

INDONESIAN REFORMIST MOSLEM WOMEN'S MODERATION: SOCIAL ACTION OF MUSDAH MULIA IN MAINTAINING INTER-RELIGIOUS HARMONY

Habib Maulana Maslahul Adi
Universitas Islam Negeri Sunan Kudus, Indonesia
Email: maslahulhabib@uinsuku.ac.id

Mualifah
Tokyo Institute of Technology, Japan
Email: mualifah.aa@mtitech.ac.jp

Jung Muhammad Faried Natsir MB
Universitas PTIQ Jakarta, Indonesia
Email: jungmuhammadfaried@gmail.com

Abstrak

The study of women is still focused on the issue of gender equality and women's empowerment, even though women have exceeded all of it. Since the prophetic era until now, women have been proven to be able to contribute significantly in social life, including in establishing inter-religious social relations and caring for inter-religious harmony. This study aims to reveal the social action of Musdah Mulia-as a representation of Indonesian reformist Moslem women-in the efforts to disseminate religious moderation and care for inter-religious harmony in Indonesia. This character study uses a qualitative-descriptive method with a social role approach. Data obtained through observation, documentation, and in-depth interview. Data analysis is carried out inductively, and is examined with social action Max Weber's theory. The results showed that the efforts of Musdah Mulia in caring for inter-religious harmony were realized by the dissemination of religious moderation insight in Islamic perspective to Indonesian Moslem women through the "Muslimah Reformis" community. Dialogue, cooperation, and advocacy of interfaith humanitarian are realized through the Indonesian Conference on Religion and Peace (ICRP). Musdah Mulia's religious social actions are not merely referring to the habits or traditions of the past (traditional) or are influenced by feelings or emotional (affective), but are more likely to be oriented towards principles and ideologies that are believed to be true by society (value), and pure social actions with calculation of suitability between ways and goals (instrumental).

Kata Kunci: Moderation, Women, Social Action, Inter-religious Harmony, Musdah Mulia.

1. PENDAHULUAN

Research on women has developed rapidly in the last few decades, this shows that attention to women's issues is increasing.¹ However, when explored further, studies relating to women's issues are still dominated by topics of gender equality and women's empowerment. Strengthening gender understanding is important because it can be a way to open society's understanding of women and minimize the stigmatization that women often receive.² Likewise, women's empowerment can pave the way for improving women's welfare, where a study of it can become a reference in making strategic decisions. On the other hand, we also need to remember that women have actually gone beyond all that. Since the prophetic era until now, women have proven capable of displaying their roles and making significant contributions to social life, including on religious issues which tend to be sensitive.

There are quite a few Indonesian women in this modern era who have proven their role and contribution in social and state life, both from workforce or labor backgrounds and from government policy-making circles.³ The roles and contributions of Indonesian women are spread across various fields, including education,⁴ politics,⁵ economics,⁶ human rights,⁷ and even agriculture.⁸ However, the role of women in efforts to disseminate insights into religious moderation and inter-religious harmony has not been widely studied or put forward. Although

¹ Trisakti Handayani and Sugiarti, *Konsep Dan Teknik Penelitian Gender* (Malang: UMM Press, 2017), vii.

² Esti Zaduqisti, "Stereotipe Peran Gender Bagi Pendidikan Anak," *Muwazah: Jurnal Kajian Gender* 1, no. 1 (2009): 81, 10.28918/muwazah.v1i1.9957.

³ Risni Julaeli Yuhan and Anugerah Karta Monika, "The Role of Women Labors in Indonesian Economic Growth," *European Journal of Molecular & Clinical Medicine* 7, no. 3 (2020): 251–64, <https://ejmcm.com/issue-content/the-role-of-women-labors-in-indonesian-economic-growth-6121>; Ani Purwanti and Fajar Ahmad Setiawan, "The Challenges of Women Contribution in Policymaking and How They Overcome It: An Indonesian Study," in *Proceedings of the International Conference on Community Development (ICCD 2020)* (Paris: Atlantis Press, 2020), 74–78, <https://doi.org/10.2991/assehr.k.201017.017>.

⁴ Karthy Robinson, "Kartini's Vision and the Position of Indonesia Women," *The Australian Journal of Anthropology* 17, no. 2 (1987): 104–13, <https://doi.org/10.1111/j.1835-9310.1987.tb01284.x>.

⁵ Sharyn Graham Davies, "Women in Politics in Indonesia in the Decade Post-Beijing," *International Social Science Journal* 57, no. 184 (2005): 231–42, <https://doi.org/10.1111/j.1468-2451.2005.00547.x>; Edward Aspinall, Sally White, and Amalinda Savirani, "Women's Political Representation in Indonesia: Who Wins and How?," *Journal of Current Southeast Asian Affairs* 40, no. 1 (2021): 3–27, <https://doi.org/10.1177/1868103421989720>.

⁶ Riyana Miranti, Eny Sulistyaningrum, and Tri Mulyaningsih, "Women's Roles in the Indonesian Economy during the COVID-19 Pandemic: Understanding the Challenges and Opportunities," *Bulletin of Indonesian Economic Studies* 58, no. 2 (2022): 109–39, <https://doi.org/10.1080/00074918.2022.2105681>.

⁷ Katharine McGregor, "Indonesian Women, The Women's International Democratic Federation and the Struggle for 'Women's Rights', 1946-1965," *Indonesia and the Malay World* 40, no. 117 (2012): 193–208, <https://doi.org/10.1080/13639811.2012.683680>.

⁸ Delima Hasri Azahari, "Indonesian Rural Women: The Role in Agricultural Development," *Analisis Kebijakan Pertanian* 6, no. 1 (2008): 1–10, <http://epublikasi.pertanian.go.id/berkala/akp/article/view/704>.

research by Kumalasari⁹ and Pajariato¹⁰ has been found, this research examines the role and contribution of Indonesian women in general in certain fields, and does not focus on discussing the role and contribution of one female figure specifically. So this research was unable to introduce Indonesian female figures who disseminate insights into religious moderation and maintaining inter-religious harmony to the public arena.

Among Indonesian Muslim women whose work is prominent in the struggle for ideas and movements for religious moderation and inter-religious harmony in the current era, for example, include Musdah Mulia, Nur Rofiah, Allisa Wahid, and other figures. The first name mentioned, Musdah Mulia, is considered the most prominent among the others, considering that she is one of the female founders of the Indonesian Conference on Religion and Peace (ICRP), a non-sectarian, non-profit, non-governmental organization, and independent which carries a big mission to promote interfaith dialogue and interfaith cooperation.¹¹ However, the ideas and steps taken by Musdah Mulia often generate controversy. His reformist ideas, which are sometimes quite against the mainstream as understood by Indonesian society, often give rise to criticism from Islamic figures and the Muslim community in Indonesia in general. Then the progressive steps he took did not escape criticism from parties who were not in line with her.¹²

As a woman, especially as an activist, Musdah Mulia also received stigmatization similar to the stigma attached to other women, namely "acting by prioritizing her feelings and emotions," rather than prioritizing her reason and ratio with the knowledge base she has. The stigma that Musdah Mulia prioritizes her emotional side can at least be proven from the results of two studies that discuss Musdah Mulia's thoughts on Islamic family law, more specifically regarding her views on polygamy.¹³ The conclusion that Musdah Mulia emphasizes her "emotional side, which originates from herself as a woman," is certainly an odd

⁹ "The Role of Women in Realizing Religious Moderation: Opportunities and Challenges," *Wasathiyah: Jurnal Studi Moderasi Beragama Indonesia* 1, no. 1 (2023): 43–51, <https://ejournal.aecindonesia.org/index.php/wasathiyah/article/view/79>.

¹⁰ "Interreligious Relation: Position of Women in Strengthening Christian and Muslim Bonds," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022): 1–7, <https://www.ajol.info/index.php/hts/article/view/246807>.

¹¹ Alannadya Adila, Puguh Santoso, and Eri R Hidayat, "Contribution Indonesian Conference on Religion and Peace in Realizing Peace Inter-Religious," *International Journal of Arts and Social Science* 5, no. 6 (2022): 8, <https://www.ijassjournal.com/2022/V5I6/414665647.pdf>.

¹² Maulan Syahid, "Peran Politik Perempuan Dalam Pemikiran Siti Musdah Mulia," *In Right: Jurnal Agama Dan Hak Azazi Maznusia* 4, no. 21 (2014): 50, <https://doi.org/10.14421/inright.v4i1.1274>; Eka Suriansyah, "Merombak Struktur, Membentuk Kultur (Studi Pemikiran Siti Musdah Mulia)," *Jurnal Studi Agama Dan Masyarakat* 13, no. 2 (2017): 295, <https://doi.org/10.23971/jsam.v13i2.693>; Fathonah K. Daud, "Analisa Pemikiran Musdah Mulia Di Media Massa Tentang Homoseksual: Kajian Historis, Teologis Dan Psikologis," *Al Maqashidi: Jurnal Hukum Islam Nusantara* 2, no. 1 (2019): 211, <https://doi.org/10.32665/almaqashidi.v2i1.854>.

¹³ Afdhal Wardana, Syarifuddin Elhayat, and Abu Bakar, "Pembaharuan Hukum Islam Di Indonesia (Studi Pemikiran Prof. Dr. Siti Musdah Mulia Tentang Poligami)," *Jurnal Taushiah* 10, no. 1 (2020): 16, <https://jurnal.uisu.ac.id/index.php/tsh/article/view/2696>; Muhammad Hafizh, "Menolak Poligami (Studi Terhadap Pemikiran Siti Musdah Mulia)" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2016), 112, <https://digilib.uin-suka.ac.id/id/eprint/20233/>.

conclusion, considering that both studies discuss thoughts from the Islamic legal aspect and not from the psychological aspect. Therefore, it is appropriate if this stigma is further proven so that it does not become wild and affects other women who also often express their thoughts in public spaces.

Based on this background description, it can be seen that the main aim of this research is to reveal and describe the social action of Musdah Mulia. Rather than treating Musdah Mulia as representative of all Indonesian reformist Muslim women, this study examines her as a purposively selected case because her activism connects Muslim women's reformist discourse with organized interreligious initiatives. It asks how her social actions in promoting religious moderation and interreligious harmony can be interpreted through Weber's typology, thereby explaining how reformist convictions are translated into organized interfaith practices. This qualitative single-case study draws primary data from a semi-structured interview with Musdah Mulia and non-participant observation. While her writings, ICRP and Muslimah Reformis documents, journal articles, and news reports serve as secondary evidence for contextualization and triangulation. The materials were coded by source and theme, compared across data types, and interpreted using Weber's four ideal types of social action and the religious-moderation indicators defined below, so that analytical claims were assessed against explicit evidence rather than the subject's self-description alone.

In order to reveal the social actions carried out by Musdah Mulia, the theory used in this study is the theory of social action proposed by Max Weber as one of the main concepts in sociology. Weber defined social action as human behavior that has subjective meaning, namely behavior that is carried out by understanding the meaning behind it. This concept emphasizes the concept of *verstehen*, or understanding, which includes efforts to understand and describe the subjective meaning contained in social actions. Weber developed a typology of social actions and divided them into four main types: actions based on habits and norms passed down from generation to generation and carried out without critical consideration (traditional actions); actions that are influenced by emotions and feelings and arise from spontaneous reactions to certain situations or people (affective actions); actions related to compliance with values and norms that are considered important by individuals or groups (values action); and actions based on rational calculations and considerations (instrumental actions). Max Weber's theory of social action highlights the complexity and diversity of human behavior and understands the meaning behind it, making it an important foundation in the development of understanding sociology and social science.¹⁴

2. RESULTS AND DISCUSSION

2.1. Musdah Mulia as Indonesian Reformist Moslem Women

¹⁴ Richard Swedberg, "How to Use Max Weber's Ideal Type in Sociological Analysis," *Sociology, Gender Studies & Cultural Studies* 18, no. 3 (2017): 181–82, <https://doi.org/10.1177/1468795X17743643>; Stephen Kalberg, "Max Weber," in *The Wiley-Blackwell Companion to Major Social Theorists* (London: Blackwell Publishing, 2011), 305–7, <https://doi.org/10.1002/9781444396621.ch11>.

Siti Musdah Mulia was born in Bone, South Sulawesi on 3 March 1958. She is an intellectual, an activist and a Muslim scholar who is known for her contribution for the progressive thought, inclusive and, reformist in the Indonesian Muslim women.¹⁵ Musdah graduated from elementary school in 1969, and then continued his education in Islamic Boarding School of As'adiyah Sengkang, Sulawesi 1973. She completed High School in 1974. She completed his Bacshelor's degree in Arabic language and literature at IAIN Alaudin Makassar 1982 and graduated with a Master's degree in the History of Islamic Thought 1992, until she completed his Doctorate in field of Islamic Political Thought at UIN Jakarta 1997.¹⁶ Non-formal education, such as a short course on Islam and Civil Society in Melbourne, Human Rights Education at Chulalongkorn University, Advocacy for Upholding Human Rights HAM and Democracy (International Visitor Program) in the US Education Management and Leadership at George Mason University, Human Rights Trainer at Lund University, Women's Leadership Management at the Bangladesh Institute of Administration and Management.¹⁷

Her activeness in reforming Islamic thought as an effort to bring about a more inclusive and progressive understanding of Islamic teachings, especially those relating to women in society and religion. According to Musdah Mulia, in the family environment, the main victims are often women and children.¹⁸ Awards and recognition for her contribution in advancing women's rights and her progressive thinking, one of which is the *Perempuan Pejuang Kemerdekaan* (Women's Freedom Fighter) award from the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia in 2009 and winning the Women of the Year 2009 award from *II Premio Internazionale La Donna Dell 'Anno* (International Prize for the Woman of the Year). She was successfully selected from a strict selection of 27 countries and beat 2 finalists.¹⁹

Musdah Mulia's writings on Islamic thought, human rights, and gender equality have been a valuable contribution in pioneering progressive thinking among Muslim women. Among the writings of Siti Musdah Mulia together with Marzuki Wahid as figures who participated in formulating CLD-KHI (Counter Legal Draft-Compilation of Islamic Law). In article 16 of the CLD-KHI it is stated that the dowry can be given by the prospective wife to the prospective husband or

¹⁵ Neng Eri Sofiana, "Konsep Mahar Siti Musdah Mulia Dan Marzuki Wahid Menurut Dalalah Nashh An-Nisa Ayat 4," *Al-Syakhsyiyah: Journal of Law and Family Studies* 3, no. 1 (2021): 24, <https://doi.org/10.21154/syakhsyiyah.v3i1.2720>.

¹⁶ Siti Musdah Mulia and Anik Farida, *Perempuan Dan Politik* (Jakarta: Gramedia Pustaka Utama, 2005), xi.

¹⁷ Nurul Ma'rifah, "Perkawinan Di Indonesia: Aktualisasi Pemikiran Musdah Mulia," *Mahkamah: Jurnal Kajian Hukum Islam* 9, no. 1 (2015): 67, <https://doi.org/10.24235/mahkamah.v9i1.290>.

¹⁸ Muhammad Sakeria, Abd. Muid Nawawi, and Muhaemin B., "Hermeneutika Musdah Mulia Terhadap Ayat Poligami," *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 4, no. 1 (2021): 152, <https://doi.org/10.36670/alaman.v4i01.89>.

¹⁹ Detiknews, "Prof. Siti Musdah Mulia Raih Penghargaan Woman of the Year Dari Italia," Detiknews, 2009, <https://news.detik.com/berita/d-1250279/prof-siti-musdah-mulia-raih-penghargaan-woman-of-the-year-dari-italia>.

vice versa.²⁰ Musdah Mulia's thoughts and contributions reflect her efforts to build a more inclusive, fair and progressive understanding of Islam amidst an ever-changing society.

2.2. Musdah Mulia, Moderation, and “*Muslimah Reformis*”

In the contemporary Islamic landscape, an intriguing movement has emerged, *Muslimah Reformis*. This movement, pioneered by Siti Musdah Mulia, advocates for a renewal in the understanding and practice of Islamic teachings, positioning women as active subjects with a central role in social transformation.²¹ In other words, the focus of this movement is on efforts to reform and reinterpret Islamic teachings with an emphasis on gender equality, social justice, and women's rights. The background for the emergence of this movement is a response to the need for a more inclusive interpretation of Islamic teachings that is relevant to the modern context.²²

In more detail, the goals of the *Muslimah Reformis* movement include: a) promoting gender equality in Islam by reinterpreting religious texts from a more inclusive perspective. Musdah Mulia emphasizes that many Islamic teachings actually support equality and women's rights, but are often misunderstood or misused;²³ b) eliminating gender-based discrimination in Islamic societies. This includes opposing practices that restrict the role of women in various aspects of social and political life;²⁴ c) encouraging the empowerment of women through education, training, and increased participation in decision-making processes. By empowering women, it is hoped that the patriarchal social structure can be transformed and a more just society can be created;²⁵ d) reforming Islamic law in Indonesia to be more just and aligned with human rights principles. This includes advocating for changes in laws that are discriminatory against women.

2.3. Musdah Mulia, ICRP, and Inter-Religious Harmony

Islam teach *li ta'ārafū*, it means to know and understand oneself to empathize with other people's lives in harmony. Musdah Mulia recognises that religion is embedded in Indonesian culture's memories, and according to her beliefs, peace and humanity in society can be achieved through various methods, one of which is religion. A peaceful, tolerant, and inclusive culture cannot emerge naturally and spontaneously. Musdah Mulia with other religious leaders and faiths in Indonesia established an independent organization called the Indonesian Conference on Religion and Peace (ICRP) was inaugurated on July 12, 2000, when it existed a long time ago during the new order regime around 1980. Recognition

²⁰ Marzuki Wahid and Liya Aliyah, *Kompilasi Hukum Islam Dan Counter Legal Draft Kompilasi Hukum Islam Dalam Bingkai Politik Hukum Indonesia* (Bandung: Marja, 2014), 222.

²¹ Siti Musdah Mulia, *Muslimah Reformis: Perempuan Pembaru Keagamaan* (Bandung: Mizan, 2005), 15.

²² Pera Soparianti and Sari Nuralita, “Musdah Mulia, Sang Muslimah Reformis,” Swararahima.com, 2022, <https://swararahima.com/2022/06/21/musdah-mulia-sang-muslimah-reformis/>; Mulia, *Muslimah Reformis: Perempuan Pembaru Keagamaan*, 25.

²³ Siti Musdah Mulia, *Islam Dan Hak Asasi Manusia: Konsep Dan Implementasi* (Yogyakarta: Naufan Pustaka, 2010).

²⁴ Mulia, *Muslimah Reformis: Perempuan Pembaru Keagamaan*.

²⁵ Mulia and Farida, *Perempuan Dan Politik*.

of the importance of religious freedom can be a main point in discussing religious education as an integral part of inter-religious dialogue.²⁶

ICRP's mission covers the interfaith and interfaith dialogue to promote democratic, humanistic, and pluralistic religious life. One of the missions of ICRP is growing pluralism in social life, in which pluralism is defined as understanding diversity, especially in inter-religious relations. What is further stated in the strategic objectives of ICRP to help handle various problems in inter-religious relations and develop a network of individual or institutional cooperation to promote pluralism and peace, with the tagline "*Merayakan Perbedaan Menuai Perdamaian*" or celebrating the differences and achieving peace.²⁷ Musdah Mulia further explains what peace means, with three main conditions that should be met which are a prosperous society where basic needs are fulfilled, feeling secure within individuals with guaranteed safety, and lastly fulfilment of human rights. All these efforts are made for transformation to achieve a civilized society.²⁸

Musdah Mulia states that Indonesia is a democratic country (democracy means aiming to build prosperity) which is based on diversity, is not taught enough from the kindergarten level, and is not discussed thoroughly. To tackle the challenges, Musdah Mulia considered that the low literacy community needs to be strengthened to reduce the due to result of seeing differences) that arose from unfounded fear due to not having enough knowledge, especially religious values. The pluralism that needs to be developed is conventional pluralism, which firmly believes in the truth of religion without hesitation, along with developing an attitude of mutual respect, and respect for other beliefs or religions.²⁹ Recently, Musdah Mulia worked on a project focusing on preschool (*Pendidikan Anak Usia Dini known as PAUD*) teachers as core early educators that facilitate students' learning of moral character where students also gain knowledge about religion. Through Muslimah Reformis, Musdah Mulia implemented training for democratic *PAUD* teachers to form an independent generation which aims to ensure that teachers professionally understand pedagogical principles, understand children's rights, and preserve democratic values.³⁰

Musdah Mulia realises that ICRP also has limitations. She believes that work for harmonizing society not just be limited to the elitists' work, it should be directly practised by religious leaders or those who go directly to the field. It will be more effective if they provide insight properly to the community, for instance through modules that cover how they should behave based on the rules so they can manage

²⁶ Arhannuddin Salim, "Pelaksanaan Pendidikan Lintas Iman Di Indonesia: Studi Kasus Pada Indonesian Conference on Religion and Peace (ICRP)," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 6, no. 2 (2018): 304, <https://doi.org/10.21043/fikrah.v6i2.4006>.

²⁷ Salim, 309–10.

²⁸ Siti Musdah Mulia, "The Problem of Implementation of the Rights of Religious Freedom in Indonesia," *Jurnal Salam* 14, no. 1 (2011): 39, <https://ejournal.umm.ac.id/index.php/salam/article/view/1603>.

²⁹ Salim, "Pelaksanaan Pendidikan Lintas Iman Di Indonesia: Studi Kasus Pada Indonesian Conference on Religion and Peace (ICRP)," 304.

³⁰ Karimah Iffia Rahman, "Pelatihan Guru PAUD Demokratis Untuk Membentuk Generasi Merdeka," Mubadalah.id, 2022, <https://mubadalah.id/pelatihan-guru-paud-demokratis-untuk-membentuk-generasi-merdeka/>.

differences. Understanding the differences will facilitate understanding and awareness of the importance of respecting fellow religious believers. It is hoped that the pluralism applied can lead to maturity in dealing with differences in beliefs. Pluralism education aims at personality formation, respecting the value of human rights, and de-radicalization of the notion of peace. Two approaches can be taken for studying the incompatibility of religious teachings and cultural practices of society, inward toward ourselves and outward by understanding other religions. There are many ways to increase students' understanding of religion, teaching methods including seminars, workshops, training to strengthen interfaith dialogue, and interfaith meetings attended by educators, leaders, and religious leaders to share experiences for mutual understanding within tolerance and appreciation towards other religions' attitudes framework. Moreover, early introduction of perspective and discourse on interfaith education to educators and participants.

To implement all of those goals, ICRP works within informal and formal education including universities and religion-based schools by conducting workshops, training, youth camps, and visiting various worship sites. The speakers for each activity vary between religious leaders, civil organization activists of different religious backgrounds, pluralist-based non-government organisations, and religious clerics.³¹ In an effort for youth engagement, several activities have been conducted including *Sekolah Kepemimpinan Pemuda Lintas Agama (SKPLA)*, Peace Train Indonesia, anjangsana, and monthly sharing session called *diskusi beretika* to provide leadership, religious understanding, eradicate prejudice or negative attitudes related to disharmony by interfaith learning and discussion with the religious leaders, community, and visiting worship house to give a broader point of view. Interfaith education is also being held under weekly *Kelas Antar Agama (Kalam)* which consist of various people from different religion and faith to study, discuss, and learn from others. The Kalam program further being implemented through a formal education institution in *Sekolah Tinggi Ilmu Ekonomi Institut Bisnis dan Informatika Indonesia (STIE IBII)* to teach openness, being tolerant, inclusivity, and pluralism.³² The Kalam Program in *STIE IBII* ended in 2009, and ICRP further started *Sekolah Agama* as a forum for strengthening discourse and inter-faith networks which facilitates further the introduction of religious minority groups concerning the aim of pluralism.³³

ICRP works also cover interfaith marriage, which is not legally accommodated in Indonesian law. Previous ICRP director Mohammad Monib has a different point of view concerning government regulation. He thinks the law against human rights means that marriage between beloved couples to live as a happy family is a basic need of humans. Further, he extended that the interfaith marriage could be part of a dialogue process between two religions.³⁴ Regarding

³¹ M Monib, "Pluralism and Perenialism: The Vein of Religious Life and World Peace," *Journal of MCU Peace Studies* 2, no. 2 (2014): 50–51, <https://so03.tci-thaijo.org/index.php/journal-peace/article/view/76532>.

³² Adila, Santoso, and Hidayat, "Contribution Indonesian Conference on Religion and Peace in Realizing Peace Inter-Religious."

³³ Salim, "Pelaksanaan Pendidikan Lintas Iman Di Indonesia: Studi Kasus Pada Indonesian Conference on Religion and Peace (ICRP)," 315–16.

³⁴ Monib, "Pluralism and Perenialism: The Vein of Religious Life and World Peace," 51.

this matter, ICRP only delegates the individual to marry interfaith couples.³⁵ ICRP assisted couples in getting married while still complying with their religions and beliefs without forcing one another to convert their religion.³⁶ All of the interfaith marriage handed by ICRP has a legal legality.³⁷ Musdah Mulia further suggests having guidance to regulate interfaith marriage and further added that the ones who will have an interfaith marriage at least reach the internal capacity to manage differences to avoid conflict.

Musdah Mulia highlighted one important point where we as a human should see other people as whole humans to give full appreciation rather than just looking at part of their identity. People must think and learn about the essential features of religions to end religious fanaticism and subjectivism and recognise the world as a shared space and synergy among all humanity. It is important to shift from narrowed ideology to openness and become more aware of differences and religious diversity.³⁸

2.4. Social Action of Musdah Mulia in Maintaining Inter-Religious Harmony

Based on the explanation above, it is quite evident that Musdah Mulia's efforts to maintain inter-religious harmony have predominantly been carried out through the Indonesian Conference on Religion and Peace (ICRP) community. Without disregarding her role in fostering inter-religious harmony in other communities, the dominant use of ICRP as a vehicle to promote moderate religious understanding is certainly appropriate. This aligns with ICRP's mission to maintain peace within the framework of religion, both in Indonesia specifically and on the international stage more broadly.³⁹ The existence of the *Muslimah Reformis* community, which she founded, also facilitates her in spreading these moderate views, particularly among Muslim women. Besides serving as a forum for discussing gender equality, *Muslimah Reformis* is often used to disseminate the urgency of inter-religious harmony and to practice it in real terms.

Musdah Mulia's social initiatives have had a significant impact on promoting interfaith harmony in Indonesia. Her efforts to encourage dialogue and understanding across religious lines have helped to reduce tensions and increase tolerance within society. Additionally, her involvement in human rights issues has strengthened the protection of religious minority groups in Indonesia. Through her

³⁵ Rosdiana Rosdiana and Ahmad Bahtiar, "Preferences of Children's Religious Interfaith Marriages: Case Study in The International Conference on Religion and Peace (ICRP)," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 17, no. 2 (2020): 211, <https://doi.org/10.21154/justicia.v17i2.1967>.

³⁶ Sonny Dewi Judiasih, Nazmina Asrimayasha Nugraha, and Luh Putu Sudini, "Prohibition of Intera Religion Marriage in Indonesia," *Jurnal Dinamika Hukum* 9, no. 1 (2019): 191, <https://doi.org/10.20884/1.jdh.2019.19.1.2462>.

³⁷ Rosdiana and Bahtiar, "Preferences of Children's Religious Interfaith Marriages: Case Study in The International Conference on Religion and Peace (ICRP)," 2018.

³⁸ Monib, "Pluralism and Perenialism: The Vein of Religious Life and World Peace," 50.

³⁹ Salim, "Pelaksanaan Pendidikan Lintas Iman Di Indonesia: Studi Kasus Pada Indonesian Conference on Religion and Peace (ICRP)," 309–10.

dedication and commitment, Musdah Mulia has become a leading voice in advocating for humanitarian values and peace in Indonesia.⁴⁰

Based on the observations made by the researcher, when presenting arguments about the theory and urgency of inter-religious harmony, Musdah Mulia often appears to be quite passionate. This might lead some people to assume that her efforts are driven by emotions. However, when asked about her speaking style, she explained that it is simply the way she speaks, which tends to be loud, as is common among people from her ethnic background. Musdah Mulia denied being emotional when discussing religious tolerance issues. She also added that her bold speaking style is used to inspire her audience to pay more attention to the importance of religious tolerance in Indonesia, a country with a diverse population in terms of both religion and culture.

The explanation obtained directly from Musdah Mulia conveys that the actions of fostering tolerance and nurturing inter-religious harmony are deliberate, conscious, and purpose-driven, with careful consideration. In Weber's theory, Musdah Mulia's actions can be categorized as instrumentally rational action,⁴¹ as well as value-oriented action.⁴² Once oriented toward these two aspects, it can almost be assured that her actions are not merely driven by emotion, which in social theory is referred to as affectual action.⁴³

Musdah Mulia stated that her efforts to promote tolerance and religious freedom did not originate from beliefs passed down by her family. In interviews and through her accounts in various forums, it is evident that she was raised in a conservative Muslim environment, one that was less tolerant of religions other than Islam. In fact, some of her family members, during her teenage years, were affiliated with an organization advocating for Indonesia to become an Islamic state. Despite this conservative Muslim background, it did not have a strong influence on her. Rather, her views stand in stark contrast to it, as she has dedicated herself to championing the values of tolerance and religious freedom.

The explanation above reveals that Musdah Mulia's social actions in fostering inter-religious harmony are not motivated by habitual or traditional practices, which Weber refers to as traditional action.⁴⁴ Her experiences have tended to be conservative; however, her current efforts can be seen as a reformist endeavor, breaking away from conventional religious teachings.

⁴⁰ Sri Mawarti, "Membaca Perempuan Dalam Isu Moderasi Beragama: Sebuah Telaah Literatur," *Nusantara: Journal for Southeast Asian Islamic Studies* 18, no. 2 (2022): 66, <https://doi.org/10.24014/nusantara.v18i2.21448>.

⁴¹ Peter A. Munch, "'Sense' and 'Intention' in Max Weber's Theory of Social Action," *Sociological Inquiry* 45, no. 4 (1975): 62–63, <https://doi.org/10.1111/j.1475-682X.1975.tb00350.x>.

⁴² Syifa Nur Alifia, Dicky Rachmat Pauji, and Iskandarsyah Siregar, "Tindakan Sosial Tokoh Anindia Dalam Novel Hold On, It Hurts Karya Novenia Adelia: Perspektif Max Weber," *Lingua Rima: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 13, no. 2 (2024): 14, <https://doi.org/10.31000/lgrm.v13i2.12252>.

⁴³ Vivin Devi Prahesti, "Analisis Tindakan Sosial Max Weber Dalam Kebiasaan Membaca Asmaul Husna Peserta Didik MI/SD," *An-Nur: Jurnal Studi Islam* 13, no. 2 (2021): 144, <https://doi.org/10.37252/annur.v13i2.123>.

⁴⁴ Rahmat Abd. Fatah, "Recognize Max Weber's Social Action Theory in Individual Social Transformation," *International Journal of Multidisciplinary Approach Research and Science* 2, no. 2 (2024): 665, <https://doi.org/10.59653/ijmars.v2i02.681>.

These findings simultaneously refutes the assertions made by Wardana⁴⁵ and Hafizh⁴⁶, who claimed that the actions or movements championed by Musdah Mulia, based on her thoughts and those of her predecessors, stemmed from—if not dominated by—her emotional side. In reality, when analyzed more deeply, it is evident that Musdah Mulia's various efforts are driven by the pursuit of values and are carried out with careful consideration.

3. CONCLUSION

The results showed that the efforts of Musdah Mulia in caring for inter-religious harmony were realized by the dissemination of religious moderation insight in Islamic perspective to Indonesian Moslem women through the “*Muslimah Reformis*” community. Dialogue, cooperation, and advocacy of interfaith humanitarian are realized through the Indonesian Conference on Religion and Peace (ICRP). Musdah Mulia's religious social actions are not merely referring to the habits or traditions of the past (traditional) or are influenced by feelings or emotional (affective), but are more likely to be oriented towards principles and ideologies that are believed to be true by society (value), and pure social actions with calculation of suitability between ways and goals (instrumental). This study contributes a non-binary Weberian explanation of religious-moderation activism by showing how value-rational commitments and instrumentally rational organizational strategies may operate simultaneously without entirely excluding affective and biographical influences.

4. DAFTAR PUSTAKA

- Adila, Alannadya, Puguh Santoso, and Eri R Hidayat. “Contribution Indonesian Conference on Religion and Peace in Realizing Peace Inter-Religious.” *International Journal of Arts and Social Science* 5, no. 6 (2022): 7–11. <https://www.ijassjournal.com/2022/V5I6/414665647.pdf>.
- Alifia, Syifa Nur, Dicky Rachmat Pauji, and Iskandarsyah Siregar. “Tindakan Sosial Tokoh Anindia Dalam Novel Hold On, It Hurts Karya Novenia Adelia: Perspektif Max Weber.” *Lingua Rima: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 13, no. 2 (2024): 13–28. <https://doi.org/10.31000/lgrm.v13i2.12252>.
- Aspinall, Edward, Sally White, and Amalinda Savirani. “Women’s Political Representation in Indonesia: Who Wins and How?” *Journal of Current Southeast Asian Affairs* 40, no. 1 (2021): 3–27. <https://doi.org/10.1177/1868103421989720>.
- Azahari, Delima Hasri. “Indonesian Rural Women: The Role in Agricultural Development.” *Analisis Kebijakan Pertanian* 6, no. 1 (2008): 1–10. <http://epublikasi.pertanian.go.id/berkala/akp/article/view/704>.
- Daud, Fathonah K. “Analisa Pemikiran Musdah Mulia Di Media Massa Tentang Homoseksual: Kajian Historis, Teologis Dan Psikologis.” *Al Maqashidi: Jurnal Hukum Islam Nusantara* 2, no. 1 (2019): 111–31. <https://doi.org/10.32665/almaqashidi.v2i1.854>.

⁴⁵ Wardana et al. (2020)

⁴⁶ Hafizh (2016)

- Davies, Sharyn Graham. "Women in Politics in Indonesia in the Decade Post-Beijing." *International Social Science Journal* 57, no. 184 (2005): 231–42. <https://doi.org/10.1111/j.1468-2451.2005.00547.x>.
- Detiknews. "Prof. Siti Musdah Mulia Raih Penghargaan Woman of the Year Dari Italia." Detiknews, 2009. <https://news.detik.com/berita/d-1250279/prof-siti-musdah-mulia-raih-penghargaan-woman-of-the-year-dari-italia>.
- Fatah, Rahmat Abd. "Recognize Max Weber's Social Action Theory in Individual Social Transformation." *International Journal of Multidisciplinary Approach Research and Science* 2, no. 2 (2024): 659–66. <https://doi.org/10.59653/ijmars.v2i02.681>.
- Hafizh, Muhammad. "Menolak Poligami (Studi Terhadap Pemikiran Siti Musdah Mulia)." Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2016. <https://digilib.uin-suka.ac.id/id/eprint/20233/>.
- Handayani, Trisakti, and Sugiarti. *Konsep Dan Teknik Penelitian Gender*. Malang: UMM Press, 2017.
- Judiasih, Sonny Dewi, Nazmina Asrimayasha Nugraha, and Luh Putu Sudini. "Prohibition of Intera Religion Marriage in Indonesia." *Jurnal Dinamika Hukum* 9, no. 1 (2019): 186–203. <https://doi.org/10.20884/1.jdh.2019.19.1.2462>.
- Kalberg, Stephen. "Max Weber." In *The Wiley-Blackwell Companion to Major Social Theorists*, 305–72. London: Blackwell Publishing, 2011. <https://doi.org/10.1002/9781444396621.ch11>.
- Kumalasari, Reni. "The Role of Women in Realizing Religious Moderation: Opportunities and Challenges." *Wasathiyah: Jurnal Studi Moderasi Beragama Indonesia* 1, no. 1 (2023): 43–51. <https://ejournal.aecindonesia.org/index.php/wasathiyah/article/view/79>.
- Ma'rifah, Nurul. "Perkawinan Di Indonesia: Aktualisasi Pemikiran Musdah Mulia." *Mahkamah: Jurnal Kajian Hukum Islam* 9, no. 1 (2015): 63–83. <https://doi.org/10.24235/mahkamah.v9i1.290>.
- Mawarti, Sri. "Membaca Perempuan Dalam Isu Moderasi Beragama: Sebuah Telaah Literatur." *Nusantara; Journal for Southeast Asian Islamic Studies* 18, no. 2 (2022): 64–72. <https://doi.org/10.24014/nusantara.v18i2.21448>.
- McGregor, Katharine. "Indonesian Women, The Women's International Democratic Federation and the Struggle for 'Women's Rights', 1946-1965." *Indonesia and the Malay World* 40, no. 117 (2012): 193–208. <https://doi.org/10.1080/13639811.2012.683680>.
- Miranti, Riyana, Eny Sulistyaningrum, and Tri Mulyaningsih. "Women's Roles in the Indonesian Economy during the COVID-19 Pandemic: Understanding the Challenges and Opportunities." *Bulletin of Indonesian Economic Studies* 58, no. 2 (2022): 109–39. <https://doi.org/10.1080/00074918.2022.2105681>.
- Monib, M. "Pluralism and Perennialism: The Vein of Religious Life and World Peace." *Journal of MCU Peace Studies* 2, no. 2 (2014): 44–53. <https://so03.tci-thaijo.org/index.php/journal-peace/article/view/76532>.
- Mulia, Siti Musdah. *Islam Dan Hak Asasi Manusia: Konsep Dan Implementasi*. Yogyakarta: Naufan Pustaka, 2010.
- . *Muslimah Reformis: Perempuan Pembaru Keagamaan*. Bandung: Mizan,

2005.

- . “The Problem of Implementation of the Rights of Religious Freedom in Indonesia.” *Jurnal Salam* 14, no. 1 (2011): 39–60. <https://ejournal.umm.ac.id/index.php/salam/article/view/1603>.
- Mulia, Siti Musdah, and Anik Farida. *Perempuan Dan Politik*. Jakarta: Gramedia Pustaka Utama, 2005.
- Munch, Peter A. “‘Sense’ and ‘Intention’ in Max Weber’s Theory of Social Action.” *Sociological Inquiry* 45, no. 4 (1975): 59–65. <https://doi.org/10.1111/j.1475-682X.1975.tb00350.x>.
- Pajarianto, Hadi. “Interreligious Relation: Position of Women in Strengthening Christian and Muslim Bonds.” *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022): 1–7. <https://www.ajol.info/index.php/hts/article/view/246807>.
- Prahesti, Vivin Devi. “Analisis Tindakan Sosial Max Weber Dalam Kebiasaan Membaca Asmaul Husna Peserta Didik MI/SD.” *An-Nur: Jurnal Studi Islam* 13, no. 2 (2021): 137–52. <https://doi.org/10.37252/annur.v13i2.123>.
- Purwanti, Ani, and Fajar Ahmad Setiawan. “The Challenges of Women Contribution in Policymaking and How They Overcome It: An Indonesian Study.” In *Proceedings of the International Conference on Community Development (ICCD 2020)*, 74–78. Paris: Atlantis Press, 2020. <https://doi.org/10.2991/assehr.k.201017.017>.
- Rahman, Karimah Iffia. “Pelatihan Guru PAUD Demokratis Untuk Membentuk Generasi Merdeka.” Mubadalah.id, 2022. <https://mubadalah.id/pelatihan-guru-paud-demokratis-untuk-membentuk-generasi-merdeka/>.
- Robinson, Karthy. “Kartini’s Vision and the Position of Indonesia Women.” *The Australian Journal of Anthropology* 17, no. 2 (1987): 104–13. <https://doi.org/10.1111/j.1835-9310.1987.tb01284.x>.
- Rosdiana, Rosdiana, and Ahmad Bahtiar. “Preferences of Children’s Religious Interfaith Marriages: Case Study in The International Conference on Religion and Peace (ICRP).” *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 17, no. 2 (2020): 205–22. <https://doi.org/10.21154/justicia.v17i2.1967>.
- Sakeria, Muhammad, Abd. Muid Nawawi, and Muhaemin B. “Hermeneutika Musdah Mulia Terhadap Ayat Poligami.” *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 4, no. 1 (2021): 151–72. <https://doi.org/10.36670/alaman.v4i01.89>.
- Salim, Arhannuddin. “Pelaksanaan Pendidikan Lintas Iman Di Indonesia: Studi Kasus Pada Indonesian Conference on Religion and Peace (ICRP).” *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 6, no. 2 (2018): 303–22. <https://doi.org/10.21043/fikrah.v6i2.4006>.
- Sofiana, Neng Eri. “Konsep Mahar Siti Musdah Mulia Dan Marzuki Wahid Menurut Dalalah Nashh An-Nisa Ayat 4.” *Al-Syakhsyiyah: Journal of Law and Family Studies* 3, no. 1 (2021): 16–36. <https://doi.org/10.21154/syakhsyiyah.v3i1.2720>.
- Soparianti, Pera, and Sari Nuralita. “Musdah Mulia, Sang Muslimah Reformis.” Swararahima.com, 2022. <https://swararahima.com/2022/06/21/musdah-mulia-sang-muslimah-reformis/>.

- Suriansyah, Eka. "Merombak Struktur, Membentuk Kultur (Studi Pemikiran Siti Musdah Mulia)." *Jurnal Studi Agama Dan Masyarakat* 13, no. 2 (2017): 293–317. <https://doi.org/10.23971/jsam.v13i2.693>.
- Swedberg, Richard. "How to Use Max Weber's Ideal Type in Sociological Analysis." *Sociology, Gender Studies & Cultural Studies* 18, no. 3 (2017): 181–96. <https://doi.org/10.1177/1468795X17743643>.
- Syahid, Maulan. "Peran Politik Perempuan Dalam Pemikiran Siti Musdah Mulia." *In Right: Jurnal Agama Dan Hak Azasi Manusia* 4, no. 21 (2014): 31–66. <https://doi.org/10.14421/inright.v4i1.1274>.
- Wahid, Marzuki, and Liya Aliyah. *Kompilasi Hukum Islam Dan Counter Legal Draft Kompilasi Hukum Islam Dalam Bingkai Politik Hukum Indonesia*. Bandung: Marja, 2014.
- Wardana, Afdhal, Syarifuddin Elhayat, and Abu Bakar. "Pembaharuan Hukum Islam Di Indonesia (Studi Pemikiran Prof. Dr. Siti Musdah Mulia Tentang Poligami)." *Jurnal Taushiah* 10, no. 1 (2020): 9–18. <https://jurnal.uisu.ac.id/index.php/tsh/article/view/2696>.
- Yuhan, Risni Juliaeni, and Anugerah Karta Monika. "The Role of Women Labors in Indonesian Economic Growth." *European Journal of Molecular & Clinical Medicine* 7, no. 3 (2020): 251–64. <https://ejmcm.com/issue-content/the-role-of-women-labors-in-indonesian-economic-growth-6121>.
- Zadugisti, Esti. "Stereotipe Peran Gender Bagi Pendidikan Anak." *Muwazah: Jurnal Kajian Gender* 1, no. 1 (2009): 73–82. [10.28918/muwazah.v1i1.9957](https://doi.org/10.28918/muwazah.v1i1.9957).