christianity. A related issue, the "problems" of duality, is also explored. The paper dwells mainly on the teachings of Masao Abe, St. Gregory Palamas, and Meister Eckhart, but other sources are also employed. One of the themes draws on the parallels between the Buddhist notion of arriving at śūnyatā, the Orthodox notion of seeking union with God through the practice of unknowing (ἀγνωσία), and Eckhart's notion of reaching God via "undifferentiation." Related to this is Buddhism's objective of leaving the false notion of "self", the Orthodox aim to be liberated from creation and united to the Creator, and Eckart's notion of merging the highest part of the soul into non-existence. These similar notions highlight that all three traditions recognize the transitory nature of the world and therefore all three affirm that the perfection of humans does not consist in which assimilates them to creation, but in which distinguishes them from the created order and assimilates them to the Ultimate Reality. In, a significantly Buddhist flavor, both Meister Eckhart and St. Gregory Palamas claims that everything "real" is beyond knowledge because of the transitory nature of the world. Furthermore, all three traditions claim that because "real" existence is beyond existence it must be describe as non-existence. Finally, the paper touches upon some almost identical practices in Zen Buddhism and Eastern Orthodoxy, from a neuro-theological perspective.

Pratima Durga

OVERCOMING DISTANCES: AN INTERNATIONAL RESEARCHER'S EPIPHANIES IN CROSS-CULTURAL SETTINGS

Researchers carry innate philosophical assumptions into their work, which entails inevitable prejudice. The theoretical paradigm is the guiding compass of the research process, providing the analytic lens through which human experiences are understood. This paper presents the reflections of an Australian researcher engaged in a qualitative cross-cultural study in an impoverished remote region of one of the world's poorest countries, Bangladesh. The overarching aim of the project was to assess health deficits in rural and remote regions, with a view to delineating better models of healthcare that reduce the disadvantage faced by vulnerable groups in the developing world. The author spent four weeks on a remote island of Bangladesh, visiting over 30 remote villages to interview participants in situ. Interviews were digitally recorded and later transcribed. In addition, the practice of writing memos in a diary was used to record thoughts and emotions as the researcher kept track of every element of the research process. Reflective notes through memoing enabled introspection and contemplation of the wide-ranging scope of the journey. The challenges presented by remoteness compounded with extreme poverty and rampant disease engendered ambivalent reflections in the researcher who returned to Australia, deeply challenged in her philosophical and spiritual worldviews by the cultural immersion experience. Conducting research with head and heart through a focused lens of reflexive self-awareness implies researcher vulnerability. The prolonged engagement with the research site and the reflexive approach throughout the journey caused a turning point in the researcher's Christian worldview.

Day 2 Abstracts

Dr Adis Duderija

CREATING PEACEFUL SOCIETIES BY COUNTERING THE PHENOMENON OF REACTIVE CO-RADICALIZATION

In this paper, I explore the phenomenon of reactive co-radicalization (RCR) in the form of Islamist vs. far-right ideological radicalism. I also offer heuristic and, to a lesser extent, theoretical insights into how this phenomenon can be countered through deconstructing fundamentalist mindsets and affirming the ideas of civilizational hybridity and religious pluralism that can contribute to peaceful conflict resolution and deradicalization efforts.

Dr Mahsheed Ansari

THE EVOLUTION OF AUSTRALIAN CHRISTIAN-MUSLIM RELATIONS

In the era of post Christchurch attacks of 15 March 2019 and the Easter attacks on Sri Lanka on 21 April 2019, the importance and need for Christian Muslim dialogue resurfaced as the threat of far-right extremism as well as radical extremism re-emerged in Australia's neighbouring countries. In the wake of the attacks, it was the reassuring messages of solidarity and peace from mutual faith leaders from the Muslim and Christian communities that reiterated a strong message for social harmony and unity and a unanimous condemnation of the terrorist attacks. Their united response was the outcome of years of Christian-Muslim dialogue initiatives that evolved over the decades since the second wave of Muslim migration to Australia. The socio-political significance of interfaith dialogue to the regions of Asia Pacific and Australia is paramount to its national and regional stability. Research into Australia's Muslim heritage informs us of a gradual evolution of encounter and dialogue between a majority Christian community with a minority Muslim community. The Christian Muslim encounter in Australia present examples of dialogue and collaboration that may be instructive to other nations in the region. Australia serves as a good case study of how dialogue can be framed with Christians and Muslims. This paper also traces the historical account of the interfaith experience in Australia focusing on Christian Muslim relations. It provides an insight into the evolution of this encounter and analyses the historical and socio-political challenges as well as opportunities.

Prof Al Makin

PLURALISM IN NATURE

In this conference I propose an understanding of plurality and diversity drawn from Indonesian reality. I base the concept pluralism on the relation of humanity and nature: biomimicry, by which I mean the relation of life and nature, people and ecosystem in which all live with its own adaptation. Secondly, I see biomimicry in the richness of Indonesian cuisine, which reflects locality by which creativity is supported by local materials producing various tastes. Thirdly, traditional art mirroring praises to nature. Art is infinite from which we can learn diversity by which how to live harmoniously in plurality. What is more, with art we can convey messages in unique way, particularly the message of harmony in diversity. Finally, I will talk religion and spiritual tradition, found abundantly in Indonesia. Religious groups come and go in Indonesian history all, I think, relates to nature, cuisine, art and spirituality. Pluralism is somehow found in these overlapping themes.

Dr Inayah Rahmaniyah

WOMEN DECONSTRUCTING THE MASCULINE DOMINATION WITHIN RELIGION: A CASE STUDY ON THE INDONESIAN WOMEN'S ISLAMIC CLERIC'S CONGRESS

The Indonesian Women's Islamic Cleric's(Ulama) Congress (KUPI) has emerged as a new religious movement initiated by female religious leaders and professional women from all over Indonesia. Countering the dominant patriarchal understanding of religion, the movement produces new interpretations and promotes gender-equal religious norms and practices. This paper is based on a qualitative study conducted on 10 female and male ulama, members of KUPI movements with various profiles from Nyais, academics, activists, and three additional Kyais (Islamic Leaders) who have a prominent role in the movement. Unlike other women's movements, the epistemic capital of KUPI members, as well as their social capital, allows them to hermeneutically build a counter-narrative by producing non-patriarchal religious interpretations and norms. The combination of epistemological structure and effective strategy allows the movement to contribute to creating a new history of egalitarian, non-patriarchal, justice-based Islam in Indonesia. Based on the power of femininity, a feminist ideology that emphasises the importance of women's voices and strong modalities, KUPI grows to be a potential movement to contribute to the formation of Islam in Indonesia.

Rev Dr Tshenolo Jennifer Madigele

EFFECTS OF TSWANA CULTURAL FACTORS ON CAREGIVING OF ELDERLY WOMEN IN BOTSWANA: IMPLICATIONS FOR PASTORAL CAREGIVERS

This paper examines how pastoral care is extended to the elderly who are caretakers of children made vulnerable by HIV and AIDS in Ramotswa urban village of Botswana. The purpose of this paper is to examine how the traditional Tswana culture impacts the care-seeking and provision behaviours of elderly women in Botswana. Data collected was based on descriptive, contextual qualitative approaches that were used on 40 grandparents of 60 years, and older who are caring for one or more orphans. I found that cultural beliefs, values and practices have profound effects on care-seeking and care provision behaviours of elderly women in Botswana. Cultural norms and values underlying family and kin obligations, the gender and age dimension of kin support and socio-demographic correlates of care are commodities among Batswana in their experiences of the difficulties of caregiving to the elderly people. This paper challenges pastoral caregivers in this context to make culture and religion a factor in the method of doing pastoral care and spirituality. Their ministry should be constructed on a two-fold foundation of Biblical and African cultural values.

Prof Alimatul Qibtiyah

STRENGTHENING CULTURE AND SYSTEMS IN THE PREVENTION AND HANDLING OF SEXUAL VIOLENCE IN RELIGIOUS-BASED EDUCATIONAL INSTITUTIONS IN INDONESIA

Data on violence against women from the Annual Records (CATAHU) of the National Commission on Violence against Women (Komnas Perempuan) increases every year. At the community level, including in educational institutions, sexual violence dominates compared to physical, psychological, and economic neglect. Based on the data, there is an increase in sexual violence due to the absence of a comprehensive law at the national level or in educational institutions. The current law only regulates sexual violence only deals with rape which has a very limited definition and sexual immorality which is broad and unclear in scope. In addition, it focuses on prosecuting the perpetrators and does not pay attention to the recovery of the victims. This absence of laws regarding sexual violence at the national level has an impact on the fact that many educational institutions, including those based on religion, do not have policies on the prevention and handling of sexual violence in educational institutions. Since 2018, Komnas Perempuan has collaborated with the Ministry of Religion to create policies for handling sexual violence at universities that are based on religion, Islam, Christianity, Catholicism, Buddhism and Hinduism and also oversees its implementation. In addition, Komnas Perempuan collaborates with religious organisations that have educational institutions to formulate and oversee the implementation of policies on the prevention and handling of sexual violence. This study will discuss strategies to strengthen a culture that is egalitarian, friendly, and free from violence, especially sexual violence as well as efforts to build a system of prevention and handling of sexual violence in religion-based educational institutions in Indonesia.

Emma Austin

BEYOND THE FACE: A PENTECOSTAL'S RE-EVALUATION OF ORTHODOX ICONOGRAPHY

Throughout history, differing biblical interpretations of various dogmatic or doctrinal issues have created a tumultuous minefield for Christians to navigate. One issue that has become a clear visual distinction between Orthodox and Pentecostal churches is the practice of iconography. In Orthodox theology, icons are approached with proskynēsis (veneration, bowing down showing respect to) as windows that allow the worshiper's gaze to pass through in worship of God. This is clearly distinct from latreia (worship, adoration), which is reserved for God alone. From a Pentecostal perspective, prostration before and kissing an icon is indistinguishable from idolatry. Using historical and literary criticism, as well as iconographic exegesis, this paper explores the history and theological foundations that undergirds Orthodox iconography. Through a re-evaluation, it suggests ways Pentecostal Christians may learn to enrich their spiritual experience and foster greater unity across Christian communities.

Dr Yung Hun Choi

"THE STRUCTURAL-THEOLOGICAL INCOMPATIBILITY BETWEEN THE HEBREW PSALTER AND 11QPSA AND ITS RELEVANCE TO CHRISTIAN-QUMRANIAN/JEWISH DIALOGUE: IN RECOGNITION OF QUMRAN'S MESSIANISM HOMOGENEOUS TO THAT OF TODAY'S JUDAISM

This paper contributes to the discussion of the Qumran Psalms Scroll (11QPsa) by applying a thematic-structural analysis alongside the final third (90ff.) of the Hebrew Psalter (MT). According to my analysis, the MT Psalms show a consistent movement pattern, from Laments due to flawed human kingship, through Royal Psalms anticipating a Messianic kingship, and finally to Thanksgiving-Praises about YHWH's kingship. Conversely, 11QPsa moves from the conflict between the righteous and the unrighteous (Laments), through praise of YHWH the Creator (Thanksgiving-Praises), and finally to David, who was just and victorious against the enemy/enemies (Royal Psalms). Clearly 11QPsa deviates from the Laments-Royal Psalms-Thanksgiving Praises pattern. In addition, one of the unfamiliar materials in 11QPsa, David's Compositions, shows strong Davidic emphasis, which alludes to legitimise the Qumranic community and her theology. By this I conclude that, just as other first century Jewish sects and mainline Judaism today, the Qumranic community was also waiting for the Messiah. Although there is an inevitable gap in Messianic theology between Christianity and Judaism, dialogue between the Bible and Qumranic scrolls offer promising dialogue for increased theological understanding.

Dr Kevin Caldwell

LEARNING FROM OUR AUDIENCE: TRANSLATION OF SACRED TEXTS IN INTER-RELIGIOUS CONTEXTS

It is said that there are some 300 interpretations of the Qur'an in Urdu, though the Qur'an is considered untranslatable. Until recent years there was only one accepted Urdu Bible, though Christians believe deeply in the translatability of the Bible. This paper explores the approaches to translation of sacred texts in Urdu by looking at a comparison of several Urdu Qur'ans and several Urdu Bibles. By focusing on how respective translations rendered terms for Spirit, or spirits, in the narratives of the Messiah's birth, we will gain insights into views of translation. In particular, given the author's Christian background, the paper will seek to suggest ways that Christian approaches to translation might benefit by learning from Muslims.

Wolfgang Sue

ANCESTRAL RITES AND ITS IMPLICATIONS FOR THE CHRISTIAN CHURCH

The Christian church has traditionally understood the ancient ancestral practices of Asia to be a form of idol worship. This term suggests that ancestors are gods or have a 'higher than human' status. The perception that the living and the dead cohabitate in animistic communities is a thought-provoking theological concept. As a result, churches are often established in a Western cultural form that is not readily understood by the host culture. The idea is to replace local religious and cultural beliefs with Christianity which is presumed to be superior to local customs, knowledge, and belief systems. My research argues that ancestors are not necessarily seen as god-like figures and do not receive offerings, but gifts. They are generally understood to be grandparents or other family members, who are now departed. If the Christian church rejects all ancestral practices, this denial can become a major stumbling block in appreciating an ancient tradition for the majority of cultures globally, including the Hebrew culture of the Old Testament.

Dr Muqowim, Dr Zulkipli Lessy & Jihan Nabila

UNDERSTANDING THE MULTICULTURAL DIMENSION IN THE HISTORY OF PROGRESSIVE SCIENCE IN THE CLASSICAL PERIOD OF ISLAM

This study aims to portray the multireligious-cultural pictures which had developed during the classical periods of Islam (6-11th centuries) and associated with the development of science. Science and technology influenced the progressivity of Islamic civilisation during these periods, marked by the establishment of networking among Muslims and with the civilisation of other nations. An additional influencer was that Islam is a religion and an ideology that is concerned with the formation of an independent society because Muslims at those periods had their own government systems, laws, and institutions. The advancement of science and technology was greatly driven by the attention of Muslim rulers, kings, or sultans who also served as patrons who supported political networking and finances. Additionally, in Islam, there is the concept of propagating Islam (*dakwa*) to preach Islamic teachings to those who already adhered to Islam or those who had not received Islamic teachings. Muslims at those periods had learned from other civilisations and strengthened their collaboration with other nations regardless of their faith, political, and cultural backgrounds. Due to this fact, this paper argues that a multicultural spirit was not only discussed at those times but was implemented in the context of science. Given this historical context, therefore, every Muslim scientist must adhere to an openness and a solid ethos in order to learn from other cultures.

Hodaya Nurit Milo

SOCIAL-EMOTIONAL RECONCILIATION IN THE RELATIONS BETWEEN JEWS AND CHRISTIANS IN AUSTRALIA TODAY

This presentation introduces the needs-based model of reconciliation concerning intergroup conflict. Social psychologists like Herbert Kelman argue that beyond conflict resolution, reconciliation is necessary for sustainable peace. According to the needs-based model of reconciliation, social-emotional processes aim to remove victimhood and guilt and restore agency and morality. Agency and morality are the two significant dimensions of identity that are threatened by conflict. The victim and the perpetrator experience victimhood and guilt respectively, as threats to their positive identity. The mechanism of apology and forgiveness is the one that enables this process. The outcome can be an integrated identity where the original identity is strengthened or co-existence of two separated identities depending on the former rivals' agreement. Current research about reconciliation between Jews and Christians in Australia is identifying and analysing social-emotional processes and their outcomes in the work of Christian and Jewish ministries and organisations. The findings demonstrate the significance of removing threats to identities, i.e., victimhood and guilt, in post-conflict relations; when the social-emotional process fails, both groups seek restoration of their identities outside the relationships, and new conflicts arise. I argue that the inability of Jews and Christians to remove conflict-related identity threats is significantly related to a conflict about "the problem of Israel," i.e., the Israeli-Palestinian conflict, and to the polarisation of Christian attitudes towards Israel.