RELIGIOUS DYNAMICS IN THE G20 AND THE NATIONAL LANDSCAPE: UNVEILING THE INFLUENCE OF 'ISLAM NUSANTARA' ON GLOBAL DEVELOPMENT AND HUMANITARIAN INITIATIVES

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Abstrak

Tantangan global menjadi semakin sulit diatasi, sebagian besar karena persaingan antara negara – negara besar dunia dan konflik yang berakar pada identitas. Dinamika ini menimbulkan resiko yang signifikan terhadap perdamaian, keamanan, dan kesejahteraan baik di dalam negeri maupun tingkat internasional. Penelitian ini bertujuan untuk menilai peran agama dalam berkontribusi terhadap pembangunan dan upaya kemanusiaan di tingkat global dan nasional. Melalui analisis kualitatif, studi ini meneliti forum G20, yang mencakup negara – negara ekonomi utama dunia, untuk mengeksplorasi bagaimana pengaruh agama membentuk kebijakan dan inisiatif global. Studi ini menyoroti empat fungsi utama agama: memperkuat persatuan, mempromosikan dialog antar agama untuk melawan penyalahgunaan agama dalam kegiatan politik, menentang perang sambil mendukung korban konflik, dan mendorong perilaku etis untuk memastikan perdamaian abadi. Pada tingkat nasional, khususnya di Indonesia, agama secara historis berfungsi untuk memajukan konsep 'maslahah' (kebaikan publik) dan sekarang memegang peran yang semakin penting dalam

membentuk sistem politik. Mengingat misi kemanusiaan yang akan datang, analisis ini menekankan perlunya nilai – nilai spiritual untuk diintegrasikan kedalam upaya yang bertujuan untuk meningkatkan harmoni global. Hal ini juga menyerukan refleksi tentang seberapa efektif nilai – nilai ini diterapkan untuk mendukung perdamaian dan solidaritas lintas negara.

Abstract

Global challenges are becoming increasingly difficult to address, largely due to competition between major world powers and conflicts rooted in identity. These dynamicspose significant risks to peace, security, and well-being both within countries and internationally. This study aims to assess the role of religion in contributing to the development and humanitarian efforts at global and national levels through a qualitative analysis, the study examines the G20 forum, which includes the world's major economies, to explore how religious influences shape global policies and initiatives. The discussion highlights four key functions of religion: strengthening unity, promoting interfaith dialogue to counter the misuse of religion in politics, opposing wars while supporting victims of conflict, and encouraging ethical behavior to ensure lasting peace.On a national level, with a specific focus on Indonesia, religion has historically served to advance the concept of 'maslahah' (the public good) and now holds an increasingly vital role in shaping political systems. Because of upcoming humanitarian missions, this analysis emphasizes the need for spiritual values to be integrated into efforts to enhance global harmony. It also calls for reflection on how effectively these values are being put into practice to support peace and solidarity across nations.

Introduction

The relationship between a country and religion is deeply interconnected, as both entities often share common objectives. Marty identifies five core concepts where religion mirrors the state: striving to be the ultimate concern, fostering community, relying on myths and symbols, employing rites and ceremonies, and enforcing specific behavioral standards.[1] However, Davies highlights several challenges in realizing

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[1] W. Cavanaugh, "Does Religion Cause Violence," Harvard Divinity Bulletin,

this relationship, such as individuals' expectation of shared beliefs, fears of conflicting goals, and limitations on religious freedom.[2] Additionally, secularism continues to push for the separation of religion from state affairs.[3]

Religion, for sure, influences people in three behaviors namely to believe, to belong and to behave and it is common to find the issues of religion in the civilizational values related to these behaviors within a state or particularly among inhabitants. Some of characters belong to the believers are those who are genuine in their religious assertions, passionate about their faith, deeply committed to their sacred texts and sometime their leaders.[4] in which those all are possible to raise some adverse impacts in the real life.

Many differences can be found in the multi-cultural religious life. Religion is one of the most sensitive and complicatedfactors. Because, when it comes to religion, individuals tend to focus on the differences between their views and those of others,[5]Some conflicts are happening between religion and nation throughout the world regardless of its area, in both eastern and western countries. The complexities of Indian society, particularly in terms of its caste system, ethnic diversity, tribal affiliations, and linguistic variety, illustrate the significant challenges in managing the relationship between religion and the state.[6] These deep-rooted

2007, https://bulletin.hds.harvard.edu/does-religion-cause-violence/.

[2] A. Davies, *Religion and Contemporary Global Politics. Religion and Developmen* (University of Birmingham, n.d.).

[3] E. S Hurd, "The Political Authority of Secularism in International Relations," *European Journal of International Relations* 10, no. 2 (2004): 235–62, https://doi.org/10.1177/1354066104042936.

[4] A. Davies, *Religion and Contemporary Global Politics. Faith in Public Life and Policy* (University of Birmingham., n.d.).

[5] Syafira Anisa, "Pondok Damai: A Study of Pelita Interfaith Assosiation Movement for Iinterreiligious Engagement in Indonesia," *Academic Journal of Islamic Principles and Philosophy* 3, no. 2 (2022): 153, https://doi.org/10.22515/ajipp.v3i2.5523.

[6] J. Cesari, *Religion and Contemporary Global Politics. Religions and Religious Nationalism in India* (University of Birmingham., 2023).

social structures often create friction in political and religious spheres, making it difficult to achieve cohesive governance. For example, the caste system not only influences social hierarchy but also plays a central role in shaping political representation and religious practices, leading to tensions between different groups. Similarly, ethnic and tribal divisions can further complicate the balance between secular governance and religious identity. This intricate social fabric demonstrates how challenging it is to align national policies with religious diversity. This makes the humanitarian development hard to achieve as the conflict does not come to an end, and some rejects to pursue the religious studies resulting to the clash of civilizations.

Therefore, this research aims for discovering the essence of religion as a means of achieving mutual understanding to foster the common values of civilization in the global concern and national landscape of Islam Nusantara through the main question: To what extent religion contributes to the development and humanitarian mission globally and nationally? It is a fundamental need to acknowledge the positive roles of spirituality or religiosity in the humanitarian mission towards achieving the ultimate goals of development as what implies improvements in people's choices, capabilities and freedoms, and their distribution, sustainability and lasting nature.[7] similar to the Human Development Index by United Nation.

. In this context, there are four main functions of religion*First*, religion plays a crucial role in strengthening unity among diverse nations, fostering collaboration on global challenges. *Second*, it promotes interfaith dialogue to counteract the political misuse of religious beliefs, thereby enhancing mutual understanding and cooperation. *Third*, the study emphasizes the importance of opposing wars and supporting victims of conflict, demonstrating how religious organizations can contribute to humanitarian efforts. *Lastly*, religion encourages ethical behavior, guiding individuals

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[7] A Sen, *Development as Freedom* (First) (Oxford University Press., 1999).

and nations towards sustainable peace. By highlighting these functions, the research underscores the potential of religion to positively shape global governance and humanitarian responses, which offers valuable insights into how spiritual values can be integrated into international relations for a more harmonious world.

Research Methodologyand Context

With a descriptive-analytical approach, which is an approach used to describe the data that is then analyzed and used in the form of descriptions, this study conducts a qualitative analysis of G20 forum and the main literature is documentsProceedings of the R20 Summit of Religious Leaders, while the secondary data in this study refers to articles, journal and books that examine the impact of religious influence on global policies and initiatives.

The research's context can be summarized and split into two limitations per scope, global and national. In the moment where the annual forum of world's most economically powerful nations G20 held in Bali in 2022, it was introduced the first G20 Religion forum or R20 collaboratively chaired by Yahya CholilStaquf as the Chairman of Nahdlatul Ulama and Mohammad bin Abdulkarim Al-Issa. Indeed, all speakers from all over the 20 nations were delivering their visionary statements that illuminate the R20 major themes and aspirations. Within global boundaries, this study analyzes the assessment of other countries on the important role of religion in the global world, both to increase solidarity and build a better human life.

Meanwhile, within the national limits, we portray Indonesia in which we found this country offers an interesting discussion about the life of multicultural and multi religions. This enables us to compile the roles which are under the same context, to define religions in development and humanitarian interventions together with examples to prove the

arguments. Each limit will be analyzed in more detail in the following sections.

The Global Concern on Religion in Humanitarian Mission

To start this discussion, it is essential to begin with a broader perspective to understand the various ways in which religion influences human life globally. As a means of fostering solidarity, religion aims to achieve harmony through the implementation of practical measures that facilitate interfaith engagement. This intention was particularly highlighted in specific sections of the proceedings that were intentionally crafted to promote unity. These segments provide an opportunity to reflect on the challenges of building solidarity and underscore the significant role that religion plays in enhancing human life. In this context, Al-Mazrouei, a representative from the United Arab Emirates, stated:

> *"For while there is diversity among human beings — which is innate and natural-conflict is man-made. This tendency towards conflict must be corrected and replaced by harmony and coexistence…"*

> *"Brothers and sisters, let me take you from theoretical talk into practical reality. Let me — and I am honoured to do so — present a practical model drawn from the country that I am blessed to call home: the United Arab Emirates. The UAE sends a message of tolerance and coexistence to the world, and has worked tirelessly to establish a culture that expresses sublime humanitarian values." (Al-Mazrouei, 2022)*

Besides, certain sections of the proceedings expose some of the religious teaching of love and compassion as the encouragement of the interfaith communication. Albert Melloni mentioned:

> *"Religions are now at a crucial point — in a point that I call a "religious climate change." We all know what is the climate change at the global level. But we also know that there is a change in the climate of religion."*

"To fight against religious climate change and its consequences, the world needs goodwill, good leaders, good politics, good meetings, and I think also good research. And from this

good research, we learn that the interfaith attitude and interreligious dialogue have used, in the past, two typical instruments." [8] The similar point of view was also shared by Bhadreshdas Swami:

> *"Such a universal dharma for humans is rooted in universal human values — values such as peace, love, friendship, respect, and compassion."*
>
> *"When empowered by these universal meanings and values of dharma, we, too, will be able to truly serve our own faith as well as the global family of faiths. Because then, we are able to accept the existence of other faiths — accept them as they are, without needing to discriminate or disparage. Because then, there can be mutual respect among faiths — respect of human dignity and spiritual integrity, without inciting hurt or hate. Because then, we can learn from one another — learn all that is good and noble, without ourselves feeling inadequate or insecure. Interfaith harmony does not require that one relinquish or relax one's faith, but rather, that we grow stronger within it."* [9]

Those are just two from some data taken from the proceedings as a proof that religion through its values has been used to encourage the interfaith relation of multi religion towards peace and respect in the human life. In addition to this, another proof is found from the proceedings on how religion opposes violence and hatred by doing reflection from the sin in the past and learn forgiveness. It was mentioned by Rivers in his speech.

> *"We too must do the same. Whatever our tradition of faith, we are created by the same God, we share a common humanity, we all suffer pain when we are wronged, we all stumble; we all do wrong ourselves; we all have access to God's forgiveness. We can all experience the peace that comes from God. So, we must all confess our wrongdoing. We must all forgive those who wrong us. Through the strength that comes from God's divine power we must pursue reconciliation. We must seek God's strength to forgive. We must love as He loves us. We can do it!"* [10])

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8 A Melloni, "The Greatness and Misery of Interreligious Dialogue," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

9 M. B Swami, "Let Us Reach out to Extend the Circle of Global Harmony," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

10 J. C. Rivers, "From Truth to Reconciliation, Forgiveness, and Peaceful Co-

Not only by Rivers, some of the same support and value are also mentioned by Warda, Mansoor and many others. Interestingly, one more value that rather sounds different is the proof on how spiritual values may help the improvement of human's well-being.

> *"We need to pay close attention to what is happening in this arena, because an enormously valuable tool created by the human intellect can turn out to be a valuable friend, making our lives easier; or it can become an instrument of oppression used to control, direct or otherwise influence humanity, especially weak, vulnerable, and less educated members of society"*

Those are samples for the examples taken from the data in the proceedings that further become the sources to analyse the assessment of religion roles in the global world.

Islam Nusantara as the Declaration of Humanitarian Islam

Meanwhile, in assessing the role of religion within national context, it can be discerned from the emergence of the global Islamic humanitarian movement initiated by the Indonesian Islamic movement in order to contextualize Islamic teaching to face challenge.

Historically, at the time when Indonesia was under the monopoly of Dutch, it was well known that Indonesian tends to gather and unit power against the colony. This colonialization triggered people to against collectively in order to save the life of Indonesians. Some of collective battles happened not only by Muslims but also from other religions such as Diponegoro (1825-1830), Aceh (1873-1915, 1942), Padri (1803-1838), Jagaraja Bali (1846-1849), etc. following by some wars to maintain the independence of Indonesia after the proclamation.

After the independence day, the national core or foundation in the governance system was also influenced more and less by the existence of religion. The founding fathers were then discussing principles to become

Existence.," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

the ideology of this nation. It was vividly remarkable in the history that the first line of the principles was used to be referring to a religion only. It sounded "Divinity with the obligation to carry out Islamic law for its adherents". After some discussions this was then changed to be "The belief of monotheism" or believe in only one God to throw away the possibility of conflict happening in the upcoming years.[11]

Since then, the preparation of independence continued to arrange the governance system in relation with religion.[12] The role continued since Muhammad Yamin suggested to have the Ministry of Religious Affairs to administer particular things regarding Islamic religion needs. However, this suggestion was declined by Mr. Johannes Latuharhary until this initiative was again brought to the committee forum and finally reaching an official decision to have the ministry of religious affairs as a return for deleting the previous first principle in Pancasila as well as becoming a strategic way to balance the segregation between secularism and Christianity in the West. Since then, this ministry has addressed all Islamic religious affairs. However, following the constitutional amendment in 1950, all religious responsibilities that were previously managed by the central government of Indonesia were transferred to the Ministry of Religious Affairs, which now provides consultation on all religious matters.

Religion plays a crucial role in Indonesian politics, not only through religious organizations but also via political parties that continue to influence the governance of the nation today. This involvement dates back to the colonial era, when the Dutch viewed Islamic political doctrines as a potential threat to their rule.[13]

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[11] A. Fauzi, "Agama, Pancasila Dan Konflik Sosial Di Indonesia," *E-Journal Lentera Hukum* 4, no. 2 (2017): 122, https://doi.org/10.19184/ejlh.v4i2.5295.

[12] Indonesian Ministry of Religious Affairs. (n.d.)., "Sekilas Tentang Kementrian Agama," n.d.

[13] Y Nurhayati, "Posisi Agama Dalam Ranah Politik Di Indonesia," *'Al Adl* 5, no. 9 (2022): 14–21.

One of the earliest manifestations of this political engagement was the formation of Sarekat Islam, or the Islamic Union, in 1905, which aimed to address both economic and political issues. Following this, the Budi Utomo Association was established in 1908 and is often regarded as a pivotal moment in Indonesia's history, marking the beginning of organized nationalism. In addition to these political organizations, several Islamic groups that initially focused on education emerged during this period. Notably, Muhammadiyah was founded by KH. Ahmad Dahlan in 1912, emphasizing educational reform and social welfare. Another significant educational initiative was Taman Siswa, created by Ki Hajar Dewantara, who is recognized as a pioneer in Indonesian education.

Furthermore, the establishment of Nahdlatul Ulama by KH. Hasyim Asy'ari marked the formation of the largest Islamic organization in Indonesia, which has remained highly influential in the political landscape. This organization is deeply rooted in social issues and continues to shape political discourse and policy in Indonesia today. Overall, the intricate relationship between religion and politics in Indonesia reflects a long history of engagement that has significantly impacted the nation's development and governance.

Despite the super power of religion through some organizations that have succeeded to embrace unity of Indonesia, the new regime called New Order misused religion to bumper the political system.[14] At this time, religion was muted and limited so that it would not appear as a threat. Consequently, some religious leaders ended being prisoned and some religious movements were watched and interrupted. As a turning point, during the reformation era, precisely right after the New Order, religion has a wider scope and partake in a greater role of politics. Some new political parties emerged such as PKB (1998) and PAN (1998) along

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[14] S Jahroh, "Politik Keagamaan Di Indonesia (Studi Kedudukan Agama Dalam Sistem Perundang-Undangan Di Indonesia)," *Jurnal Agama Dan Hak Azazi Manusia* 1, no. 1 (2011): 218–39.

with the existence of Islamic exclusive parties that lie the rules on Al-Quran and Hadith. In the following period, political parties with Islamic nuance in them are mushrooming: PPP, PBB, PKS. Until now, these all still exist and some of them do coalition with other political parties for the upcoming Indonesian president general election held in February 2024.

In the realm of cultural studies, one significant discourse surrounding religion, culture, and humanity in Indonesia is prominently represented in the works of Clifford Geertz, an American anthropologist who specialized in the regions of Java and Bali. Geertz argued that the evolution of Javanese villages into their contemporary forms can largely be attributed to the influence of religious systems.[15]along with the ritual and social change was as a result of an incongruity due to the persistence in an urban environment of a religious symbol system adjusted to peasant social structure,[16] and not to forget about different social settings of people in Java ascribed to the religion *Santri, Priyayi*and *Abangan.[17]*

This acculturation easily affects the way on how people respect each other. Since it was first initiated in 2014 religious moderation involves theological scope mainly to believe in their religion and respect other believers not towards decreasing people's spirituality. Meanwhile, in the socio-cultural context, this has to do with creating peace and balance. So that, this program opposes the political identity as this is very dangerous in the context of Indonesia. In addition to this, Humanitarian Islam is a global movement that seeks to restore universal love and compassion initiated by Islamic movements in Indonesia in order to contextualize Islamic teachings to deal with the rapidly changing space and time. This emerged in 2016 in response to the *International Summit of Moderate Islamic Leaders (ISOMIL) Nahdlatul Ulama Declaration* to contribute to the well-being of all

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[15] Clifford Geertz, *The Religion of Java (1st Ed.).* (University of Chicago, 1976).

[16] C Geertz, "Culture and Social Change: The Indonesian Case," *Man* 19, no. 4 (1984): 511, https://doi.org/10.2307/2802324.

[17] Geertz, *The Religion of Java (1st Ed.).*

humanity. Humanitarian Islam at the same time also responded to the First Global Unity Forum Declaration on May 12 by Gerakan PemudaAnsor, the Nahdlatul Ulama young adult movement—which "calls for an end to conflict in the name of religion, and for qualified *ulama* to carefully examine and address those elements of *fiqh* (classical Islamic law) that encourage segregation, discrimination and/or violence towards anyone perceived to be 'non-Muslim'.[18]

Discussion

The analysis will also be divided into two parts according to the scope of discussion: global and national. This presents from the wider scope of global assessment of religion roles and goes to the smaller scope of a case within a country. Having analysed the materials presented by all participants. We compile some roles that religion has actively shared within the value of humanity throughout the world.

Religion Roles in the Global World

1. To initiate practical measures of maintaining solidarity

A multicultural society is not only found in particular nation, but this also exist in nations all over the world. People may differ in many things but this supposedly need not cause conflicts. This fact has been admitted in the religion itself, exactly from the major religions in this world. One evidence comes from Quranic verses that is presented its interpretation by Al-Mazrouei in the forum of R20 in Bali. Al-Qur'an exposes that all human being originates from a single origin.[19] This interpretation at the same time implies the fact that a diversity of characters is unchangeable. Similarly,

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[18] Ansor Youth Movement, "Declaration on Humanitarian Islam," 2017, https://www.baytarrahmah.org/media/2017/Gerakan-Pemuda-Ansor_Declaration-on-Humanitarian-Islam.pdf.

[19] H. M. Al-Mazrouei, "The United Arab Emirates: A Beacon of Tolerance and Shared Values," in *Proceedings of the R20 Summit of Religious Leaders*, 2022, 62–65.

Johnson, a senior theological advisor illustrated that ethical norms among several religions work just like a cure for a doctor to heal diseases in human's body. One metaphoric sentence in the Christianity mentions that as if it is a table, moral values of sharing have four legs: the universal law of humanity, respect for human dignity, protecting foundational human goods, and the practice of virtue, nobility of character or the essence of the Spirit.[20]

This diversity issue has been proclaimed by United Nations in the Preamble and the Universal Declaration of Human Rights (UDHR) since 1948. All individuals embrace freedom and religious liberty is the fundamental one. This includes the right to choose, to practice, to teach, to worship and to change either public or private. Illustrating the role of religion to facilitate practical measures to maintain solidarity, I can mention that some countries nowadays already take religions and culture as a consideration to initiate some programs. United Arab Emirates, for example, hosted over 200 nationalities regardless of their appealing cultures and character to foster peace and tolerance and emerge the friendship between East and the West through an event called by *The Document on Human Fraternity's* in 2019 and in prior to this, the establishment of *Abu Dhabi for Peace* in 2014 and *The Alliance of Virtue* in collaboration with Washington DC in 2018. Apart from holding summits, UAE also invested religious tolerance in higher degree educational institutions.[21] . In Brazil, where most of the population is Pantecostal that makes Brazil is the largest contingent of Pantecostals in the world by 35 million, regardless of some Catholics and Evangelical persist, these believers help to promote solidarity namely by raising the human rights, especially to fight for discrimination such as the equity between men and women, the poor and the wealth

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[20] T. K. Johnson, "A Clash of Civilizations or Shared Civilization-Building Values: We Must Decide.," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

[21] Al-Mazrouei, "The United Arab Emirates: A Beacon of Tolerance and Shared Values."

and obviously between the black and the white.[22] These all are measures both nationally and globally in which open up opportunities to spread the influence to other nations to implement the same things, namely to promote unity.

2. To promote open and sincere communication in curtailing communal hatred

In the middle of world's economic centre of gravity and geopolitical competitions that threaten the peace and security, religious values are the set of human characters or manners to build a peaceful and prosperous global civilization. This is due to the fact that the possibility of multinational nuclear conflict may escalate to trigger the World War III. The condition when people starve due to food shortages from war and brought, when all the primary needs get more expensive to pay and most families are not able to afford, together with the devastating impact from the natural or man-made disasters, we need to admit that the character of future generations are rooted from the action now or character we build towards them.

Rather than appearing as a conflict, it would be better to transform into agreement and productive dialogue in terms of searching things people hold in common to share the universal values.[23] Inter-faith communication, indeed, is also essential to raise the truth and reconciliation to not dismiss the history in the past. The aim is not to convert people into one faith but exactly to get the feeling of belonging and learning to wound from the past. To reach this kind of dialogue, of course, this approach will involve historians and scholars as reaching the ultimate objective of peace and development. This is an opportunity to convert the hatred into respect. Further, a historian, Alberto Melloni mentioned about how religion becomes one of the crucial aspects within the civilization

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[22] A. B Fonseca, "The Role of Religion in Fostering Peace and Equality in Latin America.," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

[23] Al-Mazrouei, "The United Arab Emirates: A Beacon of Tolerance and Shared Values."

history appearing as a "religious climate change".[24] As the counteract for the change, he encourages the need of good research in which will result to the interfaith attitude and interreligious dialogue. The plurality of paths exists to bond the distance and gaps as each faith embodies such universal aspects than can be illustrated with such analogies like a beautiful garden with diverse flowers and plantation, an orchestra with different instruments that creates harmony.

Apparently, in the teaching of Hinduism, this is called by *Dharma*. A situation when somebody internalises peace, love, friendship, respect and compassion. The values of peace in Hinduism are expressed in the prayers with the calling *om santihsantihsantih* which was similar with the one in Islam *Assalamualaikum* and some religious greetings like *NamoBudhhaya* which all mean peace be upon you. Next, the teaching of love is emphasised in the definition of religion according to Hinduism which mentions *parasparaprītiprasarāvete dharma.* This definition tells that true religion fosters mutual love. Those all are hints in the implementation of dialogue in religious harmony that can be done through summits both the large and the simple ones as long as it facilitates the noble intentions towards dialogue of harmony. This bond according to Swami has actually been found since Vedic times as "Hymn of Harmony" means to progress together in one voice to come to an agreement.[25]

As the largest network of political parties, Centrist Democrat International (CDI) comes with the fundamental aim to promote a rule-based international order upon universal values to confront humanity's current challenges. This network comprises more than 100 parties from diverse religious backgrounds. Throwing back to the history of this network, originally, it dated back to 1925 when some countries established "International Secretariat of Democratic Parties of Christian Inspiration"

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[24] Melloni, "The Greatness and Misery of Interreligious Dialogue."

[25] Swami, "Let Us Reach out to Extend the Circle of Global Harmony."

or called SIPDIC. It was founded after the World War II and closely related with the Western humanism and Christian democracy to search for peace. By holding this high-level religious and political leader summit, this may ensure the goal of G20 to recover together, recover stronger and further, in the view of Arango, to recover better reaching the goal of blocking the weaponization of religion and safeguard human dignity[26] .

3.   To oppose violence and support the victims

Religion portrays the sense of dignity as the priority. Since religious teaching has some versions and it is admitted that there must be one group that is taught on being superior and legally treat others violently. Thus, the inter-faith gatherings and discussions should first confront the violence.

One example comes from the violent sectarianism happening in Iraq not only for the Christians but also all religious minorities in Iraq. Iraqi or further the Middle East seems to have no future of religious pluralism due to the brutal perspective to abolish all minorities. Accounting for 125,000 of Christian were forced to be displaced from their own homeland in a single night without anything left to pray and suffer for life. Up to the current days, the similar violence done by certain religious community is still happening and should be soon addressed for the sake of religious pluralism in the Middle east. Warda mentioned that the policy makers and planners will determine the policy of the world. Lacking in any spiritual understanding will threaten the life of the innocents; therefore, considering the rooting values of religion should be the important thing. . Consequently, it is apparent that to heal the wound of the victims should be started with the values of forgiveness, humility and peace. People can learn from the Christian Iraqi the way the forgive everything happened in the past to them and ask their neighbour to learn from them to embrace dignity.

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[26] A. P Arango, "Western Humanism, Christian Democracy, and Humanitarian Islam: An Alliance for the Twenty-First Century," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

In contrast, India's historical context reveals how religious conflicts, such as the invasion by Sultan Mahmud and subsequent discrimination against non-Muslims, have shaped societal tensions.[27]) However, despite this turbulent history, some Muslim rulers in India have promoted harmony by fostering peaceful coexistence and engaging experts from various faiths to deepen cultural and religious understanding. This demonstrates that, while religion can be a source of division, it also holds the potential for unity and reconciliation when leveraged to combat violence and foster mutual respect among diverse communities. Together, these examples highlight the importance of addressing historical grievances through compassion and dialogue to cultivate a more inclusive and harmonious society.

There is also one possibility as the way to oppose violence in religion. Something that we call as confession and forgiveness. We all as a human need to confess our wrong and forgive those who wrong us. This may seem not easy, however, as in our tradition of faith, God must give us divine power to forgive, especially to love human as the way He loves us. One memorable story came from a group of faithful American Christians that were attacked by a terrorist named Dylann Roof. This guy first came into this group to worship and pray together in their Bible study, however, in the middle of praying he murdered nine people. The spirit of forgiveness here is shown by the American Christians by not seek for any revenge and even forgive them within 48 hours after the tragedy. Forgiving does not mean to support this kind of violence; indeed, the apologies here may not trigger the upcoming chance of any violence.[28]

4. To respect and sustain natural environment through spiritual ecology

Reviewing back to all challenges in the global healthcare architecture, digital transformation and sustainable energy transition, deep-rooted

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[27] T. Mansoor, "Conflict and Cooperation in Pre-Modern Indian History," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

[28] Rivers, "From Truth to Reconciliation, Forgiveness, and Peaceful Co-Existence."

religious characters are exactly what leads people to behave and act. Knowing that the transformation has the advantages in terms of growth production, this simultaneously renders the expertise and skill of people that will indirectly impact the way people strive for their life. Thus, infusing the world's political, social, political and economic values with moral, religious values and spiritual ecology is the key to address these issues to ensure that economic growth is not only about metrics and valuations, instead, it is also about people's prosperity and the planet's continuity for the sake of world's social, political, and economic power systems.

One vivid example comes from the value of Indonesian about unity in diversity or inclusive collaboration, something called as *Gotong Royong*. From this, no one will leave behind. People struggle towards the economic equity and social inclusivity while striving against the challenges. Consequently, Indonesians will be able to grow the economics as this is the value of them to grow together that is hold within their spiritual belief. Basically, incorporating this value can be found in the Golden Rule for all major world religions. Christianity in the Galatians, 5:14 *Love your neighbour as yourself*. Islam has in its Hadith said *None of you will believe until you love your brother the way you love yourself*. Similarly, what it is also found in Buddhism *Whatever disagreeable to yourself do not do unto others,* andHinduism said *Do not unto others that which would cause you in pain If done to you* and last, in the Confucianism mentioned *do not do to others what you do not want them to do to you.* [29]

How people engage with the transformation of technology or something commonly called as Artificial Intelligence. This is mainly caused by the major role of technology in the transformations in the connection with the domains of economics and finance. At the same time, technology may also emerge negativities or dangers than can be found detrimental for humane. Thus, it is indeed the responsibility of each person to closely pay

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[29] M. A Rasjid, "Infusing Religious Values into the Realm of Business and Economics.," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

attention in embracing technology whether it turns out to be something valuable or an instrument of oppression to influence humanity. The digital transformation should also imply the principles and regulations to foster peace and solidarity as what the Rome Call commit to respect six principles: transparency inclusion, responsibility, impartiality, reliability, and security and privacy.[30]. Consequently, religion is the key here, to concerns with the sustainability to strengthen the bond among human being and the environment and entails engagement with leaders in the field together by development of artificial intelligence.

In order to support the progress, the government and institutional decision-making should also address the basis of religion to search for truth and transcendence[31] This implies four elements in human's life. Those are helping the needy in order to create a balance in the social structure, praying for good vibes with and for others, offering pain for giving others welfare and being proud of faith and celebrating with others. From the goals of the Religion Forum of G20 in Bali 2023. I supposedly believe that those all can represent the values of religion in order to encourage the humanitarian development not only to reach the prosperity of people's life but also to sustain the world future generations.

Religion Roles in the National Scope of Islam Nusantara

To provide more specific proof of how religion contributes to the civilization, here I also portray illustrations within the national scope of Indonesia, particularly as a multi-cultural and multi-religion from the perspective of Islam as a majority. Reviewing that Indonesia has the majority of Muslim inhabitants, it is obvious that Indonesia is successfully

[30] P. Benanti, "Algorethics: The Timeless Values of Religion and Their Irreplaceable Contribution to the Humane and Peaceful Development of Artificial Intelligence.," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

[31] M Szymanski, "Bringing Moral and Spiritual Values to Bear in Institutional and Governmental Decision-Making," in *Proceedings of the R20 Summit of Religious Leaders.*, 2022.

declared as a multi-religion country. Despite the fact that Indonesia hosted the multi-faith forum within the international summit of G20, to set the position, Islam in Indonesia holds a constructive position in realising the humanitarian development.

1. To switch from spread towards humanitarian mission of *maslahah*

During this era of colonialism**,** the spread of a religion to seek for followers switched to humanitarian mission towards a goodness or *maslahah***.** Historically, the alliance of civilization in Indonesia was remarkably known as East Indies or *Nusantara*, a common term to describe Indonesian archipelago. Centuries ago, there were several kingdoms of Hinduism and Buddhism ranging from *Kutai, MajapahitTarumanegara, Kalingga etc.* which all of them also had the monopoly over Indonesia. Not far from that, Islam came to Indonesia in which was believed to have some theories of its first coming; they simultaneously made a move to invite Indonesian to be Muslims. Until the late of 16th century, precisely the Netherlands first came to Indonesia in 1596 led by Cornelis de Houtman bringing up three missions under the Gold, Glory and Gospel and this, in turn, led to the monopoly of all Indonesia. Responding to this, some of collective battles happened not only by Muslims but also from other religions such as Diponegoro (1825-1830), Aceh (1873-1915, 1942), Padri (1803-1838), Jagaraja Bali (1846-1849), etc. that were continuing even after the proclamation to strive for humanity and human rights. This can be such an example that in terms of humanitarian development, religion is able to gather a power towards realizing *maslahah*for the goodness of all by putting aside its own goal to invite people embracing Islam.

2. To participate in the political system

Following Indonesia's independence, the role of religion began to evolve as a foundational element of the country's constitution and legal framework. Considering the region's significant ethnic, linguistic, and cultural diversity, along with the dynamic interactions among various groups, this shift became particularly noteworthy.

The model for establishing the true alliance of civilization is served within the motto of Indonesia *Bhinneka Tunggal Ika* which profoundly concerns to address the contemporary problems emerging from diversity background under the synergy of unity in diversity.[32] . This motto comes from the ancient manuscripts of book of poetry *Sutasoma* from MpuTantular illustrating the tolerance between Buddhist and Hinduism followers of Shiva. Also, religion is found to be paramount in our ideology called *Pancasila* or five principles.[33] .

In the governance system, religion is involved to become a part of national matters by initiating the Ministry of Religious Affairs regardless of any debates following the issues of majority and minority of believers. However, this position was then agreed by the founders as for the amendment it also caters the administrative matters of all religion until now and serve for the nation as for the consultants to address the religious challenges and problems in the society[34] This simultaneously involve religion in the political matters during the Dutch colonialism which were assumed as a threat for them *Sarekat Islam (1905), Budi Utomo (1908), Muhammadiyyah (1912), Taman Siswa , and Nahdlatul Ulama* (Nurhayati, 2013), the reformation era PKB (1998) and PAN (1998) in which the continued exist until now to support the political development in the recent Indonesia.

3. To embrace diversity and respect cultures

Further, as a nation with rooting cultures, religions seem to have a special place in the development of anthropology in Indonesia. This includes norms, laws, social settings and tradition. Not only by Geertz[35](Geertz, 1984, 1976), the realisation of religious values as the root

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[32] Y. C Staquf, "Strategic Review How Islam Learned to Adapt in Nusantara," *Journal of Leadership, Policy and World Affairs* 5, no. 2 (2015): 18–28.

[33] Fauzi, "Agama, Pancasila Dan Konflik Sosial Di Indonesia."

[34] (n.d.)., "Sekilas Tentang Kementrian Agama."

[35] Geertz, "Culture and Social Change: The Indonesian Case."

of culture were shown in the religious practices of nine Muslim saints in Java or what is familiar as *Walisongo*. The adjustment of religious features to the local culture existed so that the teaching of Islam has created the new atmosphere of culture such as scriptures[36](Ahmad, 2021), poetry[37] (Ahmad &Junaidi, 2020) etc.

The most recent value of religion as a core of respect has been depicted through two forms Religious Moderation and the movement of Humanitarian Islam[38](Deibl et al., 2023). Religious moderation[39](Amin, 2023) is one of the middle term goals of the Indonesian Ministry of Religious Affairs in order to respond towards religious conflicts happening for example intolerance practices, hatred, terrorism, bombing, the demonstration of building worshipping place and so on. Meanwhile, Humanitarian Islam emerged as a response to the Nahdlatul Ulama Declaration of tribute to the well-being through contextualizing Islamic teaching with the current space and time. Thus, religion in Indonesia actively partakes as the first shield opposing conflicts, hatred, supremacy and violence, and theological discourse.

Conclusion

This study highlights the complex role that religion plays in both national and international humanitarian efforts. Religion acts as a deterrent to disputes and political warfare among states, fostering unity on a global scale. In the long run, however, the development of spirituality and religion may help protect the environment and advance moral business practices,

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[36] Nur Ahmad, *Filologi Naskah-Naskah Islam Nusantara* (Lawwana, n.d.).

[37] A. A Ahmad, N., & Junaidi, "The Unity of Culture: A New Reading in Javanese Traditional Poetry," in *Proceedings of the ICON-ISHIC*, 2020.

[38] A Deibl, J. H., Ivanyi, K., Lohlker, R., Faridzadeh, G., Alak, A., Cicek, H., Hentschel, Y., & T. Kuru, "Humanitarian Islam (R. Lohlker & K. Ivanyi, Eds.)," *Brill | Schöningh.*, 2023, https://doi.org/10.30965/9783657790265.

[39] K Amin, "Mengapa Moderasi Beragama," Ministry of Religious Affairs Official Website, 2023, https://kemenag.go.id/kolom/.

which will lessen the effects of resource scarcity and famine on coming generations. In the national sphere, as Indonesia demonstrates, religion and political ethics work together to resolve disputes and persistently advance the goal of a more honourable and bright future. The research shows that religion continues to have a beneficial impact and direct acts towards the collective improvement of humanity, even in the face of unavoidable adversities.

In the global context, religion having four contributions in developing humanitarian missions: *First,* religion functions to initiate practical of maintaining solidarity; *second,* religion serves to promote open and sincere communication in curtailing communal hatred; *Third,* religion serves to oppose violence and support the victims; and *fourth* religion serves to respect and sustain natural environment through spiritual ecology. Meanwhile, in the national scope, religion has three contributions *First,* religion serves to switch from spread towards humanitarian mission of *maslahah; second* to participate in the political system; *third,* to embrace diversity and respect cultures.

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