



The 3rd World Forum for Muslim Democrats
Sasakawa Peace Foundation Building, Tokyo, Japan
24-25 November 2016

Co-organized by
The Sasakawa Peace Foundation (Japan)
The Habibie Center (Indonesia)
The Institute for Policies Studies (Malaysia)
Foundation for Political, Economic and Social Studies (Turkey)

The World Forum of Muslim Democrats

Objective and Theme

The World Forum of Muslim Democrats (WFMD) aims to bring together leaders, intellectuals and professional of the “Muslim Democrats” together with their non-Muslim counterparts to articulate the progressive views on matters pertaining to freedom, democracy, justice and development.

Islamic terrorism in major cities around the world in recent months has threatened the coexistence of multiculturalism in societies where Muslims are minority. Worst of all, there are increasingly many non-Muslims in Western countries interpret that faithful Muslims are synonym for Muslim radicals or extremists. In this connection, the emergence of Islamophobia is disintegrating the coexistence of Muslim minorities in a non-Muslim country with respect to democracy, tolerance and inclusiveness. Furthermore, Islamophobia influences a society to discriminate and to exclude Muslim minority, generating counter effects that could turn Muslim minority into violent radicals, or worst of all, militants or terrorists. For this reason, Islamophobia not only splits the coexistence of Muslims and non-Muslims, but also divides Muslims from within into two opposing groups, namely, peaceful, tolerance and compassion versus violence, intolerance and exclusive. Thus, the main theme of the conference this year will be ***‘Strengthening Democracy in the Fight against Extremism and Islamophobia’***.

Participants

Intellectual leaders on Islam and democracy from public, private and civil society , religious leaders, scholars, researchers, practitioners from selected countries such as Malaysia, Indonesia, Thailand, Turkey, Iran, Tunisia, US, EU, and Japan, as well as representatives of collaborative institutions.

Confirmed prominent speakers include H.E. Dr. Surin Abdul Halim bin Ismail Pitsuwan, (Former ASEAN Secretary General), Dr. Azyumardi Azra (Professor at Graduate School of UIN Jakarta), Ms. Eva Kusuma Sundari (Member of Parliament, Indonesia), Ms. Nurul Izzah Anwar (Member of Parliament, Malaysia), Dr. Kousei Morimoto (Abbot Emeritus, Todaiji Temple in Japan), Dr. Akifumi Ikeda (Vice President at Toyo-Eiwa University).

General Enquiry:

We look forward to your participation. For additional information, please kindly visit the official website of World Forum for Muslim Democrats at <http://www.asiamuslimdemocrats.org>

If you have any questions regarding the event, please do not hesitate to contact us at info-wfmd@spf.or.jp.



About the World Forum of Muslim Democrats

The origin and objectives of ‘World Forum of Muslim Democrats’

By the initiative of Hon. Datuk Seri Anwar Ibrahim, the Sasakawa Peace Foundation (SPF) has collaboratively launched a movement to promote “Muslim Democrats” with the Habibie Center (THC, Indonesia), Institute for Policy Studies (IPS, Malaysia) and Foundation for Political, Economic and Social Research (SETA, Turkey) in 2014.

This initiative has established a common platform known as “World Forum for Muslim Democrats (WFMD)” for the purpose of establishing a platform for leaders, intellectuals, and professionals from the Islamic faith, together with their counterparts from other faiths and persuasions, to articulate their progressive views on matters pertaining to freedom, democracy, justice, and development.

This movement defines a Muslim Democrats as, among other things, a Muslim who values peace and democracy, freedom and dignity, tolerance and inclusiveness regardless of national, political, social and cultural differences.

Achievements to date

The 1st WFMD was held in Selangor, Malaysia on 3-4 November 2014. This forum was the official launch of WFMD, articulating the roles of “Muslim Democrats” and stating commitment in undertaking a long-term effort in promoting and strengthening the core principles for Muslim Democrats. The 2nd WFMD was held in Jakarta, Indonesia on 23 and 24 November 2015, at which we addressed issues regarding Islamic State, sectarian conflict and Islamic extremism; human rights and refugees.



Session 1: "Enhancing understanding of Islam: Inter-faith dialogue panel"

Moderator: Ms. Rahimah "Ima" Abdulrahim

1. Background

Despite being the world's fastest growing religion with 1.6 billion adherents – second only to Christianity – Islam is arguably the most misunderstood, misinterpreted and misrepresented religion. From far right groups that contend Islam is a religion of hate that espouses violence and subjugates the rights of women, to extremist radicals that exploit the name of Islam to justify carrying out their acts of terror and so-called holy wars.

The past year in particular has seen a significant rise in terrorist attacks that have consequently led to increasing incidents of Islamophobia. For example, recent terror attacks conducted by the ISIS in Western Europe have increased the sense of animosity towards Muslims in Europe and the West. Many far-right organizations, especially in France and other European countries have witnessed increasing cases of Islamophobia, urging their government to stop the flow of Muslim refugees come to Europe after the event. In the past year there have been a number of online videos that have gone viral and show Muslims being abused in public such as on public transportation. More recently, following the 'Brexit' referendum there has been a reported spike in Islamophobia attacks. Worryingly such cases are becoming more and more part of the mainstream with even one candidate for the US Presidential Elections calling for a 'total and complete shutdown' of Muslims entering the country.

On the part of extremists, the teachings of Islam have been corrupted to serve their own interests in a radical departure from Islam's core principle as a religion of peace. Unfortunately, while only 0.00002% of the world's total Muslim population is involved in ISIS, such extremists have managed to distort Islam's image in the eyes of the world.

2. Issues to be Addressed

The above points to the clear need to enhance our understanding of Islam. One way to bridge the gap from the many false perceptions of Islam with its true meaning is through interfaith dialogue. By bringing together people of different faiths to achieve mutual understanding and respect, such interfaith dialogue can go a long way to allowing people to live and cooperate together in spite of their differences. Such interfaith dialogues should aim to identify the causes for tensions with the Muslim world, to build understanding and confidence to overcome such tensions, and to break down the barriers and stereotypes, which lead to distrust, suspicion and hatred. Indeed, Islam's Holy Qu'ran reminds its followers, 'O people! Behold, we have created you from a male and a female and have made you into nations and tribes so that you might come to know one another [49:13].'

Nevertheless, it must be conceded that over the years there have been many efforts at Interfaith Dialogue. This includes the United Nations Alliance of Civilizations, which was formed in 2005 to galvanize international action against extremism through the forging of international, intercultural and interreligious dialogue and cooperation. The fact that the Muslim world and the West seem further and further apart suggests more must be done with regards to interfaith dialogue to improve its effectiveness.



Session 2: "Situational Analysis of Islamophobia"

Moderator: Dr. Kilic Bugra Kanat

1. Islamophobia in the United States

While Islamophobia is not a new phenomenon in the U.S., it has experienced a modern resurgence since the terrorist attacks of September 11, 2001. The War on Terror has created a breeding ground in the U.S. for fear and authorization of Islam that has resulted in an “us-versus-them” mentality amongst many within the country. The Iraq War further contributed this negative perception in the country. With the rise of ISIS in the conflict in Syria, this perception reached to a new level. Since then, Obama administration initiated a new effort, under the rubric of Countering Violent Extremism (CVE), that seeks to enlist American Muslim communities in the fight against ISIS. Large swaths of American Muslim leaders, however, believe that the Federal government’s approach to American Muslims as a suspect community results in mainstreaming Islamophobia.

Islamophobic rhetoric has become even more mainstream during the 2016 U.S. election cycle. Scholars studying Islamophobia, warn that Islamophobia has become a vehicle through which political candidates can “hold, stabilize, and widen” their political power in the U.S. The continued prominence of Islamophobic rhetoric in the electoral cycle and in populist anti-establishments movements may give rise to another resurgence in these efforts.

The progressive website ThinkProgress keeps a running database of attacks on Muslim in the United States since the Paris attacks in late 2015. This data shows at least sixty-five incidents targeting Muslims between November 2015 and February 2016. According to the analysis done by scholar Dalia Mogahed the problem of Islamophobia feeds terrorist narratives as well as the narrative in the U.S. that there are “irreconcilable conflicts” between Muslims and the West.

Moving forward, the U.S. needs to ensure that civil liberties are upheld for the Muslim community. To combat the trend of Islamophobia, the U.S. needs to educate the public about Islam and condemn responses to Islam that inadvertently feed the propaganda machine of radical Islamist groups.

2. Islamophobia in Europe

Although the picture depicted above may seem pessimistic, American Muslims and the public debate on Islam in the U.S. fare much better than how Islam is viewed in Europe. A number of factors, from the socio-economic makeup of European Muslim demographics to the dominant structural racism across many European societies contribute to widespread demonization of European Muslim communities. The depiction from radical right movements that Europe faces an imminent Muslim invasion and runs the risk of becoming “Eurabia,” has results in anti-Muslim sentiments even when European Muslim populations appear well-integrated and infrequently experience open animosity.

On the other hand, in both Europe and the United States, a new phenomenon begun to induce the emergence of a certain anti-Muslim sentiment in leftist and non-religious circles. Epitomized in the case of French Charlie Hebdo magazine, otherwise “liberal” circles adopt highly problematic stances against immigration and difference. This can be seen also in the recent overlap of discourses around gender equality and freedom of religion that is simultaneously voiced by feminist circles and the European far-right.

Discrimination in the European job market has been demonstrably documented in academic studies and many scholars have detailed the historical influence of state-religion relations in contemporary European Islamophobia and racism. Despite this, there is a need for more nuanced, country-specific research. In the near-term the Syrian refugee crisis and the potential for ISIS-inspired attacks across Europe will continue to create a sensitive atmosphere for Europe’s Muslim population.

There are a number of influential European Muslim intellectuals and leaders have also increasingly embraced and continue to foster the idea of an unapologetic and demanding European Muslim identity. Both in Western and Central and Eastern European contexts, however, the emergence of populist and liberal democracies and the worsening moral high ground of EU’s pro-democracy values will likely make European Muslims’ life increasingly difficult.



Session 3: "Arab Spring: How Asia would have done it?"

Moderator: Ms. Shada Islam

(Parallel Session 1)

1. Background

With their demands for political, economic and social reform, the Arab revolutions of 2011 reverberated across the world. As the revolts in Tunisia, Egypt and Syria spread to other countries - including Bahrain, Yemen, Jordan and Saudi Arabia - they also struck a special cord in many parts of Asia where Arab aspirations for change resonated strongly in both Muslim and non-Muslim countries

What seemed at the time a classic example of a domino effect, the Tunisian success in getting rid of Ben Ali in January 2011 was followed in Egypt by the resignation of president Hosni Mubarak in February 2011, by Colonel Muammar Gaddafi's death in Libya the following October, and by the departure of president Ali Abdullah Saleh from Yemen in February 2012. There was speculation that people power would topple more tyrants. The reality turned out to be different.

Apart from the successful transition to multi-party democracy in Tunisia, none of the Arab revolts resulted in long-term change. Egypt saw an elected Muslim Brotherhood government thrown out by the army in a coup d'état that had strong popular support but soon morphed in authoritarianism and repression. Syria, Libya and Yemen descended into bloody civil wars. Protests were stifled in Bahrain and Saudi Arabia while the monarchies in Jordan and Morocco weathered the storm by introducing modest governance reforms.

And yet, with the exception of Libya, where events were violent from an early stage, the Arab revolutions could easily have resulted in long-term political transformation and a move to democracy.

The Arab movements against autocrats and anger at inequalities and lack of economic opportunities certainly stirred public debate in many Asian countries, prompting further discussion on political participation, democracy and good governance. But there were few largescale copycat public protests in Asia. And soon as the Arab Spring turned into a more difficult winter of repression and chaos, it became clear that while Arab protest movements may have succeeded in getting rid of dictatorial and corrupt rulers, they did not have the capacity to engineer a truly wide-ranging political or economic transformation.

2. Issues to be Addressed

The region lacked strong civilian institutions, political parties were unprepared to take power and while protest movements had been successful in getting people on to the streets their leaders – if they had any – had given little thought to planning for the day after.

Historical parallels are never perfect of course; Arab countries, with their mix of disaffected young people yearning for change, under-developed or non-existent political parties and well-organised Islamist organisations presented a complex picture. However, the question arises: would Asia have done it differently?

Asian countries like the Philippines, South Korea, Indonesia and Myanmar have also gone through long and difficult transition periods following the fall of entrenched dictatorships and military rule. To varying degrees, the four countries lived through riots, uncertainty and pain. The economy suffered. The army watched warily as protests spread. Today, despite their flaws, Indonesia, the Philippines, South Korea and Myanmar are proof that countries can change direction, peoples' aspirations for democracy can be met and that chaos can give way to peace and development. All four countries are functioning democracies and active participants in Asia's rise.



Session 3: “Capacity building of civil society in the Muslim World”

Moderator: Mr. Khalid Bin Jaafar

(Parallel Session 2)

1. Background

Democracy does not progress in straight line. The road ahead is always bumpy. Progress is sometimes followed by regression. Indonesia, the biggest Muslim democracy today is a case in point. It started with a vibrant constitutional democracy in 1945, regressed into Soekarno’s guided democracy a decade later to be followed by three decades of military dictatorship.

The revival of democracy in Indonesia after the collapse of Suharto’s military dictatorship in 1997 did not burst out of the blue. The civil society or civil Islam, a term coined by Robert Heffner, played a crucial role in creating the conditions for a full flowering of democracy after the fall of Suharto. Muslim civic organizations such Nahdlatul Ulama and Muhammadiyah with combined membership of 70 million have for decades instilled healthy culture of debate, tolerance and compromises which are essential for a transition toward a pluralistic democracy.

For three decades Nahdlatul Ulama, Muhammadiyah, human rights advocates, intellectual and cultural activists on their own have created a space and provided democratic apprenticeships for Indonesian society before the explosion of political parties for the truly democratic elections in 1998.

In the case of Malaysia, pluralistic democracy was practiced in the last six decades under very restrictive conditions. The media severely is controlled by the government and the political playing field is extremely uneven. However, the growth of social media and civil society has enlarged substantially the boundary of democratic space. Since 2008 a coalition of political parties under the leadership of Anwar Ibrahim has made rapid strides to the extent of gaining 52 percent of the popular vote in the 2013 general elections and have gained controlled of several provincial governments.

The vibrancy of democracy in Indonesia and Malaysia, two Muslim majority countries in Southeast Asia, as well as the active political participation of Muslims in the Philippines, Thailand and Singapore has increased the democratic capital of Muslims in the world’s most populous Muslim region. The democratic experience of Nusantara Islam, the region’s brand of cultural Islam that is increasingly recognized in the world, merits the attention of the world at large. The combination of economic success and democratic progress of Nusantara Islam as well as the embracing of the Enlightenment heritage, its synthesis of modernity and tradition, will contribute towards the future development of Muslim democracy in the 21st century.

Be that as it may, a sustained progress in Nusantara Islam’s democracy would require a steady recruitment of democrats from the younger generation. There is no democracy without democrats. There will be no Muslim democracy without genuine Muslim democrats. The respect for democratic procedures and processes, human rights, the right to dissent, freedom of expressions are universal characteristics of a democracy. Adding the “Muslim” label to democracy cannot justify the erosion of the fundamental character of democracy.

2. Issues to be Addressed

Capacity building is essential for the purposes of:

1. Inculcating genuine democratic ethos among young Muslim democrats.
2. Adoption strategies of engagement to enlarge democratic space.
3. How to address democratic decay.
4. How to minimise violence in the political process.



Session 4: “Women Muslim Democrats”

Moderator: Ms. Rahimah "Ima" Abdulrahim

1. Background

For critics of Islam, one of the oft-cited issues is the religion’s treatment of women. Islam is seen to subjugate the rights of women with examples including cases of ‘honor killings’ and female genital mutilation (FGM) that can be found in South Asian and sub-Saharan Muslim countries as well as some Arab countries that forbid women from voting, going to school or even driving. In the eyes of the West, the stereotypical image of a Muslim woman hidden behind a veil is interpreted as Islam’s attempt to ensure its female followers remain a voiceless, silent figure, bereft of any rights. Indeed, the Holy Qur’an declares,

"Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property [for the support of women]. So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them." [4:34]

This controversial line in the Holy Qu’ran has often been cited by those who wish to use Islam as a justification for their treatment of women. Yet, there are also those who argue the line has been misinterpreted with many debate over how to translate the verse accurately. At the same time, while it cannot be denied that many of the misogynist and sexist practices exist in the Muslim world, there is a strong argument that one must be careful to group such 1.6 billion followers from all kinds of cultures into a single ‘Muslim world.’ Experts point out that the treatment of women in the Arab world differs vastly from Indonesia – the world’s most populous Muslim nation. Indeed, even within the Arab world, a great deal of diversity can be found. While only 2% of Egyptian parliamentarians are female, the Tunisian national legislature has 27% (this compares favorably against the U.S. rate of 17%). Similarly, in Iran, which is regularly seen as an oppressive towards women in Western media, women are allowed to buy and sell properties, run their own businesses, vote and hold public offices. Elsewhere, Muslim majority nations including Pakistan, Bangladesh, Indonesia and Turkey have all had female heads of government/state.

Moreover, if one looks through Islam’s history, many leading women may be found. These include female scholars who not only taught male judges and imams, but also issued fatwas and led Muslim armies. As one author argues, ‘I do not know of another religious tradition in which women were so central, so present, so active in its formative years.’

2. Issues to be Addressed

While critics of Islam may point to the fact that the Prophet married his third wife, Aisha when she was only six years old, others point to the fact that Aisha would later grow up to be a top Islamic scholar, a champion of women rights, a military commander and a fatwa-issuing jurist. The Prophet himself stated, ‘The best among you is the one who is best towards his wife’ and that, ‘Paradise lies under the feet of mothers.’

Arguably, as a living and expansive religion, Islam has moved with the currents of history and the 1.6 billion people that make up its adherents means it is open to a wide spectrum of interpretations and beliefs, including those who wish to use Islam to enforce their own views on the position of women in society. As World Movement for Muslim Democrats gathers pace, what role is there for Women Muslim Democrats?



Session 5: “Countering Extremism” Moderator: Dr. Mohamad Raimi Ab Rahim

1. Background

On 12th June 2016, 49 people were killed and another 53 wounded as a gunman known as Omar Mateen rushed into a gay club in Orlando, Florida and started shooting at the crowd with his assault rifle and a hand gun. Dubbed as the deadliest mass shooting on United States’ soil after the 9/11, President Obama declared the attack as an act of terror and described it as domestic terrorism. Several issues were raised after the attack besides terrorism and extremism – U.S firearm policy, effectiveness of FBI investigation, LGBTIQ rights and lest we forget, the notion of radical Islamic ideology that has been too often used when there were terrorists attacks done by a person who holds an Islamic faith. With this attack, one can be rightfully be worried that there will be implications towards both Islamophobia and extremism.

In the Eight Observatory Report on Islamophobia that covers from May 2014 – April 2015 published by the Organization of Islamic Conference (OIC), the Observatory pointed out that the ‘twelve months period was among the hardest times for Muslims, especially those living as a minority in non-Muslim countries. Evidently, we can see that Muslims are often blamed, or victimized by hatred as a result of bad deeds they never did’.

The Observatory also notes that Islamophobia exists everywhere in the world but the clearest sign of Islamophobia show that there are anti-Islam incidents that were mostly happening in the West In a survey conducted by Pew Research Centre in 2014, Islam as a religion received the lowest, colder, or most negative feelings by others in the US with the score of 40 in the feeling thermometer compared to Atheists and other faiths. The same research centre also reveals that about a third of Americans, (36%), believing that Islam encourages violence among its followers.

Meanwhile taking London as a case study, it was revealed by the Metropolitan Police that incidents of Islamophobia - mainly consisting of harassment - have tripled in the weeks following the attacks carried by the so-called Islamic State terror group on Paris. Figures from the Metropolitan Police showed there had been 557 Islamophobic hate crimes in 2013; 624 in 2014; and up to 878 as of November 24, 2015. From their website, it can also be seen there is a rise of 72.4% Islamophobic crime in April 2016 compared to cases reported in April last year.

The Soufan Group (TSG) in their December report on foreign fighters in Syria and Iraq reveals that there are about 30,000 foreign fighters in Syria from over 100 countries. Out of that total amount, the Middle East contributed the most with 8,240 followed with the Maghreb that consist of 8,000 while West Europe came in third with 5,000 foreign fighters in Syria where 3,700 from it are coming from France, United Kingdom, Germany, and Belgium which are democratic countries that uphold multiculturalism. This shows that there is a causal link between Islamophobia and extremism together with the idea of democracy.

2. Issues to be Addressed

Political scientist Professor Abdul Rashid Moten alluded in an article published by SEARCCT that Islamophobia and extremism have two things in common: the hatred of the ‘other’ and the resultant militancy and violence in both the camps in which play directly to the narratives that was propagated by a terrorist group like Daesh aiming to divide and stigmatize. Abdul Rashid further explains that “the more Islamophobia rises and manifests in extremism, the more Muslims organise against it and inversely, the more the Muslim resistance - the more Islamophobia tendencies amplify.”

While Countering Violence Extremism (CVE) resonates worldwide initiatives and inter-governmental cooperation in the global fight against terrorism, researches and best practices across continents clearly illuminates that much more need to be done in addressing ‘alternative narratives’ to terrorism and to ‘counter-messaging’ their well-funded propaganda. One of the most important key measures to address terrorism and extremism in the long run is through active engagement and strategic empowerment of the Muslim moderates worldwide. Mosques, the ulama’, madrasah, local community leaders, youth groups, grassroots organizations, civil societies and politicians must be vigorously engaged and empowered to obviate seeds of extremism in a holistic multi-pronged anti-extremism measures. As series of terrorist bombings continue to work on new unexpected targets - the recent being Dhaka, Bangladesh on July 3 2016; the organization of World Conference of Muslim Democrats is indeed timely as springboard for moderates forces and Muslim Democrats as such to join hands in addressing our way forward to counter the dyadic alliance of extremism and Islamophobia.



Annex 1

Declaration World Forum for Muslim Democrats 3-4 November, 2014, Petaling Jaya, Selangor, Malaysia

The First World Forum for Muslim Democrats was held in Petaling Jaya, Selangor, Malaysia from 3-4 November 2014.

Recalling our primary goal to establish a common platform for leaders, intellectuals, and professional of the Islamic faith, together with their associates from other faiths and persuasions, to articulate their progressive views on matters pertaining to freedom, democracy and justice;

Wishing to moderate and ameliorate the negative voices of intolerance, extremism and exclusivism with the voices of moderation, tolerance, understanding and inclusivism;

Gathered speakers from Malaysia, Indonesia, Thailand, Japan, Turkey, and the Netherlands to give keynote speeches and participate in panel discussions on a number of relevant issues, namely 'The Role of Muslim Democrats' and 'Muslim Democrats: Non-Muslim Views';

We the organizing committee,

1. Expresses the need for the establishment of a Working Secretariat to pursue further the objectives of the World Forum for Muslim Democrats and whose immediate task will be to prepare for a Second World Forum for Muslim Democrats.
2. Notes the concerns of speakers on the decline of tolerance in the Muslim world which was the hallmark of Islam throughout the ages, and the growing threat of fanaticism and violence, as well as the rise of Islamophobia and Islamistphobia.
3. Calls for efforts to be made to promote the concept of a Muslim Democrat among students and youth as a countervailing force against fanaticism and violence
4. Agreed to convene the Second Forum in 2015 for continued engagement and dialogue between Muslim democrats and democrats of other persuasion.
5. Noted with sadness in this regard the continuing persecution of its convener, Datuk Seri Anwar Ibrahim and urged the Malaysian Government to abide by genuine due process of law and human rights.

**Organizing Committee of the First World Forum of Muslim Democrats
4 November, 2014, Petaling Jaya, Selangor, Malaysia**



Annex 2

Second International Conference World Forum for Muslim Democrats 23-24 November, 2015, Jakarta, Indonesia

The Second International Conference of the World Forum for Muslim Democrats was held in Jakarta, Indonesia from 23-24 November 2015. The conference gathered Muslim leaders and prominent democrats in Asia, the Middle East, Turkey, and Europe to establish a platform for intellectual discussions and the promotion of democracy inside the Muslim world, and between the Muslim and non-Muslim worlds.

This platform is a bold initiative that unequivocally and unabatedly seeks to determine the narrative that freedom, justice, democracy and the rule of law are rightfully the Muslim agenda. It seeks to reemphasize the true, peaceful and pluralistic nature of Islam as well as strives for an Islamic resurgence that ensures the rule of law, clean government, social justice and cultural empowerment where women are treated as equals and minorities are not marginalized.

At the very outset, the participants of the Second International Conference of the World Forum for Muslim Democrats,

Express its deepest condolences to the victims of the recent terrorist attacks that took place in France, Lebanon, Egypt, Nigeria and Mali. Our thoughts and prayers goes to the families and loved ones they leave behind;

Condemn in the strongest terms possible the aforementioned terrorist attacks which have no place in Islam and do not and should not represent the more than one billion Muslims across the world that subscribe to peace, compassion and humanity;

Further, the participants of the Second International Conference of the World Forum for Muslim Democrats;

Reaffirming Islam's innate quality as a universal religion with its flexibility and capacity to adapt to new political, social and economic environments;

Recognizing the significant role of Indonesia as the world's most populous Muslim nation and third largest democracy in promoting the values of moderation, tolerance, understanding and inclusivism;

Alarmed by rising extremism, extremist violence and terrorism in the Middle East, Afghanistan, Pakistan and other parts of the world;

Noting with deep concern the threat posed by the continuous and expanding terrorism activities carried out by *Daesh*/ISIS/ISIL (and groups/individuals inspired by them) in the Middle East, North African countries and Europe to peace and security;

Noting with deep concern the rise of marginalization, alienation and social injustice against minority Muslims in both the non-Muslim world and the Muslim world;



We, the participants of the Second International Conference of the World Forum for Muslim Democrats therefore,

States the urgent need to moderate and ameliorate the negative voices of intolerance, extremism and exclusivism with the strengthened voices of moderation, toleration, understanding and inclusivism;

Condemns the persistence of ethnic and religious persecutions in some parts of the world;

Calls upon the Muslim world to actively engage in global efforts to ameliorate the problems of refugees and internally displaced persons and to enhance their welfare and protect their human dignity;

Calls upon the Muslim world to continue and enhance networks and channels of communication in sharing best practices and experiences in moderating and challenging the negative voices of intolerance, extremism and exclusivism with the voices of moderation, toleration, understanding and inclusivism.

Calls upon the Muslim world to embark upon a coordinated and sustainable effort to achieve global social justice through improving the quality of governance, developing solution against poverty and ensuring the protection of human rights for all, including for ethnic and religious minority;

Expresses its appreciation for the achievement Indonesia has made in exposing the compatibility of freedom and democracy with Islam;

On that basis, we, the participants of the Second International Conference of the World Forum for Muslim Democrats resolve to hold the next International Conference in Turkey and expand the participation of countries from Europe and Africa in order to undertake the following action plans:

1. Education

To undertake education program/activities that target youths in the Muslim world to foster a new generation of Muslim Democrats;

2. Social Justice and Economic Aspects

To pursue social justice by calling on governments in the Muslim world to fulfil the Islamic imperatives to provide better health care, education, housing and employment in the spirit of Muslim Democrats;

3. Public Outreach

To enhance media literacy and engage the media in undertaking a conversation for widening and deepening the people's understanding of the common views of Muslim Democrats within and outside the Muslim world in order to reduce tensions between the Muslim and non-Muslim world;

4. Annual Reports

To publish a series of thematic annual reports for encouraging dialogues to promote Muslim Democrats.



The participating institutions have decided to establish a network of offices to undertake the above action plans.

Jakarta, 24 November, 2015

Organizing Committee of the Second World Forum of Muslim Democrats

- **The Habibie Center, Indonesia**
- **Institute for Policy Research, Malaysia**
- **SETA, Turkey**
- **Sasakawa Peace Foundation**