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INTERNATIONAL CONFERENCE ON RELIGIOUS TRADITIONS AND SUSTAINABILITY CULTURE (RTSC)

"This program is the implementation of a research project under the Universiti Malaya Center for Civilizational Dialogue (UMCCD), in collaboration with the Japan Da'wah Centre, Osaka, and several other universities to strengthen efforts in dialogue and socio-cultural relations in the context of Sustainable Development Goals (SDGs) among countries in the Asian region."



KEYNOTE SPEAKER

Emeritus Prof. Datuk
Dr. Azizan Baharuddin
Director
Universiti Malaya Centre for
Civilisational Dialogue (UMCCD)

Title: Religious Traditions and
Sustainability Culture.



OPENING ADDRESS

Mr. Zulkarnain Hasan Basri
Founder and President
Japan Da'wah Centre
Osaka



KEYNOTE SPEAKER

Dr. Yoshida Masahiro
Visiting Researcher
Urban Resilience Research Center
Osaka Metropolitan University

Title: Muslim cemeteries and
local communities : Focusing
on external actors

DETAILS



22 June & 23 June 2024
(Saturday and Sunday)



10:45 am - 5:00 pm



Japan Da'wah Centre, Osaka



For Each Day: Adult (1,000 yen),
Students (500 yen), Kids (free)



GUEST SPEAKER

Dr. Asmawati Muhamad
Universiti Malaya

Title: Green Mosque Practices
and Japanese Values



GUEST SPEAKER

Assoc. Prof. Dr. Siti Arni Basri
Universiti Malaya

Title: Good leadership practices
for effective Green Mosque
implementation



GUEST SPEAKER

Dr. Muhamad
Allhanafiah Norasid
Universiti Malaya

Title: Green Mosque
implementation from
the prophetic traditions



GUEST SPEAKER

Madam Nadiah Abdul Rahman
Tunku Abdul Rahman
University of Management
and Technology

Title: Shintoism and Islamic
civilization worldview



GUEST SPEAKER

Assoc. Prof. Dr. Twediana
Budi Hapsari
Universitas Muhammadiyah
Yogyakarta, Indonesia

Title: The role of Humanitarian
Volunteers in assisting the
community's spirituality after
disaster (case study
Muhammadiyah Disaster
Management Center, Indonesia)



GUEST SPEAKER

Sensei Yusuf Morishita
Sociologist
Fellow/Collaborator
Hokkaido University Islamic
Cultural Club

Title: Islam for Well-being:
Implications, Possibilities,
and Ways Ahead from
Cultural Perspectives



GUEST SPEAKER

Dr. Nur Fitriyana
UIN Raden Fatah
Palembang, Indonesia

Title: Harmony with Nature :
Environmental Conservation
in Islam and Shintoism



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**INTERNATIONAL CONFERENCE ON
RELIGIOUS TRADITIONS AND
SUSTAINABILITY CULTURE
ICRTSC '24**

22-23 June 2024

**Japan Da'wah Centre,
Osaka, Japan**

Organised by

Universiti Malaya Centre for Civilisational Dialogue (UMCCD)
<https://dialogue.um.edu.my/>

Japan Da'wah Centre (JDC)
japandawahcentre@gmail.com

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ACKNOWLEDGMENTS

The Universiti Malaya Centre for Civilisational Dialogue (UMCCD) would like to express our special appreciation to Mr. Zulkarnain Hasan Basri, Founder and President of the Japan Da'wah Centre, who honored us with his special welcoming speech at the conference. We extend our deepest gratitude to the Japan Da'wah Centre for their support and for providing UMCCD with the opportunity to organize this event. On behalf of the organizers, UMCCD also wishes to thank the keynote speakers, guest speakers, and emcees. The keynote addresses will be delivered by Emeritus Professor Datuk Dr. Azizan Baharuddin on "Religious Traditions and Sustainability Culture" on the first day, and by Sensei Yoshida Masahiro on "Muslim Cemeteries and Local Communities: Focusing on External Actors" on the second day.

The conference features a total of seven presentations from various research organizations and universities. The first session includes: Sensei Yusuf Morishita from Hokkaido University Islamic Cultural Club, Japan presenting "Islam for Well-being: Implications, Possibilities, and Ways Ahead from Cultural Perspectives", Madam Nadiah binti Abdul Rahman from Tunku Abdul Rahman University of Management and Technology, Malaysia, presenting "Shintoism and Islamic Worldview Civilization", Dr. Nur Fitriyana from UIN Raden Fattah, Indonesia, presenting "Harmony with Nature: Environmental Conservation in Islam and Shintoism". The conference continues with presentations from Universiti Malaya, Malaysia: Dr. Asmawati Muhamad on "Green Mosque Practices and Japanese Values," Dr. Muhamad Alihanafiah Norasid on "Green Mosque Implementation from Prophetic Traditions," and Associate Professor Dr. Siti Arni Basir on "Good Leadership Practices for Effective Green Mosque Implementation." Finally, the session concludes with Associate Professor Dr. Twediana Budi Hapsari from Universitas Muhammadiyah Yogyakarta, Indonesia, presenting "The Role of Humanitarian Volunteers in Assisting the Community's Spirituality After Disaster: A Case Study of the Muhammadiyah Disaster Management Center, Indonesia." The audience comprises the local Japanese community, as well as international researchers and students.

The organizers of the International Conference on Religious Traditions and Sustainability Culture (ICRTSC) would like to extend a warm welcome to all participants. Your presence and participation are highly valued, and we are excited to have you join us for this event. We look forward to insightful discussions, inspiring presentations, and productive networking opportunities. Thank you for being a part of ICRTSC, and we hope you have an enriching and enjoyable experience.

BACKGROUND OF THE CONFERENCE

This program is convened by the Universiti Malaya Center for Civilizational Dialogue (UMCCD), in collaboration with the Japan Da'wah Centre, Osaka, and various stakeholders, including the Malaysian Green Technology and Climate Change Corporation (MGTC), as well as several other universities.

It aims to enhance efforts in dialogue and socio-cultural relations, with a focus on religious traditions and sustainable cultural practices among countries in the Asian region by providing comprehensive educational resources, interactive activities, and facilitating meaningful dialogue sessions to promote the integration of sustainable practices grounded in religious teachings into daily life.

Objectives of the conference include:

- Strengthening socio-cultural relations between Asian Muslims and the Japanese people through shared universal values.
- As a dialogue platform fostering cultural exchange to promote the cultivation of intellectual bonds and collaboration across diverse cultures in Asia.
- Disseminating religious perspectives on sustainability culture among academia and the general populace.

PROGRAMME

DAY 1 (22 JUNE 2024)

Time (JPN)	Programme
10:30 AM – 10:45 AM	Registration
10:50 AM – 11:00 AM	Opening Ceremony
11:00 AM – 11:30 AM	Welcoming Speech Mr. Zulkarnain Hasan Basri <i>Founder and President of Japan Da'wah Centre</i>
11:30 AM – 12:00 PM	Keynote Address Emeritus Prof. Datuk Dr. Azizan Binti Baharuddin <i>Director of Universiti Malaya Centre for Civilisational Dialogue (UMCCD)</i> Title: "Religious Traditions and Sustainability Culture"
12:00 PM – 1:30 PM	Guest Speakers and Paper Presentations
12:00 PM – 12:30 PM	Sensei Yusuf Morishita Hokkaido University Islamic Cultural Club, Japan Title: "Islam for Well-being: Implications, Possibilities, and Ways Ahead from Cultural Perspectives"
12:30 PM – 1:00 PM	Madam Nadiyah binti Abdul Rahman Tunku Abdul Rahman University of Management and Technology, Malaysia Title: "Shintoism and Islamic Worldview Civilization"
1:00 PM – 1:30 PM	Dr. Nur Fitriyana UIN Raden Fattah, Indonesia Title: "Harmony with Nature : Environmental Conservation in Islam and Shintoism"
1:30 PM – 1:40 PM	Token of Appreciation and Group Photo Session
1:40 PM – 2:10 PM	Lunch break at JDC (Bento meal)
2:10 PM – 2:30 PM	Zuhur prayer at Masjid Al-Da'wah
2:30 PM – 4:30 PM	Guest Speakers and Paper Presentations
2:30 PM – 3:00 PM	Dr. Asmawati Muhamad Universiti Malaya, Malaysia Title: "Green Mosque practices and its relation with Japanese values"

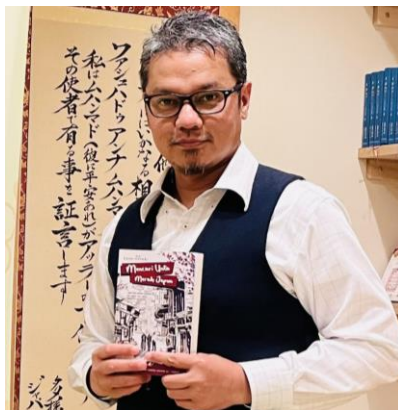
3:00 PM – 3:30 PM	Dr. Muhamad Alihanafiah Norasid Universiti Malaya, Malaysia Title: “Green Mosque implementation from prophetic traditions”
3:30 PM – 4:00 PM	Associate Professor Dr. Siti Arni Basir Universiti Malaya, Malaysia Title: “Good leadership practices for effective Green Mosque implementation”
4:00 PM – 4:30 PM	Associate Professor Dr. Twediana Budi Hapsari Universitas Muhammadiyah Yogyakarta, Indonesia Title: “The role of Humanitarian Volunteers in assisting the community’s spirituality after disaster (case study Muhammadiyah Disaster Management Center, Indonesia)”
4:30 – 5:00 PM	Token of Appreciation and Group Photo Session
5:00 PM	End of Day 1

DAY 2 (23 JUNE 2024)

Time (JPN)	Programme
10:30 AM – 10:45 AM	Registration
11.00 AM – 11.20 AM	Opening speech Mr. Zulkarnain Hasan Basri <i>Founder and President of Japan Da'wah Centre</i>
11:20 AM – 11:50 AM	Keynote Address Sensei Yoshida Masahiro <i>Visiting Researcher, Urban Resilience Research Center, Osaka Metropolitan University</i> Title: "Muslim Cemeteries and Local Communities : Focusing on External Actors"
11:50 AM – 12:00 PM	Token of Appreciation and Group photo session
12:00 PM – 12:10 PM	Briefing session Instructor: Dr. Asmawati Muhamad Theme - Reflections on Religious Traditions and Sustainability Culture
12:10 PM – 1:00 PM	Breakout Groups <ul style="list-style-type: none"> • Participants will be divided into five groups. • Each group will be facilitated by a facilitator. <p>PIC: Group 1: Dr. Muhamad Alihanafiah Norasid and Madam Nadiah binti Abdul Rahman Group 2: Dr. Asmawati Muhamad, Associate Professor Dr. Siti Arni Basir and Associate Professor Dr. Twediana Budi Hapsari (Google Form will be provided)</p>
1:00 PM – 1:30 PM	Lunch break at JDC (Bento meal)
1:30 PM – 2:00 PM	Zuhur prayer at Masjid Al-Da'wah
2:00 PM – 3:00 PM (10 minutes for each group)	Group Reflections and Feedbacks Group 1 Group 2
3:00 PM – 3:20 PM	Group photo session
2:50 PM – 3:10 PM	Closing Remarks Mr. Zulkarnain Hasan Basri <i>Founder and President of Japan Da'wah Centre</i>
3:30 PM	End of Conference

OFFICIAL WELCOMING SPEECH

BY MR. ZULKARNAIN HASAN BASRI



Zulkarnain Hasan Basri (50), an engineer born in Tapah, Perak, has been living in Osaka, Japan, for almost 18 years. A former student of Mara Taiping Junior College of Science, Perak, he continued his studies in Japan in 1994 at Niihama National College. After returning to Malaysia in 1997, he worked for a Japanese company in Malaysia.

After 12 years of dedication, the management offered him a position at the company's headquarters in Osaka, Japan. In 2008, he and his family, including his Japanese wife whom he married in 1998 and their three children, moved to Japan. He seized this opportunity to work in Japan to also engage in da'wah work and promote Islam.

He has written several articles for Utusan Malaysia in the "Islam Nomichi" column, which means "The Way in Islam." He has also been involved in several associations in Japan for the construction of new mosques and preaching activities.

He is ambitious about building a chain of da'wah centers throughout Japan, which would serve as community centers for Japanese citizens. He also aspires to establish a Muslim share house to assist new converts to Islam who face difficulties or opposition from their families after converting.

Actively helping Japanese citizens who want to learn about Islam, with God's guidance, he has succeeded in converting more than 30-40 people a year. At the same time, he provides training to Japanese citizens who have recently embraced Islam to become preachers alongside him.

With public support, he also sends those Japanese citizens who have potential to Malaysia to further their studies in Islamic studies. Upon their return, they can become teachers or preachers to the people in Japan.

The TV programs he has participated in include:

1. Jejak Rasul Bersama TV3 AsSalam 2015 with Anuar Afiq
2. Dokumentari Shahadah RTM 2018, Nur Islam di Ufuk Timur Season 13

His main focus is preaching to the Japanese community through the Al-Quran, and he hopes to convert more of the Japanese community to Islam one day.

UTUSAN MALAYSIA • KHAMIS 15 MAC 2018

mimbar agama utusan malaysia **Mega mimbar 19**

Islam nomichi

Oleh **ZULKARNAIN HASAN BASRI**
Jurutera yang juga pendakwah di Jepun

Kisah hidayah di Masjid Kobe

AL-QURAN terjemahan Bahasa Jepun yang diedarkan secara percuma kepada yang memerlukan. Dihasilkan oleh Japan Muslim Association, Tokyo.

MENERANGKAN SEBELUM DITERANGKAN!

Apabila saya menyambut mereka, belum sempat diterangkan mengenai Islam, Kyoko terlebih dahulu menerangkan serba sedikit mengenai agama suci itu kepada ibunya. Terdetik dalam hati, hidayah telah singgah ke dalam hatinya. 'Finishing' atau tindakan penyudah perlu dibuat agar dia bertambah yakin, sekali gus memudahkannya memeluk Islam.

Seperti lazimnya, saya terangkan kehebatan dan kejayaan al-Quran yang menjadi mukjizat Nabi Muhammad SAW kepada mereka berdua. Kyoko amat teruja dan tekun mendengarnya. Nampak jelas perasaannya yang amat gembira kerana berpeluang buat pertama kalinya melihat dan memegang sendiri al-Quran

MASJID KOBE, masjid tertua di Jepun.

HUANG solat Masjid Kobe yang boleh memuatkan sehingga 400 jemaah dalam satu masa.

PENGAJARAN

Apabila kita melihat seseorang meminati Islam, bermaksud hidayah daripada Allah telah singgah pada hatinya, maka jangan lepaskan peluang ini untuk memberikan sokongan kepada mereka kepada Islam *Nomichi* (Jalan ke arah Islam). Cubalah mudahkan mereka untuk memeluk Islam.

Saya baca dan kongsi kan firman Allah SWT dalam Surah Az-Zumar, ayat 37, kepada Kyoko dan ibunya.

"Dan siapa yang diberi hidayah petunjuk oleh Allah (dengan sebab pilihannya yang benar), maka tidak sesiapapun yang dapat menyasarkannya. Bukankah Allah Maha Kuasa, lagi berhak membalas dengan azab sekisa (kepada golongan yang bersalah)?"

Pada akhir perbualan, sambil menghulurkan al-Quran terjemahan bahasa Jepun kepada Kyoko, saya nyatakan bahawa ia diberi percuma kepada sesiapa yang memerlukan. Dia amat gembira dan begitu teruja. Kepada yang membaca tulisan ini:

- Doakan agar Kyoko menerima hidayah dan akhirnya memeluk Islam.
- Doakan juga supaya kami yang berdakwah di sini diberi petunjuk, hidayah, kemudahan, kekustan dan sentiasa dilindungi Allah untuk mengembangkan Islam di sini.

Untuk mengetahui lebih lanjut mengenai kerja-kerja dakwah di Jepun, boleh layari <http://japanmuslimfoundation.org>

ANAK YANG DEGI!

Pada penghujung perbualan, saya katakan kepada ibunya, "Anak puan amat meminati Islam, saya rasa tidak lama lagi dia akan memeluk Islam, bersedialah untuk menerima peristiwa gembira itu."

Balas ibunya, "Dia memang anak yang tidak mendengar cakap, apa yang dia rak dia akan buat walaupun saya larang. Bagaimanapun agama adalah kebebasan peribadi, saya tiada hak untuk menghalangnya. Saya rasa dia akan kahwin dengan orang Islam nanti."

Saya tersenyum sambil menyatakan dalam hati: "Apabila hampir dengan Jepun dan mampu dilawati dengan harga jauh lebih murah daripada Turki. Dia amat gembira. Sesi perbincangan diteruskan, hakikat mengenai al-Quran, Allah dan Islam dilanjutkan pencerahannya. Alhamdulillah, mukanya berseri-seri mendengar.

Saya kemudiannya meminta izin untuk bergambar namun ibunya enggan, mungkin dia segan. Saya tanya, bolehkah dikongsi gambar ini. Jawapan Kyoko amat optimis. "Kongsi lah, biar semua orang tahu saya amat gembira hati ini."

saya sudah katakan Islam itu agama yang benar dan tidak seperti apa yang tersebar." Dia cuba membentulkan tanggapan salah ibunya terhadap Islam. Allahuaikbar!

Gadis itu amat meminati Islam Turki dan untuk ke negara itu amat jauh serta memerlukan perbelanjaan besar. Lagipun dia tidak mempunyai kenalan atau kawan Muslim yang mahu bersamanya.

Kemudian saya bercerita mengenai Brunei dan Malaysia iaitu negara Islam yang paling

KEYNOTE SPEAKERS' PROFILES AND ABSTRACTS

EMERITUS PROFESSOR DATUK DR. AZIZAN BAHARUDDIN



Prof. Emeritus Datuk Dr Azizan received her Bachelor of Science in Biology Degree from the University of Tasmania Australia, Master of Science in Philosophy of Science from the University College London and PhD in Islam & Science from the University of Lancaster. Some of her favourite focus areas are The Relationship Between Sustainability & Spirituality and Intercultural Dialogue. Her more than 200 publications cover the above areas among others. She has been involved with many government and non-government organisations in her more than 30 years of work. She was also the Director General of the Institute of Islamic Understanding Malaysia between 2011-2021. Awards she has received include the Langkawi Award for her work in the field of Environmental Ethics 2016, Maulidur Rasul Award (Science and Civilization Icon) in 2022. Currently, she is Director of the Centre for Civilizational Dialogue, University Malaya and Holder of the UKM-YSD Chair of Sustainability.

ABSTRACT

RELIGIOUS TRADITIONS AND SUSTAINABILITY CULTURE

Emeritus Professor Datuk Dr. Azizan Baharuddin

Director, Universiti Malaya Centre for Civilisational Dialogue (UMCCD),

Chairholder, UKM-YSD Chair for Sustainability

Honorary Fellow, Institut Masa Depan Malaysia (MASA)

Email: azizanbaharuddin@gmail.com

The presentation will explain the sustainability imperative, what causes unsustainability and what is the role of cultural/religious values in mitigating the climate crisis for example.

SENSEI YOSHIDA MASAHIRO

Yoshida Masahiro is currently a Visiting Researcher at the Urban Resilience Research Center, Osaka Metropolitan University, a position he has held since April 2024. Previously, he served as a Special Researcher at the same center from April 2023 to March 2024. He received his Ph.D. and M.A. from Osaka City University and obtained his MBA from Hosei University. His research areas and interests include Religious Studies and Sociology, with particular focus on Islam, Buddhism, and Shamanism. In March 2018, he received the Research Encouragement Award from the Osaka City University Graduate School of Literature Education Promotion Organization. He is leading a project titled “A Study of Muslim Cemetery Acquisition Activities and Their Development Process in Japanese Society,” funded by the Grants-in-Aid for Scientific Research, Grant-in-Aid for Early-Career Scientists, Japan Society for the Promotion of Science, from April 2024 to March 2029. He contributed to Chapter 21, “Muslim Cemetery Development and External Actors in Japan,” in the book “Current Location of Newcomer Religions,” edited by Hizuru Miki and published by Nanagatu sha, with the publication forthcoming. Additionally, he authored “Development of Muslim Graveyards in Japan,” a comprehensive study included in “Newcomers and Their Religions After the Establishment of Japanese Society,” under the research project led by Hizuru Miki. This work spans pages 5-88 and was published in March 2023. He has presented his research at various conferences, including “Addressing Challenges in Developing Muslim Cemeteries in Japan” at the 3rd Annual Inclusive City Workshop in Fukuoka on September 22, 2023, and “Diversifying Mosques and Da’wah Activities: A Case Study of the Japan Da’awa Centre” at the Inclusive Cities Research Group 1st Young Researchers’ Debriefing Session on July 22, 2023. Other notable presentations include “The Development of Muslim Cemeteries in Japan: The Case of the Koraiji Temple International Cemetery” at the 144th Regular Meeting of the Japan Society for Social Analysis on December 17, 2022, “Korean Buddhism and Multiculturalism” at the Tokyo Branch of the Institute of Shinshu Studies Public Symposium on November 26, 2022, “The Development of Muslim Cemeteries and Multiculturalism in Japan” at Program Kepimpinan MIB on October 3, 2022, and “Muslims in Japan and Japanese Society: Focusing on the Development of Japanese Muslim Cemeteries” at the 12th CONVOCATION KUPU SB on October 2, 2022. His research investigates the sociological relationship between foreigners and Japanese society, with a focus on religious understanding. As globalization brings more foreigners to Japan, it is crucial to identify conditions that foster strong social relationships between foreigners and Japanese people. Currently, his research explores two main topics: the challenges Muslims face regarding burial places, community awareness, and opposition to new cemeteries in Japan; and Da’awa activities, observing the impact of Islamic outreach at the Japan Da’wah Center (JDC).

ABSTRACT

MUSLIM CEMETERIES AND LOCAL COMMUNITIES : FOCUSING ON EXTERNAL ACTORS

Sensei Yoshida Masahiro

Visiting Researcher, Urban Resilience Research Center,

Osaka Metropolitan University

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In the process of globalization, Japanese society is expected to see an ever greatest influx of foreigners. Since the 2000s, the number of Muslims in Japan has increased rapidly. It is estimated that most of them are foreign Muslims, but it is difficult to ascertain their exact numbers. However, the number of mosques, which until the 2000s numbered only a dozen, is projected to exceed 170 by 2023 (according to a report by Mr. Said Sato, Director of the Japan Muslim Association, at a study group organized by the Sasakawa Peace Foundation on 21 February 2023). This gives an indication of the recent momentum of the Islamic faith. The fact that the Japanese Muslim community has been active in the field of Islam in recent years can be gauged from this. Nevertheless, if asked whether the understanding of Islam is progressing in Japanese society, the answer is 'no'. In fact, there are frequent conflicts between the Muslim community and local community. The nature of these conflicts ranges from issues concerning the construction of mosques to how to deal with Friday prayers. This report focuses on the relationship between Muslim cemeteries and the local community. Here, a brief description of the general state of burials in Japan is in order. In Japan, 99.9% of people are generally buried by cremation, which has become a kind of standard. In this context, there are currently 11 Muslim cemeteries in Japan. However, they are unevenly distributed regionally, with no Muslim cemeteries established in the Tohoku, Shikoku, and Kyushu regions. Muslims wishing to be buried in Japan are therefore working to establish new Muslim cemeteries throughout the country. There are various conditions for the establishment of cemeteries, one of which is obtaining the consent of the local community. In practice, obtaining this consent has made it difficult to establish Muslim cemeteries in Japan. However, in cemeteries that have been established, external actors have obtained the consent of the local community on behalf of the Muslim community. In other words, external actors have played an important role in the establishment of cemeteries. This report focuses on the relationship between the Muslim community, external actors, and the local community, and looks at the future relationship based on this tripartite relationship.

GUEST SPEAKERS' PROFILES AND ABSTRACTS

DR. ASMAWATI BINTI MUHAMAD



Dr. Asmawati Muhamad is a Senior Lecturer in Applied Science With Islamic Studies Programme, at the Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur. She is currently the Deputy Director at the University Malaya Centre for Civilisational Dialogue. She obtained her PhD degree in Qur'an and Sunnah Studies from the International Islamic University Malaysia (IIUM) in 2014. Her research interest in Islam and Sustainability Science has been evolving since she wrote her PhD thesis titled "Abatement and Control of Environmental Degradation: The Qur'anic Paradigm." Since 2016, she has been leading the Green Mosque Project at the Academy of Islamic Studies, Universiti Malaya, under the auspices of the Universiti Malaya Sustainable Development Centre (UMSDC). This role has deepened her passion for Green Mosque initiatives and interfaith dialogue on Islam and Sustainability. She is the founder and advisor to the student volunteers' group in the Academy of Islamic Studies, UM, known as 'Imarah Eco-Friends' (IEF) advocates an eco-mosque community engagement program in Kuala Lumpur with the motto of 'Be Green, Be Exemplary.' She has spearheaded research grant projects on sustainability, health, and well-being, across diverse initiatives and has published extensively in scientific writings, including Web of Science/Scopus journals, book chapters, and numerous peer-reviewed journals. Details of her academic work, administrative roles, professional consultation, community services, and international collaborations and networking can be found at the following link; <https://umexpert.um.edu.my/asmawatimuhamad.html>.

ABSTRACT

GREEN MOSQUE PRACTICES AND JAPANESE VALUES

Dr. Asmawati Muhamad

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Academy of Islamic Studies, Universiti Malaya*

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The term "Green Mosque" refers to the integration of sustainable practices within mosque operations and activities to promote environmental stewardship. These practices include water and energy conservation, proper waste management, tree planting, adopting green procurement, and encouraging eco-friendly behaviors among congregants. Japan's cultural emphasis on harmony with nature, cleanliness, and community cooperation provides a unique perspective on how these practices can align with Islamic traditions. Islam, seen as a comprehensive way of life, encompasses spiritual, social, ethical, and practical dimensions, as exemplified by the Prophet Muhammad's teachings on environmental sustainability. In this paper, the concept of the Green Mosque demonstrates the application of Islamic teachings in daily life, highlighting the values and character they promote to achieve harmony between humankind and nature.

**ASSOCIATE PROFESSOR DR. SITI ARNI
BINTI BASIR**

Associate Professor Dr. Siti Arni Basir is a senior lecturer at the Department of Siasah Syar'iyah (Islamic Governance), Academy of Islamic Studies, University of Malaya. She holds a Bachelor of Economics (University of Malaya), a Master of Public Administration (University of Malaya) and a Doctorate (University of Salford, United Kingdom). She has expertise in the field of ISO 9000 Quality Management System, MS 1900 Islamic Quality Management System, Islamic Administration and Halal Management. She actively researches and writes related to issues of quality management and Islamic administration in Malaysia. The implementation of Islamic work ethics is also the focus of her research. The focus of her research is aspect of soft and cultural values in the context of quality management and Islamic administration. The focus of her recent research is link between the implementation of quality programs and innovation. In addition, she also studied the development and application of instruments for the halal industry. Her research is focused on higher education institutions, public sector agencies, Islamic administrative institutions, local governments and companies in relation to the government. She actively produces articles for refereed books and journals. Dr. Siti Arni has won numerous medals in national and international research competitions. She was awarded an honorary appointment as a research fellow at Salford Business School, University of Salford. In addition, she is an associate fellow of the Center for Quality Management and Improvement, University of Malaya. As an assessor for the Malaysian Qualification Agency (MQA), she is experienced in the accreditation process of academic programs in higher education institutions.

ABSTRACT

GOOD LEADERSHIP PRACTICES FOR EFFECTIVE GREEN MOSQUE IMPLEMENTATION

Siti Arni Basir

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Mohd Yakub @ Zulkifli bin Mohd Yusoff

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Good leadership practices for effective Green Mosque implementation Green Mosque program is a new initiative implemented in Malaysia. This program is implemented to fulfill the goal of involving houses of worship which is one of the focuses in making sustainability agenda in Malaysia a success. So far only a few mosques in Malaysia have started implementing the program to respond to the government's demand. The new Green Mosque program faces various challenges and obstacles in its implementation. Hence, implementation of the program requires good leadership to make the various activities executed successful. The objective of this study is to explore good leadership practices for effective Green Mosque implementation which has been implemented in a mosque in Kuala Lumpur, Malaysia which is Masjid Zaid bin Haritsah (MZBH). This case study employed semi-structured interview method as a data collection method. Interviews were conducted with 5 informants who were actively involved in the implementation of the Green Mosque program at the mosque. The findings of the study reveal that there are 8 characteristics of good leadership in the implementation of the Green Mosque at the Zaid bin Haritsah Mosque (MZBH), namely a clear vision, effective communication, acquisition of resources, building a network, developing cooperation, motivation and monitoring. The findings of the study show that with good leadership, Green Mosque program can be implemented effectively. The findings contribute to the development of knowledge regarding the characteristics of good leadership in implementation of Green Mosque program. The findings of this study can be employed as a guide for the leadership of mosques globally to learn characteristics of good leadership in making Green Mosque program successful in their respective mosques.

DR. MUHAMAD ALIHANAFIAH BIN NORASID



Dr Muhamad Alihanafiah has a diverse educational background spanning several institutions: He attended Sekolah Agama Menengah Rawang, Selangor in 2000, followed by Sekolah Menengah Agama Kerajaan Johor in Kluang, Johor from 2001 to 2004. He then continued his education at Ma'ahad Johor, Johor Bahru in 2005. Subsequently, he pursued his Bachelor's Degree in Usuluddin (Quran & Hadith) at Universiti Malaya from 2006 to 2009, and completed his Ph.D., specializing in Tafsir (exegesis), also at Universiti Malaya from 2010 to 2016. Additionally, he participated in a one-month Arabic Language Enhancement course at Universiti Kaherah, Egypt in 2008 and a three-month Scientific Research course at The World Islamic Sciences and Education University in Amman, Jordan in 2012.

Throughout his academic journey, he has achieved notable awards and recognitions: He received the Cikgu Haji Osman Hassan Book Award for being the Best Student at APIUM in 2009, and he was honored with the Active Student Award and the Academic Excellence Award at Kolej-8 in 2007. He consistently maintained a high academic performance, earning the University Book Prize for achieving a 4.0 GPA in 3 out of 6 semesters. As a member of the UM Debate Team, he achieved significant milestones such as being the Runner-up in the IPTA Royal Debate Championship (Arabic Language) in 2007 and reaching the Quarterfinals in the ASEAN Debate Championship (Arabic Language) in the same year. He also attained Runner-up positions in the UM Memorization Test in 2007 and the UM Calligraphy (Khat) Competition in 2008. He received the Excellent Service Award (APC) from UM in 2021. Dr Alihanafiah's expertise lies in Quranic thematic exegesis research, Quranic recitation rules (tajwid), and Quranic Miracle (I'jaz al-Quran). His studies predominantly focus on human well-being, exegesis of the Quran, and environmental matters. His academic contributions extend beyond awards to include substantial publications, paper presentations, and active involvement in research: He has published over 60 works, including academic books, Scopus-indexed journal articles, book chapters, and contributions to newspapers and magazines. He has presented more than 40 papers at international and regional conferences, colloquia, and seminars. Currently, he is engaged as a researcher in 7 ongoing projects, and one of the projects, he leads as Principal Investigator (PI). Since 2017, he has participated in a total of 18 research projects, with 5 of them serving as PI. His contributions have been recognized with several awards in research poster competitions. In addition to his academic pursuits, he is actively involved in various organizational roles: He serves as the Deputy Head of the Centre of Quranic Research at UM and holds the position of Head of Youth at Persatuan Ulama' Malaysia (PUM).

ABSTRACT

GREEN MOSQUE IMPLEMENTATION FROM THE PROPHETIC TRADITIONS

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Preservation of the environment is a universal obligation across religions and races. In order to guarantee the well-being of biodiversity and to ensure a sustainable ecosystem, environmental preservation needs to be implemented in any one-stop center location, especially at the mosque institution which is the heart of the Muslim community. Accordingly, this article will discuss the concept of a mosque institution that is applied with elements of sustainability, or better known as the Green Mosque. The Green Mosque concept is a familiar idea and has been implemented in several mosques around the world. This article also presents a description of the 'imarah' of the mosque in the era of Prophet Muhammad SAW which is in line with green elements such as cleanliness, saving energy and water. Several verses of the Quran, hadiths, and Prophetic History will be studied to present a comprehensive framework regarding the mosque institution that has been applied with green elements since the time of Prophet Muhammad PBUH. This study uses inductive methodology, text analysis, and thematic studies in analyzing the data that has been extracted from the authoritative reference source. It turns out that the features of the Green Mosque have been implemented for a long time in the prophetic tradition of 'imarah' mosque.

MADAM NADIAH BINTI ABDUL RAHMAN



Madam Nadiah Binti Abdul Rahman is a dedicated full-time lecturer at Tunku Abdul Rahman University of Management and Technology (TAR UMT), with an impressive 20-years tenure in education. Born in Mecca and raised in Malaysia, she pursued her academic journey at the University of Malaya, Kuala Lumpur, where she excelled in her studies and earned a Bachelor of Arts in Malay and Islamic Studies, followed by a Master of Arts in Malay Islamic Literature with a specialization in Philology and Manuscripts. Madam Nadiah's scholarly contributions are extensive, impactful and noteworthy. She is the author of the first to fourth editions of 'Islam and Asia Civilization', a significant publication by McGraw Hill Edu. This publication delves into Islamic, Malay, Native, Chinese, Indian, and Japanese civilizations, exploring fundamental aspects and values, including those of the Tokugawa Shogunate and the Meiji Ishin era in Japan. Her expertise also extends to the transliteration and analysis of notable Sufi manuscripts such as 'Jala' Al Qulub Bi Dhikrillah' and 'Dakan Al Lu' Lu' Wa Al Jawahiri'. Her research has been recognized through presentations at academic seminar, including papers on "The Importance of Malay Manuscripts as a Source of Historical Studies", "Purification of the Heart in the Poems of Hamzah Fansuri and Miratul Muhaqqiqin", and "The Malay Manuscript: Evidence of Past Intellectual Greatness". Academically, she holds a Bachelor of Arts in Malay Studies and Islamic Studies from University Of Malaya Kuala Lumpur, a Master of Arts in Malay Islamic Literature from the same institution and is currently a Ph.D. candidate pursuing Philosophy in Contemporary Islamic Studies. Her professional journey includes roles as a Language Planning Officer at Dewan Bahasa Dan Pustaka, and tutor at the University of Malaya. At TAR UMT, she imparts knowledge and expertise through courses such as Islamic and Asian Civilization, Islamic Studies, Appreciation of Ethics and Civilization, and Philosophy and Current Issues. Madam Nadiah's dedication to education and her profound contributions to Islamic and Malay studies exemplify her commitment to academic excellence and scholarly advancement, making her a respected figure in her field.

ABSTRACT

SHINTOISM AND ISLAMIC WORLDVIEW CIVILIZATION

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Shintoism places a strong emphasis on the reverence and worship of nature, with many natural phenomena, such as mountains, rivers, and trees being considered sacred. The belief is that spirits, known as 'Kami', inhabit these natural elements, and they are honored and respected through various rituals and ceremonies. Conversely, the Islamic worldview emphasizes the concept of tawhid, or the oneness of God, which serves as the foundation for understanding the unity and interconnectedness of all creation. This unity is reflected in the diversity of the universe, including its people, cultures, and ecosystems. The Islamic civilization flourished as a dynamic and cosmopolitan centre of learning, trade, and cultural exchange, particularly during the medieval period. Situated at the crossroads of Asia, Africa, and Europe, Islamic societies served as vital hubs for the transmission of goods, technologies, and intellectual traditions. Exploring the intersection between Shintoism and the Islamic worldview reveals fascinating parallels as well as differences.

In a nutshell, Shintoism, rooted in Japan's indigenous beliefs, emphasizes reverence for nature and the spiritual essence present in all natural phenomena. On the other hand, the Islamic worldview underscores the concept of tawhid, the oneness of God, which permeates all existence. Despite originating from distinct cultural and geographical contexts, both traditions share a profound respect for the natural world and recognize the divine presence within it. Nature worship and Kami in Shintoism depicts that nature is venerated as sacred, with kami (spirits or deities) believed to inhabit natural elements such as mountains, rivers, and trees. This reverence for nature is reflected in Shinto rituals and practices, which seek to maintain harmony and balance with the environment. Similarly, Islamic teachings emphasize the stewardship (khalifa) of the earth entrusted to humanity by Allah, promoting responsible caretaking of the environment and protection of its resources.

SENSEI YUSUF MORISHITA

Yusuf Morishita was born and finished high school in Wakayama (Japan), obtained BA in Economics in Hyogo (Japan), and worked in Japanese companies. Assigned to work in Istanbul (Turkey) in that capacity and experienced Islam for the first time. Resumed academic life at the University of London (UK) and completed postgraduate degrees in IR and Development Planning and Administration. Stayed on in London and worked in international development and assigned to work in Asmara (Eritrea) as a project officer in a government agency. Returned to Japan and continued academic research at Hokkaido University. Presented and published with a focus on community building and development on many occasions. Also worked as a programme coordinator for MacEwan University in Alberta (Canada). As a specially appointed lecturer, currently teaching sociology, social research methods, and social welfare, with concurrent appointments with the department of psychology and the department of welfare science at Hokusho College in Hokkaido. Also, running a project management business. Fellow/collaborator of Hokkaido University Islamic Cultural Club and former vice chairman of Hokkaido Islamic Society. Language Specialist, Japan Ground Self Defense Force.

ABSTRACT

ISLAM FOR WELL-BEING: IMPLICATIONS, POSSIBILITIES, AND WAYS AHEAD FROM CULTURAL PERSPECTIVES

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This The SDGs are various, and thus interdisciplinary approaches are needed. With this understanding in mind, this presentation considers how Islam is related to, can contribute to, and perhaps go beyond the sustainability of contemporary social environment of Japan. It will do so from the sociological and cultural perspectives, regarding SDGs #3 (good health and well-being), #11 (sustainable cities and communities), and #17 (partnerships for the goals).

The first section introduces social relations in Japan. As often mentioned by non-Japanese nationals, Japanese people are generally associated with such words as respect, harmony, dedication, and cleanliness. However, Japan has been grappling with a serious issue of loneliness, and even appointed a minister for loneliness in 2022.

The second section revisits the nature of Islamic Ummah, and first illustrates two distinct types of social groups, i.e., *gemeinschaft* and *gesellschaft*. The former is relatively open inclusive, while the latter has conditions to be met before people belong to it. People belong to one or both of them at the same time. This section points out that Islamic Ummah is a type of *gemeinschaft* but has more openness than a general *gemeinschaft*.

The third section discusses how Islamic Ummah can ease the issue of loneliness in Japan. Loneliness can happen even inside a *gemeinschaft* or a *gesellschaft*, let alone outside them, and people have negative feelings because loneliness is not what they wish for. Loneliness kills: loneliness negatively affects people's physical, mental, and social well-being, and thereby weakens our cities and communities. Islamic Ummah has such traits as no borders, all embracing, practical and physical relations, and general trust and quality conversations among brothers and sisters. These traits can promote our well-being, and in fact non-Muslim Japanese visiting Sapporo Masjid have said they had heartwarming times. This section argues that such spiritual well-being is invisible but exists as the essential foundation of our health and well-being.

The last section considers how Islamic Ummah can grow for people's well-being. Japan is a non-Muslim country, and people encounter with and learn about Islam

through Muslims. Therefore, on the micro level, each Muslim's good deeds matter for Islamic Ummah to grow. The growth of Islam, however, has challenges. In the comment section of a news article about Islam's growth in Japan, there are many negative comments, mostly based on the commenters' personal experiences with Muslim neighbors. These experiences could be due to a few Muslims' unrespectable manners, isolation/insulation from Japanese communities due to their sense of superiority, and expectation of Japanese people's tolerance and exemptions from Japanese social norms. On the meso level, therefore, Muslims should collectively keep good deeds by applying Islamic teachings, for a harmonious growth of Islamic Ummah, and in turn for the well-being of non-Muslims in the host communities; Japanese culture and Islamic teachings are similar and compatible.

Sustainability means keeping the state as it is. Islamic By facing and solving challenges, Islamic Ummah on the macro level can even grow and increase the well-being of Muslims and non-Muslims alike.

ASSOCIATE PROFESSOR DR. TWEDIANA BUDI HAPSARI

Twediana Budi Hapsari, PhD is the Associate Professor in Intercultural Communication. She is the lecturer in Islamic Communication and Broadcasting Department, Islamic Studies Faculty, Universitas Muhammadiyah Yogyakarta. Her recent research about youth extremism and the support of Artificial Intelligence (AI) in early detection for radicalism. Besides her academic career, she also active as humanitarian volunteer in Muhammadiyah Disaster Management Centre (MDMC) since 2016.

ABSTRACT**THE ROLE OF HUMANITARIAN VOLUNTEERS IN ASSISTING THE COMMUNITY SPIRITUALITY AFTER DISASTER (CASE STUDI MUHAMMADIYAH DISASTER MANAGEMENT CENTER (MDMC) INDONESIA)**

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Indonesia is surrounded with potential natural disaster, with 4.940 events during 2023. The form of natural disasters includes flooding, landslide, forest and land fire, earthquake, and volcano eruptions. After the catastrophes happened, the damaged is not only the physical situations, but also psychological trauma that need long-term support for healing trauma as the result of the loss of family members, homes, and other tenure. The role of humanitarian volunteers is significant to overcome the trauma and further possible Post Traumatic Stress Disorder (PTSD). Several studies show the significant role of religious values in coping the tragedy for survivors, like the belief that the departed of the love ones in transition to a better place aftermath; serve a powerful comfort and assistance during time of crisis; and also the religious rituals could become the healing process. Regarding to this issue, the humanitarian volunteers play significant roles not only helping the survivors with basic needs like food and emergency hunts, but also assisting their spiritual condition in the camps of survivors. MDMC volunteers provide spiritual services like build emergency praying place, psychosocial assistance, including assisting women and children in the camp.

**ASSOCIATE PROFESSOR DR. NUR
FITRIYANA**

Dr. Nur Fitriyana, M.Ag, is an Associate Professor of Christology and Principal Youth Advisor IV/c in the Department of Religious Studies, Faculty of Ushuluddin and Islamic Thought at UIN Raden Fatah Palembang. She obtained her S1 degree in Comparative Religion from IAIN Raden Fatah in 1994, and pursued postgraduate studies at IAIN Imam Bonjol Padang in 2001 and at UIN Raden Fatah Palembang in 2023. Her career began as a BAK Staff at Fak. Ushuluddin. IAIN RF in 1995, later becoming a faculty lecturer in 1996. She served as Kajur. Perbandingan .Agama (2004-2008), and was a member of the Ushuluddin Faculty Senate (2008 -2013). She held positions as Assistant Dean II (2008-2012) and Deputy Dean II (2012-2015), and acted as Deputy Dean II at Fushpi UIN RF in 2016. She has been recognized for her dedication and excellence with several awards, including the Satyalencana Karya Satya (2018) for 20 years of service, two Chancellor's Awards (2022 and 2023), and being an Awardee of the LPDP-BPP by the Ministry of Religion and Ministry of Finance of the Republic of Indonesia in 2022. Her overseas experience includes participating in a Capacity Building program in Educational Leadership and Management at CPSC Manila in 2015. She has been teaching Christology, Modern Christian Theology, Islam and Christianity in Indonesia since 1996. Her research focuses on diverse religious topics, including the spirituality of Jesus, and Jesus' holistic therapy. As a prolific presenter, she has participated in numerous international and national seminars, discussing themes like local religious traditions. She has published articles in various journals, notably on resistance of Palembang's local religious elites and traditions (2023). Her latest work is a book entitled " Enculturation of Gospel Translation in The Dynamics oh the Development of Malay Islamic Civilization in the Early 20 th Century."(2024).

ABSTRACT

HARMONY WITH NATURE: ENVIRONMENTAL CONSERVATION IN ISLAM AND SHINTOISME

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Various environmental conservation concepts and movements have contributed their ideas to different national and international conferences. The global awareness of environmental issues through movements has been increasing since the Stockholm Declaration in Sweden on June 5–16, 1972. This awareness intensified after subsequent conferences in Nairobi, Kenya, in 1982, and the UN Conference on Environment and Development in Rio de Janeiro, Brazil, in June 1992. However, despite these efforts, significant changes in movements and ideas have not been realized. As a result, there is an increasing acknowledgement of the necessity to integrate teachings and moral principles from religion and tradition in order to tackle the ecological catastrophe. This study seeks to examine the teachings and principles on the connection between humanity and nature in Islam and Shinto. These teachings and principles can be significant resources for society, providing guidance for environmental conservation efforts. After examining the religious texts of Islam and Shinto, it is evident that both religions emphasize the importance of treating nature with care. They view destructive human actions against nature as irresponsible and equivalent to rebellion against God.

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