



# DIGITAL ISLAM, EDUCATION AND YOUTH

## Changing Landscape of Indonesian Islam

The 19<sup>th</sup> Annual International Conference on Islamic Studies

## Abstract

October 1-4, 2019

Mercure Batavia  
**JAKARTA**

**PARALLEL SESSION PS-1**

**GENDER IN THE MUSLIM WORD AND DIGITAL ERA**

DATE : **Wednesday, 2 October**  
TIME : **13.00 - 15.00**  
ROOM : **SENAJAN 1**  
CHAIR : **Siti Aisyah Kara**

***Panel Description***

Muslim women use Islam as a flexible source and resource to interpret variations in gender relations in all areas of life. This variety of relationships is to support the views and spread of Muslim feminist ideas in the digital age. In general Muslim women in Indonesia in their careers tend to uphold religious ideals about gender roles and complementary practices, and sometimes tend to be complicated. Women's studies in Muslim countries have confirmed variations in how Muslim women live and think. The panel will analyze and discuss issues related to the dissemination of feminist ideas in the digital era, the religiosity of Muslim women in careers, female politicians and their involvement in the 2019 elections in Minangkabau, and discourses and gender relations in Indonesian public high schools. The panel will show and find an interdisciplinary role in the panel including: (1) not all Indonesian Muslims have easy access to the internet; 2) Indonesian Muslim women can be said to be religious people, supported by ICT skills; (3) Experienced female activists from various political parties in West Sumatra participated in general elections, but had not succeeded in resisting marginalization; and (4) emphasizing the importance of classes in schools - where individual actors operate within state institutions - in shaping Islamic normative ideas about gender relations for a new generation of Indonesian Muslims. The four panelists have a contribution to the development of science in the theme of Muslim feminists in the digital era, Muslim religiosity in a career perspective on Islamic Education, women in politics and Islam and gender in schools. The panel produced multidisciplinary journal articles published in reputed journals indexed by Scopus

**PS-1.1-001**

**TIME : 13.00-15.00**

**Nina Nurmila<sup>1</sup>**

<sup>1</sup> UIN Sunan Gunung Djati, Bandung

**THE SPREAD OF MUSLIM FEMINIST IDEAS IN THE DIGITAL ERA**

Indonesian feminists can be categorized into three groups: secular, Islamist and Muslim feminists. Secular feminists use national and international law to achieve gender justice; Islamist feminists actually resisted being labeled feminist because even though they are active in public life, they believe that men and women are complementary, in which men are the leader of the family and women are housewives; Muslim feminists believe that Qur'an is the strong basis for gender equality, however it has been interpreted by using patriarchal lenses, therefore to achieve gender justice, Qur'an should be re-interpreted from equal gender perspective. This paper will elaborate the spread of Muslim feminist ideas in the digital era. This paper will answer the following research questions: (1) What constitute Muslim feminist ideas?; (2) How these ideas are spread before and in the digital era?; (3) What are the challenges and opportunities for the spread of these ideas in the digital era? Muslim feminists argue that women are fully human beings who have the same role with men as God servants and caliphates in this world who have equal rights to access education and employment and to produce knowledge. Muslim feminism has spread in Indonesia since the early 1990s through the translation of the works of Muslim feminists such as Fatima Mernissi, Riffat Hassan, Amina Wadud and Asghar Ali Engineer into Indonesian language. After 2000, the increasing use and the better access to internet among Indonesians have made the spread of Muslim feminist ideas faster and easier. However, there has been opposition of Muslim feminist ideas from the conservative groups, who argue that feminism is Western imported ideas not suitable for Muslims. In addition, not all Indonesian Muslims have easy access to the internet. Therefore, even during the digital era, these Muslim feminists have to adopt various existing offline methods such as seminar, discussion, direct lectures or through radio to spread their feminist ideas.

Key words: Muslim feminism, digital era, internet

PS-1.1-002

TIME : 13.00-15.00

**Lailial Muhtifah<sup>1</sup>**<sup>1</sup>IAIN Pontianak, Kalimantan Barat**Indonesian Muslim Religiosity in Career on Digital Era: Islamic Education Perspective**

The religiosity of Indonesian Muslim women is their spiritual expression related to the system of beliefs, values and applicable laws. This religiosity is implied in Alqur'an surat Al Baqarah (2) verse 208 which explains the appeal to Muslims for fully religious, not half-hearted. A Muslim woman who is fully religious, in her daily activities she has a religious attitude. Muslim women in a career in the perspective of Islamic education are a challenge especially in the digital era like today. The nature of religious concepts when associated with Islamic education is relevant to the concept of fitrah. The concept of fitrah has a relationship with religion which emphasizes the faith approach, because, every human being born he brings potential that is called the potential of faith in God or in his religious language is tauhid. The definition of fitrah in the Qur'an is a picture that actually humans are created by Allah by being given a religious instinct, namely the religion of monotheism. Therefore humans who are not religious monotheism are deviations from their nature. The principle of tauhid is the main principle in Islamic education in the present. The belief that God is the only God, includes all things and Maha has Absolute Power. Ideally the digital era is able to place faith in a career, where they return to more obedient and faithful to God Almighty. This paper will answer the following research questions: (1) How are the religious characteristics of Indonesian Muslim women in a career in the digital era in the perspective of Islamic education ?; (2) What is the religious behavior of Indonesian Muslim women in a career in the digital era in the perspective of Islamic education ?; and (3) what dimensions are dominant in Indonesian Muslimah's religious behavior in a career in the digital age perspective on Islamic Education? The research method used is grounded research. Data is obtained from observations, in-depth interviews and document studies. The results of the investigation show that first, the characteristics of Indonesian religious Muslim personalities in a career in the digital era have complete faith, diligent worship, and noble character. Second, the behavior and religiosity dimensions of Muslim women in a career in the digital era are related to the dimensions of belief, the dimensions of religious worship or practice, the dimensions of practice and consequences, and the dimensions of religious knowledge. This study concludes that religiosity is an

implication of the depth, maturity and maturity of Muslim women. Muslim women can be said to be religious ones, manifested in career life, formed solely through a unified, integrated, unified dimension. The digital age is a tool and facility to place Tawhid as a guideline in a career. Both are the truths of fundamental and dogmatic teachings.

**Keywords:** Religiosity, Indonesian Muslim women, Careers, Islamic education

PS-1.1-003

TIME : 13.00-15.00

**Martin Kustati<sup>1</sup>**<sup>1</sup>UIN Padang, West Sumatra**Women Politicians in Fighting Marginality: A Study of Minangkabau Muslimah Involvement in General Election 2019**

The gender gap in public and political life remains a global challenge that has to be faced by the muslim world community to date, including Indonesia. Despite the many conventions, international commitments and regulations adopted by the Indonesian government have allowed women participation in politics but women' political representation is still far from expected. The same condition is also found among Minangkabau women who are majority muslim, known as one of the tribes in Indonesia who give a special position and position to women who call it Bundo Kanduang. The representation of women in the special political field in the legislature in West Sumatra as the geographical area of the Minangkabau community is still below 30%. The study aims to describe the gait of Muslimah politicians of Minangkabau against the marginality of culture and society to be able to participate actively in the field of politics. A qualitative approach was used to describe and analyze the experiences of Minangkabau Muslimah politicians against marginality to participate in politics. Therefore, the subject of this study is the Minangkabau Muslimah who has participated in the political field both as members of the legislative executive and judiciary (KPU) and women Party members who are now preparing to become women representatives to face the 2019 election. Data collection is done by documentation studies, in-depth interviews and focus group discussion. The result of the study showed that Minangkabau Muslimah politicians have a strong motivation to improve the condition of women who are still concerned in various fields of life, have the courage and commitment so as to have to fight the good marginalize that comes from women themselves, from family and society. It can be concluded that Muslimah activists from various political parties in West Sumatra who have had the experience of

participating in general election, but have not succeeded in resisting the marginalization they faced in viewing the obstacles they experienced as pending delays and will continue to struggle against marginality in the 2019 Election.

Keywords : Minangkabau Women Politicians; Marginality; Contestation

**PS-1.1-004**

**TIME : 13.00-15.00**

**Martin French<sup>1</sup>**

<sup>1</sup>University of Chicago

### **Changing Discourses on Islam and Gender Relations In Indonesian Public High Schools**

An important site for the reproduction of ideas about religion and gender among Indonesian Muslims is the state system of Islamic education in public schools, which enrolls 51% of all Indonesian high school students. This paper presents an account of recent shifts in articulations of ideal gender relations within the system of Islamic Education (PAI, or Pendidikan Agama Islam). This account draws on ten months of fieldwork in public high schools in Yogyakarta, visits to schools in multiple other regions of Indonesia, original student and teacher survey data from multiple provinces, and analysis of state-written Islamic education textbooks from the late New Order to the present. Through a comparison of textbook material on gender relations (especially regarding marriage) from the 1994, 2006, and 2013 curricula, I note that more recent editions deemphasize notions of female domesticity (Ibuisme) and male supremacy while maintaining a dominant patriarchal paradigm. I contextualize these shifts in gender ideologies within Indonesia's recent history—including political developments, socio-economic changes, and trends in Islamic thought. I trace similar trends in the thought of teachers and students themselves through analysis of original survey data, also exploring variances in gender ideology between different demographics. I also draw occasionally on ethnographic data to illustrate how these larger discursive trends manifest locally within classrooms. This paper seeks to emphasize the importance of these classes—where individual actors operate within a state institution—in the shaping of popular Islamically normative ideas about gender relations for new generations of Indonesian Muslims.

Keywords: Gender, Islamic education; Discourse on Islam

## **MEDIA AND THE PRODUCTION OF ISLAMIC LEGAL KNOWLEDGE IN INDONESIA: CONSERVATISM WITHIN GROWING MODERATION**

**DATE : Wednesday, 2 October**

**TIME : 13.00 - 15.00**

**ROOM : SENAYAN 2**

**CHAIR : Ahmad Bunyan Wahib**

### **Panel Description**

Media has wider influence and acceptance within society and bears new actors of authority. As printing media, Television and internet, for examples, contribute to the rise of various authorities over religion and law. In fact, since the production of electronics, the religious authority is no longer limited to the established 'ulama and this has signed the emergence of dakwa democratization. While this might be good, it might have brought about a challenge to the project of modernization of Islamic law by the state and to the divergent sorts of Islamic law observed by Muslim society.

It needs to be noted that, as Sofyan argued, there has been a liberalization of media ownership and this has led to the liberty and lack of control from the government. Further, the media owners brought to the inclination of ideology and to the increasing number of dakwah programs and the mushrooming of religiously-oriented and sinetrons (literally, electronic cinema). This is in broader perspective relevant to what Moazami says that 'while dakwah was traditionally understood as an activity to be conducted under the aegis of the clerics, Reformist thinkers claimed it to be the duty of every Muslim, thereby opening the path for lay persons to be involved in it.' While this might be good for the fast production of legal knowledge, it is supposed to have also challenged the clear and proper observation of Islamic law by society. This is particularly due to the fact that the audiences and the viewers of such this media are heterogeneous. Many of them are illiterate in Islamic law of family, but are very enthusiastic to learn about it. Unfortunately, they are unaware that not all the new actors in religious preaching are conversant of religious knowledge and therefore take for granted what those preachers delivered. It is of course not their fault to have such position, as they serve as observers and listeners that would not care how they came up on the public stage. It is the state's and the preachers' duties to manage the performance and the substance of the preaching. When the preachers delivered the

messages and teachings in a right and tone and direction and the state takes control of the substance of the preaching, it would be the right and proper message that would be sent to and caught by the listeners. If otherwise, the listeners and the viewers would learn different messages.

This panel is proposed to AICIS conference to be held on 1-4 October 2019, taking the theme on media and knowledge with the reference to Islamic (family) law. By referring to those key words of the theme, this panel will look at the role of media in producing Islamic legal knowledge on familial issues and examine how and to what extent the media has played their role in shaping the sort of Islamic law observed by the Muslim society. The panel seeks to observe how people and relevant institutions use media as to share and socialize Islamic law on familial issues. The panel is interested in observing the legal rules of the familial issues spoken, written and shared in media. It shall display a number of cases of how Muslims as personals and institutions take a part in the production of Islamic legal knowledge and of how legal rules on familial issues are taught and presented in different tones and characters. Presenting four presenters, the panel will provide discussions on the issue from Indonesia. The discussion will provide a good overview of how Indonesia as a majority Muslim country has made use of media and argue that media has spoken and produced knowledge on Islamic law in the divergent tones. It will also show how the legal rules introduced by the state have not been well spoken and observed and that therefore the legal modernization is challenged. It also argues that the media has offered divergent sorts of Islamic law within Muslim society, with conservatism being the dominant tone. However, state-based site and program directed and led by state, such of Judiciary and lawyering institution have, offered the information on legal rules based on state law. Although these sites are not consulted by wide community, this could be said as a counter-

such new media (i.e. the Internet). Responding to this, the Indonesian judiciary has taken strategic steps by developing digital-based legal services to better access to justice. Two of the developed systems are Court Decision Directory (Directori Putusan) and E-Court. The exploration of these two systems reveals that they can be a potential subject in legal research and as a virtual locus of legal resources. However, based on several interviews with Indonesian Islamic legal scholars, this paper finds out that the potential production of legal knowledge has been hampered by their reluctance to move beyond the traditional Islamic legal discussions; and the limited knowledge about Internet-based research method and the available online legal resources.

**PS-1.2-002**

**TIME : 13.00-15.00**

**Faisal Lukman Hakim<sup>1</sup>**

<sup>1</sup> UIN Sunan Kalijaga, Yogyakarta

### **Media and Islamic Legal Consultation: Case of Hukumonline**

The internet has become a primary need of modern society. With the internet, people can access everything they need easily, including entertainment, job vacancies, information about any issues. Various pages on online media can be accessed directly and instantly and has a big role in delivering information widely. Online media also plays an active role in providing knowledge about so many issues to the public. The knowledge can be in economic, social, cultural and legal aspects. One of media that provides a lot of information on legal issues in Indonesia is Hukumonline.

In providing knowledge about law HukumOnline does not only convey information or one-way news, but also provides an opportunity to conduct two-way communication, namely by providing legal consulting services. Legal consultation services at Hukumonline are conducted openly. The public can submit various kinds of questions in writing about legal issues and then Hukumonline will also provide written responses submitted by Legal Consultants, both from Legal Practitioners and Legal Academics. Legal consultation services in Hukumonline media are not only related to the law in general, but also provide consulting services in Islamic Law, although many questions of legal consultation in the field of Islamic Law have not been as much as in that of general law consultation. In addition, the submission of legal opinions by the Legal Consultants is sometimes lacking in depth and does not touch philosophical values but is only based on the rules of formal law.

Given these facts and issues, this paper wants to answer a number of questions. First, it seeks to observe who have

**PS-1.2-001**

**TIME : 13.00-15.00**

**Windy Triana<sup>1</sup>**

<sup>1</sup> UIN Syarif Hidayatullah, Jakarta

### **Internet, Islamic Judiciary and Production of Legal Knowledge**

This paper seeks to explain the production of legal knowledge as a result of the interaction between Islamic judiciary and the advancement of Internet technology. The contemporary Islamic judiciary has to deal with various complex issues related to the development of

made the use of this legal consultation service. It also seeks to discuss the types of issues addressed by the public and to analyze the answers from Legal Consultants in providing advice to the public and their sources. It finds that most of the issues addressed and discussed are mostly the aspects of formal law and argues that the issues questioned by the public are the real and factual issue. It also finds that HukumOnline has rarely provide Islamic legal knowledge and has not discussed the issues of law in critical way?

**PS-1.2-004**

**TIME : 13.00-15.00**

**Muhammad Jihadul Hayat<sup>1</sup>**

<sup>1</sup>Alumni of UIN Sunan Kalijaga, Yogyakarta

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**Preaching Islamic Legal Conservatism on Screen: Study on Muslim Family Law in Digital-based Dakwah Program Mamah dan Aa Beraksi**

It is undeniable that today digital-media, alongside printing-media, has been directly used by religious elites as a medium for transmitting religious knowledge, as though it strengthens the oral tradition which has long been a mode of spreading Islamic ideas. This is marked by the proliferation of digital-based religious sermons. One of the popular programs is Mamah dan Aa Beraksi program. This Television program contains unique features covering all lines of public and private life. Particularly in familial issues, this talk show seems often to use Islamic law as the core of the content. Therefore, automatically it must have accommodated a certain type of Islamic legal discourse as main part. This paper not only looks at the way how Islamic legal conservatism is disseminated through digital-based dakwah but also sheds light on the discourse of Islamic Family Law socialized in the talk show videos. By using gender thought approach, this paper argues that the gender notions preached in the sermon programs favor more man. This research found that this sermon program tends to enhance the conservative understanding of Islamic Family Law. In addition, at least the progressive understanding looks not to be displayed.

Keywords: Islamic legal conservatism, Islamic Family Law, Digital-based dakwah, and Mamah dan Aa Beraksi.

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**Printing Media and Islamic Legal Conservatism: A Study On Populare Books on Familial Issues**

This paper departs from the phenomenon of the publication of popular Islamic books, including Islamic family law, dominated by self-help books. This paper discusses the discourse of Islamic law as represented by popular Islamic books, and how the discourse is constructed. Utilizing the perspective of critical discourse analysis, this article argued that the discourse of family law in popular Islamic books was dominated by conservative Islamic family law. From the perspective of textual analysis, despite the discourse is constructed by the words and sentences that lead to gender bias, many discursive texts also put works of classical fiqh as the reference. It is also packaged in a popular language style. In the level of discursive practice, the production of text displays the dominant legal discourse and a common understanding of society. At the same time, people need the books because it provides the easy way to access to Islamic family law. In the level of socio-cultural practice, there are many cases of discrimination against women as a product of patriarchal culture and gender bias rooted from conservative legal understanding. This will obstruct the development of the law, because the books that are consumed by many people are books that affirm Islamic legal conservatism.

Keywords: Popular Islamic books, Islamic family law, Islamic legal conservatism, and gender bias.

# RELIGIOUS AUTHORITY AND FATWA IN THE DIGITAL AGE

DATE : **Wednesday, 2 October**

TIME : **13.00 - 15.00**

ROOM : **KEMANG**

CHAIR : **Moch Fakhruroji**

## *Panel Description*

This panel brings together scholars from multi-disciplinary backgrounds and therefore topics related to issues of religious authority and fatwas in the digital era will use different approaches. Our central questions to address in this panel are regarding how religious authority and fatwas on the internet have improved the discourse of religious life and as well as lead to debates. The first article reveals the potential of the internet as a new vehicle for building religious authority through various platforms, especially in the context of Muslim communities in Indonesia. The second article highlights online jihadist fatwas as a major instrument in bridging the current wave of terrorism and Islam and the article illustrates how e-fatwas distributed online on the internet.

The third article is a discourse analysis approach regarding the concept of "hijrah" which is represented by videotapes of Hannan Attaki on YouTube which marks the birth of religiosity of the millennial generation. Meanwhile, the next article discusses anti-Shia rhetoric on social media as battleground of religious authority amid Shia and Anti-Shia from merely intellectual discourse which based on knowledgeable arena throughout seminar, fatwa, polemic in mass media, published books which circulated among religious elites. And the last article highlights the role of social media in promoting fatwas of MUI (Indonesian Council of Ulama) in West Sumatera about political and religious issues before and during the 2019 Election, such as the prohibition of secularism, liberalism, abstention, 'Indonesian' Islamic model, and the prohibition of choosing non-Muslim leaders. The speakers of this panel come from the field of Communication, Linguistics, Sociology, and Southeast Asian Studies. All the manuscripts in the panel will be managed to get published in reputable international journals. To guarantee the publication, we would examine and explore appropriate journals relevant to our field of interest.

**PS-1.3-001**

**TIME : 13.00-15.00**

**Mohd Mizan Aslam<sup>1</sup>**

<sup>1</sup>Centre for Technology Communication and Human Development (iKOM), Universiti Malaysia Perlis (UniMAP)

## **Islam in the Digital Age: The Use of e-Fatwas in Terrorism Related Activities**

Modern terrorism began in 18th centuries during the French revolution known as "Regime De La Terreur". Terrorism was spread and become a global phenomenon. The rise of Islamic terrorism began in the 1980s after Al-Qaeda declared their political ideology by establishing Islamic Caliphate bases in Afghanistan. The use of online fatwas helped in recruiting jihadist's fighters and also in the dissemination of radical ideologies. Consequently, the internet has become a useful platform for posting of fatwas which are related to terrorism activities. This paper highlights the use of online jihadist fatwas as a major instrument in bridging the current wave of terrorism and Islam. Relying on qualitative and library analysis and based on a literature review and observation from numbers of terrorist websites, this current study illustrates how electronic fatwas are related to key issues in promoting terrorism: justifying the act of suicide bombers, the killing of innocents, the killing of children and women, the killing of Muslims or the use of various non-combatants weapons including melee and incendiary. This study concludes on the note that 1) the type of e-fatwas has been used by terrorists to legalize their action; 2) the role of the social-media in helping the spread of e-fatwas; 3) and the interpretation of e-fatwas from terrorists perspectives. This findings of this study will help government, NGOs and CSOs in developing policy and prescribing the right solution for the addressing this alarming problem.

Keywords: Terrorism, Al-Qaeda, ISIS, , Jihad, Syahid, Special Branch (SB), Islam, Caliphate, Interpol, e-fatwas, Civil Society Organisation (CSO).

**PS-1.3-002**

**TIME : 13.00-15.00**

**Mundi Rahayu<sup>1</sup>**

<sup>1</sup>UIN Maulana Malik Ibrahim, Malang

## **The Discourse of Hijrah in Hanan Attaki's Videos**

Hanan Attaki is one of the most popular ustads in Indonesia nowadays, especially with young people as his followers. His self-identity that he develops affect the audiens he serves, millenial generation. He built "Shift – Pemuda Hijrah" as his vehicle to develop his da'wa. This

paper aims to answer the question of how the concept of "hijrah" is interpreted and represented through his videos of preaching that are delivered in youtube. The study employs critical discourse analysis as developed by Teun van Dijk (2001) with the socio-cognitive approach as the key method. The approach mediates text and society, and the relationship between discourse structure and society structure. This study argues that defining "hijrah" is not that as simple as 'change of shift'. With the fact that Hanan Attaki's followers are from young people not only those active inside the mosque, but also those who are not "close" to the mosque, the discourse of 'hijrah' has dynamics in building identity for the followers, as 'legitimising identity', 'resistance identity' and 'projecting identity'.

Keywords: hijrah, identity, socio-cognitive approach, pemuda hijrah

**PS-1.3-004**

**TIME : 13.00-15.00**

**Syafwan Rozi<sup>1</sup>**

<sup>1</sup> IAIN Bukittinggi, Padang

### **Contestation of Digital Authority: The Rhetoric of Shia and Anti-Shia in Social Media**

The existence of new media such as the internet, WhatsApp, Facebook, Twitter and Instagram plays crucial role in spreading religious messages, and to some extent, it even shifts the position of traditional religious authorities and changes the patterns of teacher-student and ulema-followers relations. Study indicates that new media has created a new structure and order of the ways people communicate and interact, which fundamentally impacts in changing the patterns of established traditional religious authority. In this sense, the role of social media is very obvious in promoting the fatwas of the West Sumatra's MUI (Indonesian Ulama Council) about political and religious issues before and during the 2019 Election, such as the prohibition of secularism, liberalism, abstention, 'Indonesian' Islamic model, and the prohibition of choosing Muslim leaders. Figures of conservative clerics in West Sumatra have represented themselves through the MUI, as they still perceive that MUI is the sole owner of religious authority in West Sumatra. At the same time, religious authorities in Indonesia are contested, indicating that MUI currently is no longer the sole owner and the only religious authority to regulate and articulate Islamic messages for human life. These religious authorities who have huge number of followers have utilized social media as a commodity and a means of conveying moral and political religious messages contained in the fatwas. The primary reason of

doing this is due to that they are aware that this new media provides spaces for people to access information about their role models and figures. This study will elaborate on how MUI leaders as religious authority owners position themselves as the sole owner of religious authority in issuing fatwas about politics and religion before the 2019 Election and how they commodify the media in disseminating and framing the controversial fatwas.

Keywords: commodification of media, representation of religious authority, fatwa

## **MEDIA, ISLAM AND POLITICS**

**DATE : Wednesday, 2 October**

**TIME : 13.00 - 15.00**

**ROOM : MATRAMAN**

**CHAIR : Kacung Marijan**

### **Panel Description**

Digital based media have been playing pivotal role around the globe since the last decades. More people prefer to use those media compared to the conventional one such as newspaper and radio. Internet of things has been familiar among people due to the fact that more activities of daily life have depended and connected to the internet. In addition, social media, such as what's up, twitters, instagram and facebooks, have been used massively as those media are easily used and cheaper. The use of those new media brings about social changes such as increasing non-face to face interactions and the ways people study religion and determining their political behaviour.

This panel will discuss the implication of the use of those media in society especially dealing with religion and politics. Five papers will be presented. The first paper is written by Kacung Marijan and Ali Sahab discusses the influence of media to voting behavior. Based on survey conducted in Surabaya, this paper argued that media significantly influence political behavior. But, television brings more influence compared to other media. Among beginner voters, however, social media gives more influence. The second paper is about media discourses and jihad Islam for women, written by Rachma Ida. The paper argues that women's jihad continues marginal and less extensive discussed in public places. The third paper explores the ways urban middle class of

Surabaya Hijrah group studied Islam through the digital media. This paper is written by Ajeng Widya Prakasita and Kacung Marijan who argue social media produced discourses that creating new subjectivity, the more pious a Muslim the more he/she performs the pilgrims. The fourth paper is written by Airlangga Pribadi Kusman and Lucky Sandra Amalia discusses about the hegemonic relationship between dominant social forces and Islamic groups in post-authoritarian Indonesia. The last paper is written by Moch Mubarok Muharam and Kacung Marijan the implication of using social media in strengthening the Islamic movement 212.

**PS-1.4-001**

**TIME : 13.00-15.00**

**Kacung Marijan<sup>1</sup>, Ali Sahab<sup>2</sup>**

<sup>1</sup>Airlangga University, Surabaya

<sup>2</sup>Airlangga University, Surabaya

## **Media and Voting Behavior**

Various types of media have experienced rapid development, along with the acceleration of the advancement of information technology and telecommunications. Internet-based and social medias rapidly challenge the conventional media such as newspapers, radio and television. Considering that there is a shift of media usage by society, the influence of each media on people's lives, including politics, also undergoes changes. This study discusses the relationship between media and voting behavior in elections, both in Legislative Elections (Pileg), Presidential Elections (Pilpres) and Election of Mayors (Pilwali), in Surabaya. This study looks at how various media influence voter choice in elections, both in print media, electronic media, online media on the internet and social media.

This study used quantitative method by conducting surveys on respondents who have been selected from several existing populations. Respondents in this study were all voters registered in the Final Voters List (DPT). The respondents were taken using the multistage random sampling method and conducted in Surabaya City. Besides as the largest city in Indonesia, its election because Surabaya has diverse population and the largest media after Jakarta. This study also supports the previous studies that stated the media has significantly an influence on voting behavior. It is because of the differentiation of typically media influence with one another.

Electronic media such as television give the most

dominant influence on the respondent through their attitudes and political behavior. The large amount of political news and content that displayed on television become the reason of the most domination influence from its. In addition to television political news, it also makes talk shows related to political issues which are concern to many parties and bring political figures or political candidates who are competing in regional head elections. It's different in the United States that the content of political events on the clock is reduced and diverted to sports events and weather forecasts, because they are not making television as a political reference medium. In America newspapers become the most dominate media that give the influence on the respondents through their attitudes and political behavior. Nevertheless, if it's associated with the voter segmentation, social media still give more influence on the beginner voters.

Keywords: Media, influence, voting behavior

**PS-1.4-002**

**TIME : 13.00-15.00**

**Rachma Ida<sup>1</sup>**

<sup>1</sup>Airlangga University, Surabaya

## **Media Discourses on 'jihad Islam for Women in Indonesia: Women Jihad in The Recurrence of Islamic Radicalism Post-arab Spring**

In March 2015, the Indonesian media reported the missing of 17 citizens in Turkey. They were suspected to participate in the jihad activism for ISIS in Syria. The national news continue to report and cover the recurrence of jihad for ISIS and the involvement of the Indonesian families, including women and children, into the war field in the Middle East. This paper discusses the occurrence of the Indonesian women, who have been involved in jihad, represented on the media, and the discourse of Islamic women combatants and women's radicalism movement in Indonesia. Since there have been not many studies done and published on Indonesian gender jihad, this study suggests that women jihad continues marginal and less extensive discussed in public places.

Keywords: media discourses, Women, Jihad

**PS-1.4-003**

**TIME : 13.00-15.00**

**Airlangga Pribadi Kusman<sup>1</sup>, Lucky Sandra Amalia<sup>2</sup>**

<sup>1</sup> Airlangga University, Surabaya

<sup>2</sup> Indonesian Institute of Sciences (LIPI)

### **Dictating The Master Narrative: The Hegemonic Relationship Between Oligarchy and Islamic Populism in Post-authoritarian Indonesia**

This article focuses on the hegemonic relationship between dominant social forces and Islamic groups in post-authoritarian Indonesia. Through the Gramscian concept of power, this article problematizes the power relations between dominant oligarchy forces and Islam not just in political society but also in terms of hegemonic relationships found in the realm of civil society. By using Gramsci's take on the dialectical relationship between domination and hegemony, this article shows the capacity of dominant forces to occupy the political arena to create political consent by articulating the aspirations and rhetoric of conservative Islam discourse emanating from Islamic mass organisations.

This explains why in many political events, such as the 2017 Jakarta Gubernatorial Election, and political race towards Presidential election 2019, conservative Islamic ideas can influence the campaign rhetoric of political alliances. These have adopted the social intolerance various Islamic symbolism of conservative Islam to make inroads into its constituencies. Furthermore, this article considers factors that reinforce the capacity of Islamic mass organisations to dictate the rhetoric of such dominant forces in their struggle over power and tangible resources. These include the historical accommodation between such dominant forces and Islamic groups during the late authoritarian era, the implications of neoliberal economic policy for the widespread of grievances among Muslim communities, and the resource mobilization within Islamic movement network.

Keywords: Islamic populism, oligarchy, hegemony

**PS-1.4-004**

**TIME : 13.00-15.00**

**Ajeng Widya Prakasita<sup>1</sup>, Kacung Marijan<sup>2</sup>**

<sup>1</sup> Gadjah Mada University, Yogyakarta

<sup>2</sup> Airlangga University, Surabaya

### **Reviving Islam Through Online Preaching: Study of Collective Piety Formation By Surabaya Hijrah In Urban Middle-class Millennials Community**

The latest developments in technology and the internet make broadcast patterns with a wider range of middle class. This moment was captured and used by various religious groups in Indonesia. This made many preachers follow the path of new preaching, so they occupied existing platforms in digital media. They entered the communities of young people with the aim of picking up the ball, so they did not wait for the pilgrims to enliven the mosque. Surabaya Hijrah acts as the domain of power which supplies values through the online preaching. They used digital media as a tool to deliver the message to the pilgrims. This study supports the previous research that not much talking from the political side. This article seeks to fill the niche of the politics in terms of seeing the power relations built between Islamic groups and worshipers. In addition, the author tries to present a different perspective on looking that power relations can occur in everyday life.

The data for writing articles obtained through qualitative research with case study approach. In-depth interviews and participant observation were conducted from April-May 2018 and September-October 2018. The theoretical instrument that being used were power relation of Foucault and the concept of piety from Mahmood. They used for the explanation of power relation formed in the interaction between Surabaya Hijrah as the religious group to revive Islam in the middle of urban middle-class millennials community. The findings show that power relations were formed in the Surabaya Hijrah through the development of the discourses. This discourse was obtained through the preacher content that they made and published on Instagram @surabayahijrah. Therefore, the interaction that developed in social media produced discourses that creating new subjectivity, the more pious a Muslim the more he/she performs the pilgrims.

Keywords: power relation, urban middle-class millennials, online preaching

**PS-1.4-005**

**TIME : 13.00-15.00**

**Moch Mubarok Muharan<sup>1</sup>, Kacung Marijan<sup>2</sup>**

<sup>1</sup> Darul Ulum University, Jombang

<sup>2</sup> Airlangga University, Surabaya

### **Social Media and Islamic Movement 2012**

'212' is not only a movement but also a label for the actions of parts of Islamic groups in Indonesia. Initially, the 212 group held a demonstration on December, 2nd

2016, asking for the Governor of DKI Jakarta, Basuki Tjahaya Purnama (AHOK) be imprisoned for allegedly blasphemy against religion. They called themselves as the National MUI Fatwa Guards Movement (GNPFMUI), after the MUI gave fatwa to Ahok that they had committed blasphemy. For groups that joined in this, the demonstration was successful because they can make Ahok sentenced to prison. It is also becoming the new awareness of the importance of Islamic unity.

The ability to organize the movements and carry out pressure cannot be separated from the use of political identity issues in social media. The digital age has enabled these groups to articulate their interests and support the mobilization. Through social media, there is a message and creates the public solidarity in advanced without any obstacles. Some types of social media that used by Islamic group to strengthen their movement including YouTube, Facebook, Twitter, Instagram, Line, and WhatsApp. Officially this group created an account of defending Islamic action in various social media. In the Islamic defender action account, this groups construct the importance of action to carry out political and religious struggles. In Addition, to neutralize the opinions of the scholars, the Islamic group 212 also gave the rise to the opinion of political elites in the government to legitimize the movement itself. The example is the opinion of the political elites in the government that was raised the demo happened in the 2nd of December 2016. Through social media, these opinions were constructed and interpreted to influence public opinion.

To strengthen the legitimacy of the movement, this group also produced several statements from some of the moderate Islamic group. That groups were identified as an opposite group of the Islamic Group 212. Opinions from some moderate Islamic figures who were believed to be advantageous to their groups would distributive via social media. In addition, to create an official account on social media, there is a main character from the Islamic movement 212 that also making a personal account on it. These figures regularly carry out the activities in social media via streaming facility to strengthen the movement.

Keywords: political identity, Islamic group 212, social media, new perspective

## LANDSCAPE OF DIGITAL NATIVES' RELIGIOSITY ON ONLINE-OFFLINE NEXUS

DATE : **Wednesday, 2 October**

TIME : **13.00 - 15.00**

ROOM : **SLIPI 1**

CHAIR : **Meinarni Susilowati**

### *Panel Description*

This panel discusses current research on landscape of digital natives' religiosity with certain emphasis on how online and offline nexus may construct their religiosity. The digital natives' life projection into social networking sites has created new dimension of local practices which stimulate quite contrast offline and online nexus; social phenomena which look very outspokenly within offline contexts may not be well understood without their online infrastructures. The fundamental changes substantially challenge existing norms and dramatic shifts of their life trajectories require further comprehensive investigations. Therefore, this panel presents multidisciplinary views which focus on their religiosity within social, psychological, educational, anthropological and sociolinguistic milieus. Sociolinguistically, the digital natives escalate multifaceted and multilayered performance produced within multilingual and multimodal contexts. Their offline identity construction can be intricately interwoven with online identity representation to revealingly show their religiosity. The complexity of offline and online connection also produces particular psychological needs centering on their well-beings. Interpersonal engagements on virtual communities through various channels intriguingly draw different patterns of wellbeing from offline connections. Furthermore, digital literacy has occupied classroom interactions which endorse the emergence of different learning styles to welcome the figure of ustaz/ustazah. Teacher' readiness is worth noting due to the fact that for escorting the digital natives into targeted level of religiosity requires agentive values represented by the ustaz/ustazah . In similar vein, with inevitable exposure to internet realm and, particularly, their use of social media platforms for various purposes, pesantren communities have experienced unprecedented transformation in their perceptions of and interactions with the outside worlds. It also challenges their long tradition of

learning Islamic knowledge and practices. In addition, global tourism executed by Indonesian young Muslims, especially to Israel, has attracted investigation due to absorption of religious values of historical places within the digital natives' view. Considering the novelty of the above research, I believe that the findings can contribute significantly to theory generating. The prolific panelists also guarantee publishing the papers on reputable journals.

**PS-1.5-01**

**TIME : 13.00-15.00**

**Wahyudin Halim<sup>1</sup>**

<sup>1</sup>Afiliation: UIN Alauddin Makassar, South Sulawesi

### **Inevitable Social Media Attachment and the Critical Transformation of a Pesantren Tradition and Community in Contemporary South Sulawesi**

This paper explores the uses of various social media platforms within the community of Pesantren As'adiyah. Founded by KH. Muhammad As'ad al-Bugisi (1907-1952) in Sengkang, Wajo, South Sulawesi, As'adiyah is the oldest and still today one of the largest Islamic education institution as well as socio-religious organization in the province. Through its numerous religious and social programs, As'adiyah trains and produces Islamic scholars, teachers, preachers, and imams. Since the 1940s As'adiyah alumni has spread across the country to mainly work in the religious field but also in other practical fields of life. Long before they had access to the digital realm, As'adiyah community had maintained a socio-religious network among themselves in their homeland South Sulawesi as well as in the diaspora through the regular invitation of preachers and imam from the pesantren to serve in their places and the sending of their children to study in the pesantren in Sengkang. Since the introduction and appropriation of digital technologies, many members of this community (students, teachers, leaders, alumni) started to make use of various social media platform such as Facebook, WhatsApp, Twitter, Instagram, to maintain and strengthen their network. This paper investigates how social media are utilized and appropriated within this pesantren community in South Sulawesi, Indonesia for various purposes, religious and otherwise. More specifically, it examines how the exposure and engagement with social media, in particular, and other online activities more generally, have significantly influenced the social, religious and political life of this

community. In the past, many traditional pesantren such as As'adiyah had been very cautious in adopting many aspects of modernity in order to preserve its traditional model of teaching Islamic knowledge to its students. Nowadays, the pesantren has inevitably opened themselves to accept and use modern technology in their teaching and preaching programs. With the introduction and appropriation of digital technologies, many members of this community, especially the youths, have joined major social media platforms as one way to strengthen and expand their religious authority and influence to a larger segment of the Muslim communities in South Sulawesi and beyond. Through intermittent ethnographic field research in Sengkang and other places in South Sulawesi since the early 2019 and a corresponding online research to observe the activities of this community on the internet, this paper investigates how an active involvement with social media has significantly transformed this religious community into both a more positive as well critical direction.

Keywords: pesantren, As'adiyah, social media, digital techno

**PS-1.5-02**

**TIME : 13.00-15.00**

**Zuliaty Rahmah<sup>1</sup>**

<sup>1</sup>UIN Sunan Ampel, Surabaya

### **Revealing Millennials' Styles and Religious Teachers' Readiness: Rethinking Education for Digital Natives**

The twentieth-century teaching methods and 21st-century technologymight be at odds with each other. While digital immigrants are familiar with a more traditional teaching with chalk-and-talk approaches, digital nativesare expecting tech-savvy learning styles. The millennials grow up with connected computers, smartphones, social media, and mobile devices. For them technology is not something special; it is just the way they communicate. The digital natives are always-on learners; fast-paced, visually-oriented, and nonlinear. This necessitates teachers to change their roles; teachers are no longer the only source of information. Today's students have access to unlimited contents, may join an online classes, surf the Wikipedia, or get assistance and advice from others around the globe via social networks. Hence, teachers should facilitate learning rather than provide teaching.

The current study uncovers the digital natives' online and offline efforts within the context of Islamic higher education in Indonesia, who are supposed to be religious.

Interviews with a number of millennials in the above-mentioned context are conducted to know whether they are more familiar with the online or offline ustazd (religious teachers/clerics), and to gather information concerning experiences they obtain from direct learning from an ustazd and online learning via social media. In addition, religious teachers are also interviewed regarding their readiness to accommodate new styles of learning of the digital natives. The results of data analysis portray the learning styles of the millennials in their process of becoming more religious. The data is useful for educators to adapt their attempts to facilitate the millennials' struggle to be more religious. Similarly, data on the religious teachers' readiness to adapt to the millennials' learning styles is useful for the teachers to reflect on their own styles in facilitating learning. Institutions responsible for developing the religious teachers' capacity will be able to make use of the information to prioritize programs to boost the teachers' capacity to facilitate the digital natives' learning.

Keywords: digital natives, learning styles, religiosity

**PS-1.5-03**

**TIME : 13.00-15.00**

**Rahmat Aziz<sup>1</sup>**

<sup>1</sup>UIN Maulana Malik Ibrahim, Malang

### **Title of Abstract : The Muslim Millennials' well-being development**

The term student wellbeing has recently received enormous attention both in academia, politicians and policy makers, especially in the field of education. This issue has gotten the right momentum because of the existence of children's rights conventions (1989) and the Ottawa Charter (1986), which states that the state recognizes children's human rights to enjoy the highest standards of welfare and health. Likewise with the conditions in Indonesia, since the Jakarta Declaration (1997), the creation of a school environment that is able to improve the welfare of children has become something important and strategic to do. At least there are three reasons that can be stated why the study of well-being becomes very important in education. First, there is a paradigm shift in the world of education which states that children's academic success is no longer only related to intellectual problems but also emphasizes the importance of aspects of psychological well-being; second, children are in the development stage so that they have the potential to experience failure through developmental tasks that result in low levels of their psychological well-being; and thirdly there are children who still experience violence in the education process.

Data reported by the Indonesian Child Protection Commission in 2018 which states that in the education environment there are 72% of cases of violence against children as victims of policy. This article examined the role of student involvement in schools in developing students' life satisfaction and well-being. Data was obtained from 641 junior high school students in 8 cities in East Java (Boys = 161, Girls = 480). Data was obtained through three measuring instruments, namely 1) School engagement scale. This scale was developed to measure the behavioral, emotional, and cognitive aspects of school engagement; 2) Your life satisfaction scale. This scale has been used as a measure of the life satisfaction component of subjective well-being; 3) The Warwick-Edinburgh Mental Wellbeing Scale. This scale was used to measure mental well-being by asking people how often they have been feeling about things over the past 2 weeks. The results showed that student engagement in school directly affected the well-being of students ( $R = .500 p <.010$ ), and indirectly affected students' life satisfaction ( $R = .142 p <.010$ ). This means that student involvement in schools can improve students' psychological well-being, and the effect will be more effective when these students have a high level of life satisfaction. The implication of this research is an effort to develop life satisfaction and wellbeing so students must be actively involved in activities at school.

Keywords: millennials, engagement, satisfaction, wellbeing

**PS-1.5-02**

**TIME : 13.00-15.00**

**Achmad Munjid<sup>1</sup>**

<sup>1</sup>Universitas Gadjah Mada Yogyakarta

### **Rvisiting al-Aqsa, Revisiting its Contested History and the Changing Discourse among the Young Palestinian Muslims**

This paper discusses how collective sacred memory, identity and space are contested around the shifting narratives of al Aqsa (haram al sharif) as a Muslim public monument built in the late antiquity period. By way of revisiting its history, architecture and politics, I will explore the changing roles, meanings, and positions of al-Aqsa in different periods and how it has become both a point of contestation and reconciliation among young Muslims, Jews and Christians. The narratives of the Dome of the Rock, either perceived as victorious symbol over Christian monuments in greater Jerusalem and the identification of the place with Prophet Muhammad's spiritual journey of Isra'-Mi'raj, was developed in later period as well as the polemic over the historical reference

of "masjid al aqsa". This paper will also discuss about the position of this sacred space within the context of Middle Eastern and Israeli politics today and how the global tourism and pilgrimage might keep or change the status quo. By understanding the changing online and offline discourse among young Indonesian Muslims, I will examine how the global tourism becomes the dividing and uniting force in different contexts. Through global tourism, on the one hand, the increasing number of young Indonesian Muslim tourists to Jerusalem might potentially open wider opportunity for them to have deeper and more meaningful encounter with both Muslim and non-Muslim tourists. By understanding the complicated history of the sacred place that belongs not exclusively to Islam, al Aqsa can be seen as interfaith uniting force, an important bridge for interfaith dialogue. On the other hand, however, due to the Israeli politics and the development of global conservative turn, especially among young Indonesian Muslims, the Jerusalem pilgrimage experience might make some other groups believe that al Aqsa and the entire Muslim world are in a very serious danger. In this case, al Aqsa becomes a dividing force. I will examine how these positions are being played out in online and offline discourses by different Indonesian young Muslim groups.

Keywords: identity, space, global tourism, pilgrimage

## **PHILANTHROPY, ACTIVISM AND YOUTH EDUCATION RESPONDING TO ENVIRONMENTAL CRISIS**

**DATE : Wednesday, 2 October**  
**TIME : 13.00 - 15.00**  
**ROOM : SLIPI 2**  
**CHAIR : Suhadi**

### **Panel Description**

It is interesting to observe the development of philanthropy studies among scholars. Philanthropy has often been seen as part of the strength of Muslim civil society from the lens of Muslims prosperity context. It disregards the prosperity may be resulted by the process of industrialism which drives the environmental crisis. Within this panel, we display an ethnography research in Central Java discussing the paradox between Muslims' enthusiasm in giving contribution for religious philanthropy and indifference of the risk of environmental crisis. Then, we shift to the significance of speaking the Islamic Declaration of Climate Change as ijma' (consensus) in the Muslim world. Since the environmental crisis is a global agenda beyond religious identity, this panel will also discuss the transformation of eco-philosophy to green practice in Indonesian Catholic Fransiscan schools. Two models of activism will be presented, that are the artists movement working for the Citarum river project in West Java and a youth Muslim movement in East Kalimantan against environmental destruction. In this panel we argues that philanthropy and other developmental works in Muslim societies should not ignore the environmental crisis.

**PS-1.6-01**

**TIME : 13.00-15.00**

**Zainal Abidin Bagir<sup>1</sup>**

<sup>1</sup> Center for Religious and Cross-cultural Studies, Graduate School, Universitas Gadjah Mada

### **Islamic Declaration of Climate Change: A Global Ecological Ijma'?**

A few months before the UN Climate Change Conference in December 2015, which negotiated the Paris Agreement to respond to the problem of climate change,

an international alliance of Muslim individuals and organizations released the Islamic Declaration of Climate Change in Istanbul. The document, which was endorsed by more than 80 Muslim leaders around the world, is significant for at least two main reasons. First, it was clearly intended to have an impact on the Conference, which was attended by hundreds of leaders including heads of Muslim-majority countries. It needs to be noted that in the same year similar documents—speaking about the challenges posed by environmental problems, especially climate change—were issued by the leaders of other religions, most notably Pope Francis' landmark Laudato Si'. Within the Muslim world, this document reminds us of two other documents which embody a new kind of "global ijma'" (consensus), i.e. the Common Word (2007) and Risalah Amman (2004). As such it also raises a question about the legitimacy and the effectiveness of this new type of religious authority. Second, beyond the expected immediate impact on the Conference, this document, though quite brief, represents an attempt to articulate an Islamic position on current ecological crisis. In this regard, it stands within a literature on Islam and ecology which stretches back to more than five decades, since 1960s. How potential are the ideas set forth in the Declaration to frame Islamic debates on Islam and ecology? This paper will elaborate those two points to see the potential impact, as well as limitations, of the document as part of Muslim intellectual deliberation and activism in responding to current environmental crisis.

**PS-1.6-02**

**TIME : 13.00-15.00**

**Suhadi<sup>1</sup>, Lyn Parker<sup>2</sup>**

<sup>1</sup>Department of Social Sciences, University of Western Australia (UWA), Australia

<sup>2</sup>Department of Social Sciences, University of Western Australia (UWA), Australia

### **From Eco-Philosophy to Green Practice? Environmental Education in Franciscan Schools in Indonesia**

This paper reports on recent fieldwork in Franciscan senior high schools in Indonesia to see how Franciscan philosophy regarding the environment is transformed into practice in Franciscan schools. The paper begins by outlining the environmental theology of St Francis of Assisi (1181/2-1226) within Catholicism, and then moves to examine the interpretation of this philosophy by Indonesian Franciscan theologians and scholars. Using mainly qualitative data gained from participant observation in two Franciscan senior high schools in

Bekasi and Jakarta and interviews with leaders, teachers and students, the paper then examines how teachers and students put these philosophies and teachings into practice. Students and teachers have a clear Franciscan identity, and the paper explores what this means in terms of religious beliefs and attitudes towards the environment as well as motivation for pro-environment practices. Finally, the paper reports on students' reported environmental practice both its best practices and limitations, and compares this to environmental practice reported by students in other senior high schools in Indonesia.

**PS-1.6-03**

**TIME : 13.00-15.00**

**Ahmad Salehudin<sup>1</sup>**

<sup>1</sup>UIN Sunan Kalijaga Yogyakarta

### **Increasing Religious Donation While Neglecting Environmental Damage: An Ethnography of Rural Philanthropy in Dieng Mountain Areas, Central Java**

The potato economic boom (1980-2000) in Dieng Mountain areas, Wonosobo, Central Java carried far reaching consequences which affected the socio-economic-religious landscape. The economic boom has paradoxically increased the number of poor peasants, the majority of them are Muslims, due to the rise of farming production costs. The new, modern way of farming, which included the excessive use of chemical fertilizers and pesticides, created severe ecological damage. Moreover it caused flood, landslides and erosion that threatens the lives of the farmers. Yet there is an interesting phenomenon that the amount of religious donations has been increasing. The donation was not used for poverty eradication program nor recover for recovering environmental crisis, but to build big mosques and Qur'anic learning schools for children (TPQ). Through an ethnography research, this paper discussed the paradox between Muslims' enthusiasm in giving contribution for religious philanthropy and indifference of the risk of natural disaster in the Javanese mountain area.

**PS-1.6-04**

**TIME : 13.00-15.00**

**Haryani Saptaningtyas<sup>1</sup>**

<sup>1</sup>Radboud Nijmegen University, Netherland

### **The Use of Religious Discourses on Environmental Activism at the Citarum River Project: Study on the Movement of Cigondewah Cultural Centre in Bandung**

After Jokowi, the President of Indonesia in 2017 released a continuation program to conserve the Citarum River namely Citarum Harum Bestari, less than two years, the Citarum river is getting better and looks cleaner from solid garbage. The river was considered as the most polluted river in the world in 2010, so this improvement has indicated optimism to overcome the surface water crisis. To be success in cleaning the river, many parties involved in the project. One of them is the artists/social activists consist middle class Sundanese Muslims who involve in the Cigondewah Cultural Centre. In order to transform the perceptions of the ordinary people, they performed ritual purification at the dirty river and did Sundanese ritual in front of the Government offices in Bandung to criticize the policy. This paper will searching the answer on how Sundanese Muslim artist/activists perceive (un)clean and pollution and purification and how religious discourses are used by them to rise awareness and change behavior of the ordinary people. The combinations of Critical Discourse Analysis (CDA) and Dialogical Self Theory (DST) will be used to explain the multiplicity of Sundanese Muslims artists/activists in perceive pollutions and purifications in Islamic and local narrative. This paper argues that the activists used religious discourses to overcome the problems related to the river. Even though their environmental activism considered as a secular view, in fact they used dominant religious voice in dialogue with hydrology/water management voice. We see that this religious voice becomes a form of modern lived spirituality. Lived spirituality, itself, is defined as solving problems on dilemmatic perceptions between being pure and impure, clean and unclean which is more situational.

**PS-1.6-05**

**TIME : 13.00-15.00**

**Asman Aziz<sup>1</sup>**

<sup>1</sup>Naladwipa Institute for Social and Cultural Studies  
Samarinda, East Kalimantan

### **Developmentalism, Ecological Crisis, and Nahdlatul Ulama Youth Activism**

East Kalimantan has known as the rich region with the immense of natural resources such as coal, crude oil and the range karst mountain. The capitalism industries have been exploiting those natural resources since few decades ago that make this region becomes one of the largest provinces receiving the flowing fund of transfer for profit sharing cost from the national government. But ironically, along with the increasingly uncontrolled exploitation of natural resources that causes ecological crisis in the region, the promise about people welfare never comes true. In fact, the level of people poverty is still high. Regarding that development, there has been

environmental movement promoted by youth nadhliyin (gemeinschaft of Nadhlatul Ulama) during the last decade in East Kalimantan. The Front Nahdliyyin for Sovereignty of Natural Resources (FNKSDA) is the youth circle of nadhliyin involved in advocacy and campaigns to save natural resources and protect vulnerable people at national and local level, including in East Kalimantan. This paper will explain how developmentalism and modernization have implications for the destruction of people's living space in East Kalimantan context. Then, it analysis the role of FNKSDA in struggling against environmental destruction and human marginalization in the region.

### **ISLAMIC STUDIES IN THE “DIGITAL TURN”: HERITAGE, MEMORY AND SCHOLARSHIP**

**DATE : Wednesday, 2 October**

**TIME : 13.00 - 15.00**

**ROOM : MENTENG**

**CHAIR : Syaifudin Zuhri**

#### **Panel Description**

Digital technologies have shifted the ways academic circles deal with their scholarly subjects. Ethnographic approaches to research into digital media and the Internet for instance are increasingly essential across disciplines in the humanities and social sciences. Likewise, some research projects cannot be conceptualized without taking digital media and platforms into account. Conducting research in digital environments, nevertheless, creates methodological and conceptual uncertainties that beg researchers to define their scientific inquiries amid challenges of “digital turn”. The session on digital humanities will bring into the fore the impacts and trajectories of ‘digital turn’ in Islamic studies. The discussion centres on the notion of “digital turn” and how the turn affects, transforms, and challenges our classical understanding on Islamic studies and how digital humanities contributes to our discussion on Islamic studies.

This panel would bring the issues of memory, heritage and scholarship on the study of digital Islamic studies. The four presentations show different scholarship angles, ranging from the digitalization processes, the scientific study on Islam in the digital age, the use of digital media in religious discourses, to the digitalization as memory-making practices.

**PS-1.7-01**

**TIME : 13.00-15.00**

**Zacky Khairul Umam<sup>1</sup>**

<sup>1</sup> PhD Candidate, Islamwissenschaft, Freie Universität Berlin

### **Seeing Islamic Corpora Broadly**

This presentation aims to reflect on current trends combining digital humanities, global history and Islamic studies, particularly by focusing on how digital archives and/or manuscripts reshape our intellectual inquiry across multiple disciplines. Beyond digitalization and visualization of Islamic texts as well as other technological advances, how we can enhance our methodology to comprehend Islamic tradition much better? After pondering on the opportunities and challenges surrounding Islamic digital humanities, especially for an Indonesian audience mentally, I shall offer an example of inquiry on the need to revisit our understanding of early modern Islam in Southeast Asia.

**PS-1.7-02**

**TIME : 13.00-15.00**

**Maufur<sup>1</sup>**

<sup>1</sup>IAIN Kediri

### **Reading Islamism through the Internet Meme: Resisting Hegemony in Cyber-Culture among The Muslim Youth**

The current development of technology has brought changes and challenges into all aspects of human life, both physical and spiritual. The internet technology with its various social media platforms has an impact on how people perceive and practice their religion and vice versa. Internet meme, i.e. a replication of pictures or texts accompanied with humor or satire, fulfills the category of being a new media because of its diffuse and survival nature (Jenkins, 2009). In the context of Islam in Indonesia, memes are spreading in the internet taking a wide range of topics, from theology and daily rituals to political Islam (Islamism). This paper seeks to shed light on Islamism as represented in meme and how visual representation forms as a field of cultural hegemony and resistance among the Muslim youth. The study found that as part of popular culture, meme provides a discursive battle among the youth in the pursuit of ideological hegemony as well as its resistance. Thus, it represents a particular class struggle to attract the audience's heart to the desired values. The language and humorous images in meme not only define as a form of entertainment, but also as a conscious effort to persuade

and construct the reader's perception and identity. As a discursive battlefield, meme involves contestation between opposing ideologies within and outside Islam.

**PS-1.7-03**

**TIME : 13.00-15.00**

**Mucha-Shim Lahaman Quiling<sup>1</sup>**

<sup>1</sup> Sharif UI Hashim (SUH) - Sulu Archipelago Conservation of Traditional Knowledge (SAK) Sulu and Sambuwangan, 2) Sama Studies Center- Mindanao State University – Tawi-Tawi College of Technology and Oceanography Sanga-sanga, Bongao, Tawi-Tawi

### **Transitional Justice: Remembering, Narrating, And Digitizing the Bangsamoro**

Trouillot (1995) on rewriting Haiti's lost history identified four moments at which silences enter the process of historical reproduction; the moments of making the sources, assembling the archives, constructing the narratives, and the shaping of historiography. Taking Trouillot's approach, the presentation discusses the struggle to 'craft' collective memory of Bangsamoro, the reconstruction of the history of Muslims in the Philippines, and the politics of transitional justice in contemporary Philippines. It addresses the issue of retrieving collective memory -how knowledge is used – or dismissed– in order to negotiate, contest, and confirm Bangsamoro as political identity- and how digital platforms play key roles in establishing a transitional justice system. In the contemporary Philippines, legal and cultural institutional program as well as institutionalizing memory and rewriting a (lost) history come under the parlance of documentation and conservation of Intangible Cultural Heritage (ICH), a flagship intellectual and cultural endeavor spearheaded by the country's National Commission on Culture and Arts.

The official projects of re-writing history, archiving memory in museums, and documenting intangible cultural heritage stand as some measurements with which the Philippines state have propelled as peace offering to the Bangsamoro as well as a measure to annihilate historical injustices. On the other hand, this presentation argues that within the political and cultural technology of transitional justice measures itself, the crucial moments of silencing and dispossession actually ensue in the processes of digitization and technologized safeguarding measures (i.e. in the form of photographs and audiovisual media and culture and arts production). Three outstanding works by contemporary Muslim filmmakers are exemplary to speak-out on how the 'muslimness' of the Bangsamoro has been selectively framed, re-phrased, and digitized in at least three

parallel narrations -yet non-contradictory representations- of the ways of grassroots remembering and telling the stories. Gurierrez Mangansakan's "Malisbong" (2018), the political-economic narrative of human rightist and of victims of land grabbing defining the Muslims as dispossessed and minoritized political subjects backgrounds the currently mainstream and official triumphalist telling of the gains in Bangsamoro political autonomy as self-determination. In religious-traditional community narrating, accounts of unassundered sociocultural and economic links connecting Sulu and seafaring Muslims to classical civilization of Nusantara (Southeast Asia) and the sovereign spirit of people remaining unconquered and long-holding on to its independence is a recurring story of self-instituting traditions. These themes are subtle and hushed yet foregrounded the celebrations of ritual culture in Buenconsejo-Jahuran-Quiling's '7Dances' (2017) and folk spirituality in Dempster Samarista's "Taguri, Kites of Sulu" (2014).

**PS-1.7-04**

**TIME : 13.00-15.00**

**Muhammad Nida' Fadlan<sup>1</sup>**

<sup>1</sup> UIN Syarif Hidayatullah.Jakarta

### **Beyond Digitalization: Indonesian Islamic Manuscripts and the Owners**

Although experiencing European colonialization, in the 16th to 20th centuries, Islamic literary tradition in Southeast Asia had reached its ultimate achievements as thousands of manuscripts had been produced during the course. Written using on European papers, local papers, palm leaves, and other writing materials, these manuscripts form not only as valuable source to understand the Islamic Southeast Asian past, but also play key roles in socio-religious rituals within the society where the manuscripts 'live'. These manuscripts were written on European papers, local papers, palm leaves, and other writing materials, essential for various purposes, both religious rituals and social rituals, and have been inherited through generations and kept by the owners' descendants. There are several reasons why the current owners of the manuscripts are still willing to save the manuscripts. One strong impetus is because they want to carry out the mandate of their ancestors and the belief in the supernatural powers contained in the manuscripts. The material condition of the manuscript is also varied; some have been well-maintained, but many are not. In a tropical country like Indonesia that has high humidity and the dangerous potent of natural disasters, preservation and maintenance of the manuscript are challenging issues. Albeit some scientific methods and techniques to protect these valuable manuscripts,

digitalisation is essential. In Indonesia, digitalisation of manuscripts has attracted many state' and non-state' projects for digitalizing the valuable manuscripts. Nevertheless, digitalization project is particularly limited to the issue of physical preservation of the manuscript while the anthropological sides -in terms of manuscripts' ownerships and functions- seem to be ignored.

The presentation will delve into account the non-state project on digitalisation of Indonesian Islamic manuscripts project by the Digital Repository of Endangered and Affected Manuscripts in Southeast Asia (DREAMSEA). The presentation stands as an offer to closely examining two aspects of manuscript: the materiality and the lives of manuscripts. In so doing, it examines the practices of digitalisation and cataloging through digital platform and investigates the context of the ownership of the manuscript and its functions in the past. These two aspects aim to assist the current manuscript owners with regards to urgencies and technical procedures for maintaining the manuscript archives properly and to examine the correlation between the texts and its social contexts in the past.

### **CONTENDING WITH ISLAMIC AUTHORITY, POLITICS, AND ASPIRATIONAL PIETY IN CONTEMPORARY INDONESIA**

**DATE : Wednesday, 2 October**

**TIME : 13.00 - 15.00**

**ROOM : PEGANGSAAN 1**

**CHAIR : Syamsul Rijal:**

#### ***Panel Description***

This panel will explore diverse forms of Islamic authority and activism in contemporary Indonesia. The major theme of this panel concerns with the changing public sphere after reform era that has created new types of Islamic authority and da'wa activism. Some of new preachers and movements have gained a significant following and, hence, have challenged the established organisations such as Nahdlatul Ulama and Muhammadiyah. This panel is aware that the articulation of Indonesian Islam has been fluid and contingent resulting from the long interplay between the local, the national and the global, which produces diversity and complexity. Presenters in this panel contend that socio-cultural

and political changes as well as technological advancement taking place in Indonesia and in other parts in the world have impacts on religious interpretation and action, da'wa movement, Islamic lifestyle, and fatwa making and dissemination. Three of the papers focus on the new da'wa activism of young Muslim communities that attract significant followers and audience. Najib Kailani analyses the growing popularity of Islamist literatures among Muslim youth arguing that the blending of Islamism and popular culture have a significant role. Yogi Febrindri investigates the da'wa activism of hijrah community in Aceh and links this phenomenon to the new public sphere that has allowed the growth of new types of Islam in Aceh. Syamsul Rijal examines the rising popularity of a Hadhrami preacher among Muslim youth in Jakarta highlighting the important role of youth culture and structural condition. The two other presenters examine Salafi movement and Fatwa on YouTube to assess ideological coherence and anti-corruption campaign respectively. Sunarwoto questions the active participation of Salafi in Islamic populist movement linked-to recent presidential election in Indonesia and contrast this phenomenon with Arab spring in 2011. Ahmad Muhajir analyses fatwas on money politics available on YouTube made by Indonesian Islamic preachers, highlighting the easy access and sharing, and the audio-visual form of the online fatwa, while warning that some of the fatwas potentially damage the quality of election and democracy.

**PS-1.8-01**

**TIME : 13.00-15.00**

**Najib Kailani<sup>1</sup>**

<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta

### **YOUNG RELIGIOUS ENTREPRENEURS AND POP-ISLAMIST LITERATURES IN INDONESIA**

Over the last decade, Indonesian Islam has witnessed a massive circulation of Islamic publications targeting young Muslim readers. The publications range from Islamic references to popular books including Islamic novels and manual success literatures. Scholars have paid their attention to examine this phenomenon and link their analyses to the emergent Muslim middle class and Islamic pop culture in Indonesia. However, little attention has been given to highlight the intersection between Islamism and pop culture. Informed by Dominic Muller's reflection on pop-Islamism, this article aims to offer a close analysis on various genre of pop-Islamist

literatures from manual success literatures, novels and comics written by young religious entrepreneurs including Felix Siauw and Salim A Fillah. These writers have adopted Western self-help publications and deliberately infused Islamism into their works. In order to reach wider audiences, they promote their publications through various channels including social media, Islamic study groups (pengajian) and book launching. This article demonstrates that Islamist literatures in Indonesia have been shifting to pop Islamist literatures and argues that massive circulation of Islamist ideas among the contemporary Indonesian Muslim youths is attributed to young religious entrepreneurs who have creatively blending Islamism with pop culture.

Keywords: Islamic literatures, Muslim youth, Islamism, popular culture

**PS-1.8-02**

**TIME : 13.00-15.00**

**Yogi Febrindri<sup>1</sup>**

<sup>1</sup>IAIN Langsa, Aceh

### **Hijrah Youth Community in Aceh's New Public Sphere: The Changing Islamic Landscape in Contemporary Aceh**

This article examines the activism of hijrah youth community in the new public sphere as a starting point to show the changing Islamic landscape in contemporary Aceh. Hijrah has become a new lifestyle for young Muslims in Indonesia, including Aceh. Hijrah activities in Acehnese youth are very important in analyzing the contemporary of Islam in Aceh. Based on anthropological fieldwork, I explore the activism of hijrah youth community in Langsa. The hijrah youth in Langsa has organized groups both online and offline platforms. This situation has led to the contestation with traditionalist in Aceh. By using popular culture approach, I argue that the hijrah youth has significant contribution affects the form of new da'wa and led to the changing of Islamic landscape in contemporary Aceh. Finally, the result shows the adoption of a new public sphere for hijrah activism facilitates the rise of new types of Islam in contemporary Aceh.

Keywords: youth hijrah, new public sphere, islamic landscape, Aceh

**PS-1.8-03**

**TIME : 13.00-15.00**

**Syamsul Rijal<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah, Jakarta

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### **Devotees of Arab Saints: Traditional Piety & Urban Muslim Youth in Contemporary Indonesia**

The growing resurgence of young Hadhrami preachers in contemporary Indonesia has attracted a significant degree of scholarly attention over the last decade. However, most scholars have been more attracted to preachers as religious elites than their followers. This paper examines the rising popularity of a young Hadhrami Arab preacher among Muslim youths in Jakarta. The preacher is popularly called "habib" (beloved) indicating his geneological link to the Prophet. This study focuses on the late Habib Munzir al-Musawa and his sermon group, i.e. Majelis Rasulullah, as well as his young followers in Jakarta. Majelis Rasulullah is arguably the most popular sermon group in Indonesia and has attracted tens of thousands of people in its public preaching. In dealing with his popularity, this study analyses the views and experiences of his young followers on their participation and activism within the group. It explores both structural and cultural factors that drove young followers to participate in the sermon group. Drawing on Bayat's perspective on Muslim youth and leisure, this paper argues that Indonesian Muslims participate in the habaib dakwah not only for spiritual shelter but also because they see the majelis as sites to express both their piety and their 'youthfulness' in the midst of uncertainty, discontent, and limited spaces for urban youth in Jakarta.

Keywords: Habib Munzir, Majelis Rasulullah, Muslim youth, youthfullness

**PS-1.8-04**

**TIME : 13.00-15.00**

**Sunarwoto<sup>1</sup>**

<sup>1</sup>UIN Sunan Kaljaga, Yogyakarta

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### **Salafism and Islamic Populism in Indonesia**

The current development of technology has brought changes and challenges into all aspects of human life, both physical and spiritual. The internet technology with its various social media platforms has an impact on how people perceive and practice their religion and vice versa.

Internet meme, i.e. a replication of pictures or texts accompanied with humor or satire, fulfills the category of being a new media because of its diffuse and survival nature (Jenkins, 2009). In the context of Islam in Indonesia, memes are spreading in the internet taking a wide range of topics, from theology and daily rituals to political Islam (Islamism). This paper seeks to shed light on Islamism as represented in meme and how visual representation forms as a field of cultural hegemony and resistance among the Muslim youth. The study found that as part of popular culture, meme provides a discursive battle among the youth in the pursuit of ideological hegemony as well as its resistance. Thus, it represents a particular class struggle to attract the audience's heart to the desired values. The language and humorous images in meme not only define as a form of entertainment, but also as a conscious effort to persuade

**PS-1.8-05**

**TIME : 13.00-15.00**

**Ahmad Muhajir<sup>1</sup>**

<sup>1</sup>UIN Antasari, Banjarmasin

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### **Fatwa on Money Politics on Youtube**

Studies on online fatwa do not discriminate between forms of delivery, whether text or audio-visual. In this paper, I study fatwas on money politics by eleven Indonesian Islamic scholars and preachers available on YouTube. I highlight the easy access, the variations of fatwa contents and fatwa makers, and public participation in disseminating the fatwas. I argue that the positives of the online presence of the fatwas are reduced by the damage it potentially does to the quality of election. Some of the Islamic preachers, including one that recently gained national prominence, Ustadz Abdul Somad, allowed or even encouraged voters to take money from political candidates, though they prohibited voting for the giving candidates. This stance is contrary to the mainstream message of anti-vote buying campaigners and is freely disseminated through multiple YouTube channels.

Keywords: fatwa, YouTube, money politics, election

# THE ROLE OF DIGITAL MARKETING AMONG ISLAMIC YOUNG CONSUMERS AND ISLAMIC MICROFINANCE

**DATE : Wednesday, 2 October**  
**TIME : 13.00 - 15.00**  
**ROOM : PEGANGSAAN 2**  
**CHAIR : Wahibur Rokhman**

## Panel Description

Globalization and the rapid development of digital technology had a very broad impact on all aspects of human life. In Business, development of digital technology and e-commerce has changed the market situation. Customers have plenty of opportunities to make purchase decision from diverse region. Based on data from the Association of Internet service users in Indonesia (APJII), there are 171.17 million people; it's about 64.8 percent, from the total Indonesian population using internet in 2018. This number had increased 10 percent or grew 27.9 million users compare to the previous year. This increase will continue to the next years because of increasing education opportunity and people income. Digital marketing ultimately has affect on customers' spending especially for young generation in Indonesia. Moreover, digital marketing also has impact on small and medium entrepreneurs (SMEs) and Islamic wealth management. Therefore, this panel will be discussing the impact of digital marketing on some areas in business.

Studies on consumer engagement has largely been conducted in most of the developed countries, however, there is a dearth of studies on this subject in developing Muslim countries like Malaysia and Indonesia despite the drastic increase of internet and social media users. Thus, the needs to better understand consumer engagement in online brand community; especially the Islamic branding consisted of traditional, inbound, outbound, and true Islamic brand. This paper critically highlighted how Islamic branding differs from its conventional counterpart. Furthermore, it emphasized the role of social media as a marketing tool in enhancing particularly Muslim consumers' engagement and satisfaction toward rapid growing Islamic branding. Literally, the conceptual framework among the variables was developed in the light of congruity theory, network theory, Islamic marketing mix, and emerging Islamic branding theories. Data has been collected from 400 randomly selected Muslim online consumers on their buying behaviours toward Islamic or Sharia compliance product and services both in Malaysia and Indonesia. Standardized instruments were used to collect data. The results indicated that the specific digital/online marketing strategies overwhelmingly influenced consumers' engagement on particular Islamic branding which in long-term could lead to consumer loyalty. The result unfolds the difference between conventional and Islamic branding, as the later is the faith-based branding. Recommendations to all relevant stakeholders and future researchers are discussed.

**Keywords:** Islamic branding, Digital marketing, Consumer engagement, Brand loyalty

**PS-1.9-02**

**TIME : 13.00-15.00**

**Muhamad Abduh<sup>1</sup>, Nur Jamaludin<sup>2</sup>**

<sup>1</sup>UBD School of Business and Economics Universiti Brunei Darussalam, Brunei Darussalam

<sup>2</sup> Department of Islamic Economics, Sekolah Tinggi Ekonomi Syariah Islamic Village Indonesia

## Perceived Benefits and SMEs' Satisfaction towards Baitul Maal wat-Tamwil Services in Indonesia

This study is aimed at investigating the relationship between service quality of Baitul Maal wat-Tamwil (BMT) and the satisfaction of small and micro-enterprises in Indonesia by using perceived benefits as mediating variable. Primary data are collected from 454 small and micro-enterprises located in western part of Jawa Island of Indonesia and the CARTER model is adopted to test the satisfaction of small and micro-enterprises upon the

**PS-1.9-01 TIME : 13.00-15.00**

**Forbis Ahamed<sup>1</sup>, Wan Mohd Nur Muzaaliff Bin Wan Musa<sup>2</sup>**

<sup>1</sup> Faculty of Business Management and Professional Studies Management and Science University Shah Alam Malaysia

<sup>2</sup> Faculty of Business Management and Professional Studies Management and Science University Shah Alam Malaysia

**Islamic Branding and Social Media Marketing: Enhancing Consumer Engagement in Developing Countries in the Region**

services provided by their patronized BMT as Islamic microfinance institutions. By using the structural equation model, the finding confirms that perceived benefits fully mediates the relationship between service quality of BMT and small and micro-enterprises' satisfaction. Managerial implications are discussed in the paper.

Keywords: Islamic microfinance, Baitul Maal wat-Tamwil, Service quality, CARTER model, SMEs

**PS-1.9-03**

**TIME : 13.00-15.00**

**Wahibur Rokhman<sup>1</sup>, Muhammad Mustaqim<sup>2</sup>**

<sup>1</sup>IAIN Kudus, Central Java

<sup>2</sup>IAIN Kudus, Central Java

### **Impact of Online Customer Review, Price and Trust on Purchase Decision: Insights From Young Muslim Consumers**

The purpose of this paper is to reveal the influence of online customer review, price and trust on purchase decision in Muslim young consumers. As digital marketing has become a channel where online transactions have been done, and this created need for companies to understand how Islamic young consumers decide online buying. First thing done in this study was integrating relevant literature, and then testing the effect of online customer review, price, and trust as well as if these factors are affecting consumers' purchasing decisions. Using a convenience sampling approach, researchers hand delivered 150 questionnaires to undergraduate students at Islamic University in Kudus, Indonesia. Descriptive statistics and multiple regression technique were used to analyze data. The results showed that consumers' intention to purchase was strongly influenced by online consumers' review, price and customer's trust. Implication, limitation and suggestion for future research are discussed.

Keywords: Purchase decision, Customer review, Price and trust, Young consumers

**PS-1.9-03**

**TIME : 13.00-15.00**

**Nurizal Ismail<sup>1</sup>, Siti Aisyah<sup>2</sup>**

<sup>1</sup>Tazkia University College of Islamic Economics

<sup>2</sup>Gunadarma University

### **The Role of Digital Marketing on Islamic Wealth Management in Achieving Sustainable Finance**

This paper aims to analyse the role of digital marketing on Islamic wealth management in achieving sustainable finance. The paper begins by presenting an overview of Islamic Wealth Management (IWM) by employing a qualitative method using document and content analysis classifying the role of digital marketing on Islamic wealth management and its relationship to sustainable finance. The finding revealed that the role of digital marketing on Islamic wealth management by using its elements: wealth accumulation, protection, distribution, and purification, can engage with prospective investors and deepen the relationships with the existing clients, based on Islamic ethical values to achieve sustainable finance. The implication of paper contributes to the existing theory and practice of Islamic wealth management. The practical implication suggests IWM is not only used in traditional but also in digital approach to the customers.

Keywords: Islamic wealth management, Sustainability, Finance

## **ARTICULATION, AND THE DIGITAL MEDIA**

**DATE : Wednesday, 2 October**

**TIME : 13.00 - 15.00**

**ROOM : PANCORAN**

**CHAIR : Andul Basith**

### **Panel Description**

Suparlan (1992:82) stated that culture is all human knowledge as social human beings used to interpret and understand the environment and to create and encourage the realization of behavior. According to Koentjaraningrat, there are three kinds of culture: (1) Culture as a complex of ideas, opinions, values, norms, and regulations. (2) Culture as a complex pattern of human behavior in society. (3) Objects as human works (Koentjaraningrat, 2009:102).

From the above opinion, it can be concluded that culture is the result of social life process that becomes a culture of everyday life. Culture is expressed in various forms which are socialized from generation to generation. This cultural manifestation can be preserved verbally, done manually, and manifested in various works of art. Culture is also the result of a design or idea from a group of people that can be inherited through learning process. Culture can be a reference for living or behaving within a group (Imada T and Yussen S. 2012:114).

Every culture has its own characteristics (Helen Spencer-Oatey, H. 2012; 10) that can be seen from

the following: (1) Dynamic, in the sense that culture is full of enthusiasm and energy so that it quickly and easily adjusts to circumstances and the environment. The dynamic of culture can occur because there are changes in a society that receives new elements from outside culture so that it results a new cross cultures. (2) Accept and reject certain elements. Acceptance of new elements in culture applies if a community group is willing to include new things as long as they are not against the values or norms of an existing culture. It can even be considered to give more views or values to their culture, especially in accordance with their spiritual views.

One of the factors that can change the culture of society today is social media. The results of research conducted by We Are Social, a British media company that works with Hootsuite, on average Indonesians spend three hours 23 minutes accessing social media. Likewise the report entitled "Essential Insights Into the Internet, Social Media, Mobile, and E-Commerce Use Around The World" published on January 30, 2018, out of Indonesia's total population of 265.4 million, active social media users reached 130 million with 49 percent penetration.

There are five social media that have a significant role in influencing changes in the culture of society, namely Youtube, Facebook, WhatsApps, Instagram, and Line. To find out more about what changes are happening in the community and what are the characteristics of the growing and developing hybrid culture and how Pancasila and Islamic values can play a role in guarding cultural change, then in this panel discussion, the issues are analyzed and published.

The panelists in this panel come from various fields. There are panelists who concentrate in Da'wah, Islamic law, constitutional law, Islamic education, and communication. Each panelist analyses how the role of social media in building a hybrid culture based on Islam and Pancasila.

**PS-1.10-01**

**TIME : 13.00-15.00**

**Abdul Basit<sup>1</sup>**

<sup>1</sup>IAIN Purwokerto, Central Java

### **Practices for Using Social Media in Students of Islamic Boarding Schools in Collaboration with Iain Purwokerto and Its Implications on to The Establishment of Students Cultural Hybridity**

This study explains the practices of using social media among students who have different backgrounds and policies at Islamic boarding schools. The implications of these differences produce a unique and heterogeneous

hybrid culture. In this study, researchers used a type of qualitative research with a phenomenological approach. Data were obtained from 25 Islamic boarding schools in collaboration with IAIN Purwokerto through participant observation, in-depth interviews, and documentation. The results of this study indicate that the limited time given by Islamic boarding schools in the use of social media does not discourage them from using it. Furthermore, social media is able to change the old students culture which is shown by simplicity, obedience, courtesy, and deep understanding in religious and social-community issues to be hybrid culture which hedonic, egalitarian, and instant in religious and social issues.

Keyword: social media, cultural hybridity, students, and islamic boarding school

**PS-1.10-02**

**TIME : 13.00-15.00**

**Kama Rusdiana<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah, Jakarta

### **Hate Speech Culture in Social Media From Islamic Law and Indonesian Culture Perspective**

Hate speech is a discourse of hatred that is capable of robbing others of their rights and freedoms. On the other hand, hate speeches also take refuge behind freedom of speech and opinion. What is the role of the state in managing hate speech on social media that has the potential for violence and how Islamic law views this. To stop the speech of hatred is the rule of the state must distinguish between freedom of speech and hate speech. The state must also do (stop it) in parallel, namely the development of a culture of tolerance as a preventive basis and a repressive approach (law enforcement). In the perspective of Islamic law, the Hate Speech Act is prohibited, this prohibition is based on the verses of the Koran and Hadith, which is prohibited from carrying out actions to hate fellow Muslims and non-Muslims. Furthermore, it relates to bad words in the form of slander, utterance and incitement in oral form and actions that can hurt the feelings of others.

Keywords: Hate Speech, Social Media, Islamic Law

**PS-1.10-03**

**TIME : 13.00-15.00**

**Ade Tuti Turistiati<sup>1</sup>**

<sup>1</sup>Institut Ilmu Sosial dan Manajemen STIAMI

### **The Role of Social Media in Maintaining Intercultural Friendship among Asean and Japanese Youth**

Multiculturalism is often perceived as a challenge in communication processes. Social media can make it possible to communicate and maintain relations among people from different cultural background. This study aims at answering the question how the role of social media in maintaining intercultural friendship among youths. In this context, a pilot study concerning the role of social media in maintaining intercultural friendship of alumni of the Ship for Southeast Asian and Japanese Youth Program (SSEAYP) was carried out. This study used a phenomenological approach of a qualitative research design. In this study a semi-structured interview was used to understand how the alumni experienced the phenomenon. Data were gathered from a total of 15 alumni from Southeast Asia and Japan. The research reveals that the social media, especially WhatsApp has an important role in maintaining intercultural friendship among SSEAYP alumni. Unwritten and mutually respected agreement in the WhatsApp group is that members of the WAG have to respect mutual differences, do not post or discuss politics and religions.

Keywords: social media, intercultural friendship, Southeast Asian and Japanese Youth.

**PS-1.10-04**

**TIME : 13.00-15.00**

**Nita Triana<sup>1</sup>**

<sup>1</sup>IAIN Purwokerto, Central Java

### **Developing of Legal Culture Based on Pancasila through Social Media**

Law is strongly influenced by non-legal factors such as values, attitudes, and views of the community which are commonly referred to as culture/legal culture. The existence of culture/legal culture is what causes differences in law enforcement between communities with one another. The existence of social media greatly influences attitudes and values of society which will ultimately influence the culture of law. Legal culture such as discipline and compliance is a positive impact of social media functions. A problem occurs when the values absorbed through social media are not in accordance

with applicable laws. Such conditions cause what has been regulated in the law to not be implemented properly by the community because it is not in line with the values, attitudes, and views of the community. Therefore, addressing the culture from outside the country must always be based on the volksgeist, the Pancasila can be classified as the Indonesian nation's volksgeist. Pancasila as Grundnorm (basic norm). Grundnorm is the highest principle, fundamental, and becomes the core (kern) of every legal and state order. Grundnorm, also called staatsgrundnorm, is above the Constitution.

Keywords: Legal culture, Social media, Grundnorm, Pancasila

**PS-1.10-05**

**TIME : 13.00-15.00**

**Alex Nanang Agus Sifa<sup>1</sup>**

<sup>1</sup>IAIN Purwokerto, Central Java

### **The Importance of Social Media Role in School Development: Case Study at Al Irsyad Al Islamiyyah Elementary School 01 Purwokerto**

In the modern era today, social media has an important role in developing an educational institution. The rapid development of technology with the emergence of various social media sites has made the process of communication, coordination and dissemination of information faster, more effective and more efficient. This article seeks to explain the importance of the social media role in developing school at Al-Irsyad Al-Islamiyyah Elementary School 01 Purwokerto. The main focus of this article is to answer the question of how the business and strategies are carried out by Al-Irsyad Al-Islamiyyah Elementary School 01 Purwokerto in developing school through social media. So, over the past five years Al-Irsyad Al-Islamiyyah Elementary School 01 Purwokerto has become a successful school in accepting new students and becoming the first highest score of final examination in Banyumas district. The research in this article uses qualitative methods with a phenomenological approach that seeks deep understanding the meaning of events and their relationships to people who are in certain situations. The data collection techniques are done by means of participant observation, in-depth interviews and documentation. In this study, it was found that social media provides an important role in the form of convenience felt by school and related parties in communicating, coordinating and delivering information more quickly, effective and efficient.

Keywords: Social Media, Strategies, School Development

# FAMILIES: FOUNDATIONS FOR DIALOGUE, UNDERSTANDING AND PEACE

DATE : Wednesday, 2 October

TIME : 13.00 - 15.00

ROOM : PINANGSIA

CHAIR : Jarot Wahyudi

## *Panel Description*

The Qur'an invites people of diverse faiths to come to a *kalimatin sawa'in* (common word) to establish mutual understanding through critical dialogue and enable all people to work together to build peace and harmony. Alan Hayes AM will discuss families as the foundation for dialogue, understanding and peace. In this paper he will consider how families develop commitment to trust (and tolerance), learn (and teach), care (and compassion) in their members. Na'imah will discuss the foundations for teaching and learning in universities that flow from the trust, learn, and care (TLC) framework, considering the implications for pedagogy in higher education. Sukiati will explore gender perspectives on, and implications, that flow from the trust, learn, and care model. Finally, Muzhoffar Akhwan will explore, from the perspective of the Qur'an the implications of the Trust, Learn, and Care concepts for family education in Indonesia. All papers are framed within the context of Indonesian family studies. The current study will contribute to the development of family-focused education models to prevent religious radicalisation.

PS-1.11-01

TIME : 13.00-15.00

**Alan Hayes AM<sup>1</sup>**

<sup>1</sup> Family Action Center (FAC), The University of Newcastle, Australia

## **Families, Foundations for Dialogue, Understanding and Peace**

The trust, learn, care (TLC) framework has been developed from key principles in the new discipline of family studies. Consistent with the precepts of the Abrahamic religious traditions, Indonesia already has the strong foundations for TLC. The Qur'anic focus on families sees them as the forum for fulfilling the basic Islamic foundations of the Indonesian national ideology. As such, Indonesia as a strong nation is built on the

foundations of families and communities. Strong families build capable, caring and compassionate communities. In this paper, Prof Hayes examines some of the universal indicators of strong families and capable communities. Global changes present many challenges for families and communities. A peaceful and harmonious future will be built on the foundations for dialogue and understanding that start in families and communities. Trust and tolerance, learning and teaching, caring and compassion are at the heart of acceptance of diversity, growth of understanding and promotion of respect for cultures, religions and beliefs.

Keywords: Family, Understanding, Dialogue, Peace.

PS-1.11-02

TIME : 13.00-15.00

**Na'imah<sup>1</sup>**

<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta

## **Trust, Learn, and Care (TLC): Foundations for Teaching and Learning in Universities**

This paper explores the wider concepts and contexts of teaching and learning in form by the TLC framework. It starts, however, with consideration of families and their roles and teaching and learning in schools and institutions of higher education. Specifically, it discusses implications of the TLC framework for pedagogy and methods across a range of disciplines taught in Indonesian universities. Further, Dr Na'imah describes some of the innovative tools and resources for a new pedagogy of instruction in schools and universities across Indonesia. universities play a key role in education of teachers and rapid change in technology has far reaching implications for the manner in which children and young people will learn. These new generations are "digital natives" who have great proficiency with on line tools and resources. There are, however, risk and dangers in the on-line world. Families face challenges in ensuring that children and young people learn values, attitudes and beliefs that strengthen them and their society. Similarly, schools and universities play a key role in preparing young people for the future.

Keywords: Trust, Learn, Care, Teaching, Learning.

PS-1.11-03

TIME : 13.00-15.00

**Sukiati<sup>1</sup>**

<sup>1</sup>UIN Sumatra Utara, Medan

This paper specifically discusses gender perspectives and implications that emerge from the Trust, Learn, and Care (TLC) model that for families in Indonesia. It begins with the assumption that family members have their own gender roles. Trusting, learning, and caring are the foundations of strong families. Both male and female family members have responsibilities and roles to realize trusting, learning and caring in their family, be they fathers, mothers, sons or daughters. In practice, however, many families are not in a condition to achieve mutual trust, care and love for each other. While others have the collective strengths for building a strong family, there are still many families who face significant challenges in terms of knowledge, economic circumstances and social cohesiveness. The gender gap is one of the important factors in this regard. There are many challenges for women in raising their family members. Parenting ought to involve men and women in partnership. The presentation will explore the causes, effects and implications of contemporary gender roles for family functioning. In addition, several family models will be described regarding the implementation of trust, learn and care in families. These models will be a barometer for the formation of strong and capable families.

Keywords: Trust, Learn, Care, Gender.

**PS-1.11-04**

**TIME : 13.00-15.00**

**Muzhoffar Akhwan<sup>1</sup>**

<sup>1</sup>Islamic University of Indonesia (UII), Yogyakarta

### **Trust, Learn and Care: Modelling The Story Of The Prophet Abraham**

Based on the Qur'an in the Perspective of Family Education in Indonesia ". Children's education is essentially the task and responsibility of the family. When families are not able to educate and do not have much time to carry out these tasks, the family hands them to formal educational institutions. The Prophet Ibrahim 'alaihissalām is known as an obedient and compassionate father and leader. He fostered his family using effective means, namely Islamic and humane education methods, which arouse body and soul, activate the power of critical thinking, stimulate feelings, and balance life in this world and in the Hereafter. Implementation of family education in the style of the Prophet Ibrahim is as described in the Qur'an Ibrahim [14:37]: First, he placed his family near the House of Allah (Baitullah); Second, he offered a prayer for his family members to establish prayers; Third, he offered a prayer so that the hearts of some people would tend to those of noble character; and Fourth, he instilled a deep sense of gratitude to the family so that God's favor will increase.

This paper describes the Prophet Ibrahim's family education based on the Qur'an and its urgency for contemporary Indonesians.

Keywords: Prophet Ibrahim, Family Education, the Qur'an

## **THE HUMANISM URGENCY FOR THE DIFFABLES: THE FULFILLMENT OF RIGHTS EQUALITY AND DEVELOPMENT OF PUBLIC FACILITIES IN ISLAMIC PERSPECTIVES**

DATE : **Wednesday, 2 October**

TIME : **13.00 - 15.00**

ROOM : **TAMANSARI 1**

CHAIR : **Wasilah**

### **Panel Description**

Basically, humans are created in this world as a whole full of deficiencies, both instinctively and mentally. It is aimed to make humans respect others. There are various kinds of polemics related to, "humanizing humans". In the modern era there are still treatments which are deemed not to humanize humans as in the form of utterances of hatred, action, and cynical sarcasm to objects or other humans who have physical limitations or so called as people with disabilities.

People with disabilities or disabled are a group of people who are physically disabled. Consequently, these conditions tend to have implications for marginalization, discrimination, and inferiority for people with disabilities or dysfunction. It is explained in the Holy Qur'an how the concept of humanization of other beings without noticing a person's physical limitations. Moreover it is not only found in Islam but also in western scientists who have ever conceptualized humanization perspective on other humans or people with disabilities.

The disabled people are regulated by the government in regional and national regulations. Referring to the regulation in terms of disability, there are provisions regarding the fulfillment of rights for persons with disabilities in the fields of transportation, education, employment, arts and culture, health, sports, and so forth. It has shown the government's concern about the efforts to humanize the disabled. In addition, in the Islamic view it affirms the spirit of Islamic alignments towards persons

with disabilities. The implementation of Islamic alignments includes mainstreaming the understanding that Islam views persons with disabilities as equal to other human beings, encouraging disability to be grateful for all their conditions as a blessing from Allah SWT, motivating persons with disabilities to be optimistic, independent, and optimizing all their potential to live and play a wider role in the midst of people's lives as a whole, supporting them to fight for their human rights: in the fields of education, social, legal, political, economic, and other rights.

**PS-1.12-01**

**TIME : 13.00-15.00**

**Andi Hidayanti<sup>1</sup>**

<sup>1</sup>UIN Alauddin, Makassar

### **Design Criteria of Facilities Support for Disability in Public Spaces**

The development of times and the rapid progress of technology, did not fully influence all community groups, including the disabled. Disability or diffables is a group of people who are physically flawed. Consequently these conditions tend to have implications for marginalization, discrimination, and inferiority for people with disabilities or disorder. It is explained in the Holy Qur'an how the concept of humanization of other beings without noticing a person's physical limitations. Moreover it is not only found in Islam but also in western scientists who have ever conceptualized humanization perspective on other humans or people with disabilities.

In Indonesia, it is rarely found the space design which fully pays attention to the needs of the disabled. In general, normal people have different shelter needs than those who are disabled. Unfortunately, these needs fulfillment often neglects the existence of people with disabilities. Many physical facilities in public spaces have not paid attention to the needs of the disabled. As a result, difficulties in accessing and using public facilities are of particular concern for persons with disabilities, such as: unfriendly stair steps for the disabled, cold metal materials for people with autism, or the absence of tactile instructions for blind people. In fact, their existence has been guaranteed by the government in Pancasila (Five Basic Principles of the Republic of Indonesia), the 1945 Constitution, Republic of Indonesia Law No. 4 of 1997 and Decree of the Minister of Public Works and Environment. Hence, it is required the design criteria which are able to accommodate the physical needs of all people, including people with disabilities.

There are three main elements that must be met in the

design of public spaces for persons with disabilities. The First is accessibility, the second is security for residents, and the third is convenience. Accessibility is a form of affordability among spaces, one of which is the use of ram or a sloping field as a substitute for stairs with a ratio of 1:12, meaning that the ram length of 1 meter is equal to 12 steps. Regarding the element of security and comfort lies in building materials such as in the bathroom, the bathroom floor must use coarse or textured material in order that it is not slippery and can also be added with a rubber carpet. Special bathroom safety rugs which have small holes on the surface, so that water can still flow under the floor. In addition the use of railings or safety handles attached to the wall is very necessary as well.

Keywords : Disability, facility support, public space, architecture, accessibility, design criteria

**PS-1.12-02**

**TIME : 13.00-15.00**

**Muhammad Attar<sup>1</sup>**

<sup>1</sup>UIN Alauddin, Makassar

### **The Implementation of Accessibility Rights to Diffables in The Pedestrian Ways of Makassar City**

Accessibility is a convenience measure or ease of location of land use that interacts with each other easily or the difficulty of achieving location through transportation. One of the transportation support facilities is a pedestrian way. The problem of Makassar City is inseparable from transportation needs and the right of users to obtain adequate facilities including people with disabilities. At present the condition of the pedestrian path in Makassar City has not been fully available yet in all areas of the city. Meanwhile people with disabilities (diffables) also demand and use pedestrian ways to carry out physical activities. Therefore this study will conduct a simulation of the design of pedestrian ways in the city of Makassar. In addition, based on Regional Regulation No. 6 in 2013 concerning the fulfillment of the rights of persons with disabilities in article 5 which states that one of the scope of the fulfillment of their rights is accessibility. Provisions regarding accessibility have also been explained in article 26 to article 34 which states in detail about the facilities required by persons with disabilities. Based on the study conducted, it is revealed that most of the important elements required by diffables in pedestrian ways are inadequate in that the implementation of accessibility rights is still limited. Therefore the government should revitalize pedestrian ways that are friendly for people with disabilities.

Keywords : Disability, pedestrian ways, urban facilities, accessibility, regulations

**PS-1.12-03**

**TIME : 13.00-15.00**

**Arina Hayati<sup>1</sup>**

<sup>1</sup>Institut Teknologi Sepuluh Nopember, Surabaya

### **Inclusive City: Advancing The Equality and Equity for All in Urban Area**

By 2050, it is projected that more than half of world population lives in urban areas. The city development's goals are also required more "inclusive, safe, resilient, and sustainable". Despite international commitment, building an inclusive city in developing countries remains a challenge and mostly has a half-hearted applying. Therefore, Inclusive and universal environment need to be promoting the human right for all people and is not only seen as a commitment to a certain group of community.

This paper addresses the practice of enabling inclusive city in Indonesia despite its challenges and limitation. Several case studies are discussed from micro to meso environment to show the practice of inclusive city. The result shows that several cities in Indonesia have challenging works of inclusive city's practice in public facilities. Yet, kind initiatives are also present by improving the participation and engagement of marginalized people, including people with disability to promote some key events of inclusive city.

Keywords : Inclusive city, people with disability, participation, urban

**PS-1.12-04**

**TIME : 13.00-15.00**

**Rosmini<sup>1</sup>**

<sup>1</sup>UIN Alauddin, Makassar

### **The Model of Inclusiveness Paradigm for Diffables through The Treatment of Architectural Design Based on The Contemporary Islamic Perspective**

The mention of disabled by using vocabulary such as the words shummun (deaf), bukmun (mute), 'umyun (blind), and others, when read in the present seems discriminatory. In contemporary Arabic, the term disabled is called as "i'âqah", the person who is termed "al-mu'âq (plural: al-mu'âqûn)". This word literally means "prevent" or "hinder". Diffables are called so because of their existence in activities and associating with the community "prevented" or "blocked" by their "limitations".

In classical Arabic, the mention of disabled in addition to

using vocabulary as used by the Qur'an, also uses the term "al-'ajzu" which means "weak", people with disabilities are called "al-'âjiz" (weak people). Although this vocabulary is more often used as a meaning of metaphor (majâz) like the use of these three words in Surah Al-Baqarah verse 18 is intended to refer to people who cannot accept the truth, but in general the vocabulary is a sign that there are many diffables in Arab society during the time the Qur'an was revealed.

In historical literature, people with these special needs in pre-Islamic times were seen not as humans. After Islam came persons with disabilities were accommodated by being placed as generally human beings. This emancipatory character of Islam is expressed in the verses of the Qur'an and the hadith (prophetic tradition) of the Prophet Muhammad peace be upon him.

In this paper we will discuss the model of the inclusiveness paradigm (friendly and non-discriminatory) for those with disabilities through architectural design based on the perspective of contemporary Islam. Based on previous theories, there are many treatments or models of room, furniture, or street design for people with disabilities who, according to the views of contemporary Islam, are not suitable. Therefore, the results of this paper with qualitative methods will provide an appropriate view.

Keywords: Space, furniture, inclusiveness, design.

### **DIGITIZING CULTURAL HERITAGE: TOWARDS A CULTURAL ADVANCEMENT OF INDONESIAN ISLAM**

**DATE : Wednesday, 2 October**

**TIME : 13.00 - 15.00**

**ROOM : TAMANSARI 2**

**CHAIR : Kamal Yusuf**

#### **Panel Description**

Indonesia has rich collection of Islamic manuscripts. However, the conditions are currently diverse, some are already damaged, and some are still in good quality. To preserve them from annihilation and further perish, instantaneous action must be taken for their protection. One of the best actions to be performed is to digitize them to avoid total loss of Indonesian cultural heritage. The efforts to preserve information and knowledge of manuscripts can also be conducted through research. Digitizing texts highly contribute to the establishment of transdisciplinary research. This panel will work

jointly to present conceptual, theoretical, and practical innovations that integrate discipline specific approaches to address a common theme: digitalization of Islamic texts. The panel aims at addressing and proposing an exposed to the Islamic manuscripts digitalization research, both theories and practice. The first paper by Puspita promotes a new method in approaching digital Islamic texts using corpus linguistics for analyzing transdisciplinary studies. Her study would vastly contribute to the preparation of the Indonesian etymology dictionary. Masyhud, in the second paper, promotes his best practice of digitizing manuscripts in Pesantren Sabilul Muttaqin (PSM) Magetan East Java. To maintain the preservation of the manuscripts, his challenge is to carry out the cataloging, digitizing, and restoration of the texts. Furthermore, the article provides the current information and conditions of digital texts owned by PSM with the hope that they can be widely accessed for research by public. The third paper is presented by Wardah el Firdausy. Her study aims to describe the digitalization and acquisition of manuscripts in pesantren in East Java, and to further reveal the islamisation in Java as written in the manuscripts. The last paper attempts to digitize the Islamic oral tradition in remedies practice using suwuk. In his research, Ardhian focuses on the texts documentation and preservation of the local wisdom depicted from the suwuk healer. At the end, this panel will extensively contribute to the cultural advancement and preservation of Islamic heritage of Indonesia through digitalization.

**PS-1.13-01**

TIME : 13.00-15.00

**Dewi Puspita<sup>1</sup>**

<sup>1</sup>Indonesia University, Jakarta

### **Utilizing Digitalized Islamic Texts for Transdisciplinary Linguistics Research**

The act of digitalizing old manuscripts including old Islamic texts has been done for decades. The transcription process is not easy and need a very careful as well as a thorough analysis. To finally able to make an almost unreadable manuscript become readable to public is an excellent work. Especially when the old papered manuscripts could be digitalized and become easily accessible. Other important things from the transcription and the digitalization processes are how those digitalized manuscripts (including Islamic texts) could benefit the world in general and scholars in

particular; and how the digitalized texts are then interpreted in various methods for various purposes. In addition to the field of philology, several fields that also use digital text(s) as objects of research include the fields of religion, history, literature, and transdisciplinary linguistics. In transdisciplinary linguistics, linguists tend to see language beyond the conventional boundaries. Language is conceptualized as a multimodal system. Language is a socially constructed system and therefore the meaning and structure that the language develops diverse among different societies and culture. One example of a transdisciplinary linguistics research is making use of digitalized texts to convey meaning that differ from the meaning stated in the dictionary. This paper presents how the linguistics field takes benefit from digitalized manuscripts. The manuscripts employed as the source of research data is taken from the Malay Concordance Project (MCP) which comprises of 165 classical Malay literature which also contains some Islamic texts, Corpora Collection Leipzig University, and WebCorp Live from Birmingham City University. Using the corpus linguistics method, this research is able to analyse how some words change semantically (in meaning) and syntactically (in structure) through time from the digital manuscripts. The results of this study can be used as material for the preparation of the Indonesian etymology dictionary. It is also show that digitalized manuscripts especially Islamic texts are also useful for researches in the fields other than philology and religion.

Keywords: Manuscripts, Digitalized Texts, Corpus, Meaning Change

**PS-1.13-02**

TIME : 13.00-15.00

Fathin Masyhud<sup>1</sup>

<sup>1</sup>UIN Sunan Ampel, Surabaya

### **رقمنة المخطوطات الإسلامية واستعادتها في محمد سبيل المتقين تاكيران جاوي الشرقية**

معهد سبيل المتقين بتاكيران جاوي الشرقية من احدى المعاهد التي لا تفصل عن الطريقة المستترية التي أسسها عبد الرحيم سكيل في إندونيسيا. ينصل سند الطريقة وسلسلتها في تاريخ المعهد إلى الشيخ عبد الحفيظ فاميجاهان باتسيكالايا. ومن الأعمال المحلية المشهورة في الطريقة المستترية كتاب مفتاح المنان الذي كتبه كاهي حسن علىاء باللغة العربية والحلووية البيجونية. وبالنظر من تأثيره الغالل للمجتمع المحلي فأصبح المعهد بالثورة الصهيونية الإندونيسية في مأساة ماديون عام ١٩٤٨ م. أصبح معهد سبيل المتقين كمكر للتميز العلمي الإسلامي متبعاً للمخطوطات التي هي من ميزات المعاهد التقليدية عامة. يعلم المعهد كمؤسسة إسلامية مختلفة التخصصات الدينية طلابه. وتكون ملاحظة ذلك من بعض المخطوطات الدينية الموجودة في مكتبة المعهد، وبعضاً مخطوطة وبعضاً مطبوعة في شكل كتب صفاء. يقوم الباحث بجود المخطوطات ورقمنة بعضها. ومن البيانات التي تم جمعها وجد الباحث ٨٢ مخطوطاً. بالنظر إلى النسبة المئوية بلغت المخطوطات في التوحيد أكثر من غيرها وهي ٣٢ موضعاً أي ٤٠٪. وهذا أمر طبيعي لأن معهد سبيل

المتقبلاشتير بمعهد التوحيد عند الجمهور آنذاك. ومن عناوينها في مجال التوحيد وجد الباحث مؤلفات العديد من العلماء المشهورين مثل عبد الله بن حجر العسقلاني، وأبي الليث السمرقندى، وأبو شكرور السالى، وأحمد بن المزوقي، ومحمد بن يوسف السنوسى، والتلمسانى، وإبراهيم الباجوري. ومن المخطوطات الفقهية ١٨ نسخة على ألوانها المختلفة مثل كتاب المناج القوم ، والمحرر ، والتقيب ، وفتح العين شرح فرة العين ، وفتح القريب الجبيب ، وشرح الإيقاع ، وشرح غاية الاختصار . فمن أجل الحفاظ على النص الثمين قام الباحث بعملية الفهرسة والرقمة والاستعادة . وفي هذه المقالة يرغب المؤلف في شرح المخطوطات الرقيقة لمعبد سعيد سليمان حرصاً على إمكانية التطلغ والبحث عنها من قبل الباحثين في إندونيسيا بل في العالم كله

الكلمات المفتاحية : معهد سعيد سليمان، الطريقة السنترية، رقنة المخطوطات

**PS-1.12-03**

**TIME : 13.00-15.00**

**Syarifah Wardah el Firdausy<sup>1</sup>**

<sup>1</sup>UIN Sunan Ampel, Surabaya

### **Telaah Proses Islamisasi Jawa dalam Manuskip melalui Program Digitalisasi dan Akuisisi Manuskip di Lingkungan Pesantren Jawa Timur**

Sejarah telah merekam kehadiran Islam di Nusantara termasuk Jawa di dalamnya pada sekitar abad ke-7 M. Hal tersebut salah satunya dapat dilihat dari adanya peninggalan makam Siti Fatimah binti Maimun di Leran Gresik bertahun 1082 M. Selanjutnya dalam perkembangan Islamisasi Nusantara, Jawa merupakan wilayah terakhir yang berhasil diislamkan mengingat kuatnya dominasi agama Hindu dan Buddha di tanah Jawa pada saat itu. Jawa berhasil diislamkan di bawah panji dakwah Wali Songo pada sekitar pertengahan abad ke-15 M. Keberhasilan dakwah Wali Songo tersebut diperoleh melalui metode dakwah Islam Nusantara yang berwajah kompromis dan mengedepankan ajaran welas asih dalam setiap bidang. Salah satu metode dakwah tersebut menggunakan media pendidikan dan karya sastra melalui penulisan manuskip beraksara Jawi dan Pegon. Manuskip-manuskip yang digunakan sebagai media mengislamkan masyarakat Jawa tersebut berisi beragam kajian, di antaranya yaitu berisi kajian fiqh, suluk-tasawwuf, karya sastra, adat istiadat-budaya, sejarah Wali dan pemimpin Islam Jawa, hukum Islam, undang-undang Islam, astronomi Islam, dan pengobatan Islam. Nilai-nilai dalam manuskip pada masa Islamisasi tersebut diketahui masih relevan jika digunakan pada masa kini. Akan tetapi, karena keterbatasan informasi dan penguasaan terhadap manuskip-manuskip tersebut maka banyak di antara masyarakat kini yang belum mengetahui nilai danisi yang ada di dalamnya. Manuskip yang digunakan dalam proses Islamisasi Jawa tersebut kini banyak tersimpan pada pesantren-pesantren dan kurang mendapat perhatian khusus. Kajian ini bertujuan untuk melaksanakan program digitalisasi dan akuisisi manuskip di lingkungan

pesantren Jawa Timur untuk menelaah adanya proses Islamisasi Jawa dalam manuskip-manuskip tersebut. Kajian ini menggunakan metode kajian kualitatif berdasarkan studi literatur terkait studi Islamisasi Jawa dan studi lapangan terkait manuskip-manuskip di lingkungan pesantren Jawa Timur untuk mendapatkan dan mengolah data yang diperlukan. Secara keseluruhan dapat diketahui bahwa, program digitalisasi manuskip pada kajian ini dilakukan untuk (1) Menyelamatkan isi manuskip terkait proses Islamisasi Jawa dalam lingkungan pesantren di Jawa Timur dan (2) Mengetahui dakwah Islamisasi Jawa pada sekitar abad ke-13 sampai dengan abad ke-15M yang terdapat dalam manuskip-manuskip di lingkungan pesantren Jawa Timur. Digitalisasi manuskip di lingkungan pesantren Jawa Timur tersebut diperoleh melalui cara (1) Pengambilan gambar, (2) Editing menggunakan Microsoft Office Picture Manager dan Corel Draw, dan (3) Penyimpanan secara digital. Sementara program akuisisi manuskip pada kajian ini dilakukan untuk (1) Menyelamatkan kondisi fisik di lingkungan pesantren Jawa Timur agar mendapatkan perawatan yang baik, (2) Penghargaan pada kolektor manuskip di lingkungan pesantren Jawa Timur yang telah menjaga keberadaan manuskip secara turun temurun, dan sebagai (3) Media pembelajaran manuskip bernuansa Islamisasi Jawa bagi kalangan akademisi.

Kata Kunci: Akuisisi Manuskip, Digitalisasi Manuskip, Islamisasi Jawa, Manuskip Pesantren

**PS-1.12-04**

**TIME : 13.00-15.00**

**Dany Ardhan<sup>1</sup>**

<sup>1</sup>Brawijaya University, Malang

### **Revitalizing Local Wisdom: An Attemp to Digitize Islamic Oral Tradition of Suwuk**

Suwuk is a healing process by reciting mantra and massage techniques. Suwuk is usually done on baby or children who have a fever. In Javanese society, fever in baby or children with special characteristics is a disturbance of spirits. Suwuk is carried out by a healer. Because suwuk uses a mantra, this method is identical to magical power. However, massage techniques are the main thing rather than magic. The magical power in the mantra only functions to create of suggestion. Healers have a central function. In addition, healer participates to create wise social values in society. The research was conducted in Nanggungan Village, Pacitan, East Java. The data source was taken from the informant, a healer named Mbah Monah. Data was taken using in-depth interviews by exploring social values applied by the healer to patients, patient families, and local society. In

mantra in Pacitan is one type of mantra that combines text containing Islamic values and Javanese terms. The text is salam and shahadah. The salam "Assalamualaikum wangalaikum salam" and Shahadah "Asyhadu Ilaha Illallah wa asyhadu anna muhammadar rasululloh" indicates that there is creativity in transmitting Islamic values into Javanese culture as a strategy of preserving Javanese culture where suwuk is still considered shirk by Islamic society. In addition to performing traditional medical methods, healer also plays a role in creating social values in society, namely medical-traditional expertise, institutional structural positions that are equivalent to elders, and mediators between modern and traditional medical. In addition, the healer also plays a role as the keeper of social values, namely the preservation of local traditions of Islam-Java-Pacitan, providing inexpensive medical alternatives, helping others, mediating social conflicts, and becoming social problem solving. With the social values that arise, it takes an effort to maintain this profession so that it is not lost in the era. One of these things is documentation through digitalization. Digitalization is based on two things, namely digitizing the text and digitizing the social values contained in it. So, the efforts to document text through digitization are not only focused on text documentation as many researchers have done, but also the results of the analysis of local wisdom need to be documented and digitized to be able to give a complete picture to the world. And this is rarely done by researchers.

Keywords: Revitalization, Suwuk, Digitization, Local Wisdom

## UNCOVERING THE HIDDEN CONTRIBUTION OF PESANTREN'S HEALTH PRACTICES

DATE : **Wednesday, 2 October**

TIME : **13.00 - 15.00**

ROOM : **MARUNDA**

CHAIR : **Muhammad Iqbal Irham**

### *Panel Description*

Advances medical technology is disseminated massively in the digital era. By the similar way, public was intensively indoctrinated by beliefs that western modern medicine is the most satisfactory, validity and reliability to overcome human health problems. On the contrary, alternative health practices which were developed over centuries before the era of modern medicine and mostly comprise spirituality, indigenous and tradition components are tended to be excluded from formal health care delivery system in the digital age. Pesantren has negative experience of discrimination for their health practices which associated with outdated and not scientific based practices. In fact, Pesantren has significant role to elevate the quality of human life by improving and producing health practices in various level of health system. This panel try to uncover a real contribution of pesantren which combine aspect spirituality and systematic procedure in answering inability of conventional or modern health practices to deal with health problems of modern human. Furthermore, this panel attempts to provide empirical cases and results of the contribution of the treatment based on pesantren's heritage for various diseases such as osteoporosis, infectious diseases, skin diseases, reproductive health disorders, distress, depression, cancer, and scabies. Based on the above issues, important questions in this panel are how does Pesantren's health practices consider the limitation of conventional health-care in the digital age in overcoming health problem of moden human? How does the process of development of practices of health in Pesantren, and how does the pesantren's health practices applied in various level of health system particularly in Indonesia? The interdisciplinary study is undertaken by panelists in explaining empirical data of the pesantren's health practices as well as answering each questions.

**PS-1.14-01**

**TIME : 13.00-15.00**

**Muhammad Iqbal Irham<sup>1</sup>**

<sup>1</sup>UIN Sumatera Utara, Medan

### **Developing Thib Healing Method for Osteoporosis: A Pilot Project**

The estimate for the year 2050 was more than 50% bone fracture in Asia is associated with osteoporosis. People with osteoporosis require a global approach to attain better care and result. However, Much of the treatment on osteoporosis has centered on conventional treatments such as orthopedic surgery and the pharmacologic treatment of osteoporosis which lead to unaffordable cost as well as effect side of treatment for patients's health. This research aims to formulate the THIB method which based on the Islamic texts used by the educational curriculum of the Islamic seminary in Indonesia, especially within the madrasahs and pesantrens. THIB is acronym of Thuma'ninah (calmness), Istiqomah (consistency), and Benar (right procedure) which considered as an innocuous and inexpensive treatment in the future. This is research and development (R&D) which involves observation of postmenopausal women and elderly people in THIB training in several city in Indonesia. This study formulate several way to maximize the benefit of combination exercise or physical motion in Sholat. Beginning from takbeer motion, stand up straight, ruku motion, sujud, sitting between two sujud and salam. The combination exercise programs in THIB, would become a positive effect to flexibility of bone particularly the spine in postmenopausal women and elderly people compared to individuals that perform other activities.

Keywords: Osteoporosis, THIB, Pesantren, Sholat

**PS-1.14-02**

**TIME : 13.00-15.00**

**Tri Niswati Utami<sup>1</sup>**

<sup>1</sup>UIN Sumatera Utara, Medan

### **Meta Analysis Study of The Influence of Tahajud Prayer Toward Health**

A person's health is influenced by the immune system or the immune system. Each individual has a different immune system, influenced by hormonal balance, lifestyle, activity and physical fitness. The purpose of this study was to analyze the relationship between the midnight prayer and physical and mental health. Type of quantitative research. The research articles used in the

meta-analysis were determined based on inclusion criteria. Obtained 21 articles about the midnight prayer and stress and blood pressure and 6 articles that met the inclusion criteria, then articles that met the criteria were used for research. Data analysis was performed by meta-analysis combining the same research then statistically analyzed and presented in the frequency distribution table. The results showed that the mean stress score decreased by 4 - 50.8 scores. Measurement of physical health based on the measurement of blood pressure, the average blood pressure of respondents before the midnight prayer 17 people with moderate hypertension and 3 people with severe hypertension. After performing the midnight prayer, 11 respondents were normal blood pressure and 17 respondents were classified as mild hypertension. The results of the independent t-test p value of 0,000 - 0.027 are smaller than the value of p value = 0.05 Physical and mental health is different before and after the midnight prayer. Tahajud prayer fosters the devotion of a servant to Allah, confident and sincere to Allah, this situation affects the body's balance system, hormones and immune system. Respondents who continue to apply prayer are trained to be patient and sincere, thus establishing an effective coping mechanism and reducing stress. A calm mental state affects the physiological body cells and hormones are in normal condition. It is recommended to the students to pray at the beginning of time, be patient and sincere and always trust in Allah in accepting His decree.

Keywords: meta-analysis, tahajud, immunity, physical and mental health

**PS-1.14-03**

**TIME : 13.00-15.00**

**Arman Marwing<sup>1</sup>**

<sup>1</sup>IAIN Tulungagung, East Java

### **Healing Practices of Cancer in Pesantren Ngingas-tulungagung: The Role of Proposed Sufism Healing Model**

Much of the completion cancer treatments lead several consequences in terms of financial insecurity and ineffectiveness of protection from this disease. Eventhough the enormous complexity of cancer could be understand by modern genomic technology, The success story of cancer sufferers after treatment is still concerned. Therefore, many sufferers seeks the alternative health-care comprises spirituality, indigenous and complementary medicine. In Ngigas-Tulungagung, the model was combined and practiced by Pesantren in Ngigas . This qualitative research involves observation and indepth interview regarding procedures of Sufism healing model on cancer sufferers. This

PS-1.14-04

TIME : 13.00-15.00

**Mei Lina Fitri Kumalasari<sup>1</sup>**<sup>1</sup>UIN Sunan Ampel Surabaya

## **Development of Extract of Herbal Plants as Anti-Scabies in Pesantren**

The high prevalence of Scabies (Sarcoptic Mange) has been reported by many study in Pesantren. However, the public concerns regarding of the curative ways of scabies disease are more focuses on chemical medications such as Permethrin cream (Elimite), Benzyl benzoate, Lindane(gamma benzene hexachloride). In fact, the chemical compounds of the medicines are often irritating, unsafe for infants, pregnant, and in the elderly, as well as leading of resistance of sarcoptes scabiei mite. Therefore, treatment development is urgently required by utilizing safer materials. Indonesia as a tropical country has many potential medicinal plants which have effective compounds againts scabies mites. This is literary research which aims to explore potential medicinal plants which can be embedded in the health culture of pesantrens' healing system. The finding of research shows various of extract of herbal plants for healing scabies in Pesantren such as seeds and leaves of Azadirachta Indica A, Leaves of Cassia Alata L, seeds of Pachyrrhizus erosus Urb. These compounds was resulted of extract of the seeds and leaves provide resistance to sarcoptes scabiei mites by inhibiting the life cycle of their metamorphosis.

Keywords: Scabies, Pesantren, Scabiei Mite, Herbal Plants

PS-1.14-05

TIME : 13.00-15.00

**Ahmad Fauzan<sup>1</sup>**<sup>1</sup>IAIN Tulungagung,East Java

## **Ro'an Environmental Hygiene Program: A Cultural Model of Increasing Santri's Participation in Pesantren Al-falah Mojo-kediri**

Ro'an tradition in Pesantren culture is well established. This refers to the cultural hygiene program which operates in mobilizing all santris (students) to achieve environmental safety goals. Ro'an has an important role in maintaining the cleanliness of the boarding school which associated with public health of the pesantren and the community around the pesantren. This study aims to understand how attempts pesantren boards to maintain

the hygiene program as a culture model tp create clean and healthy pesantren's environment. This is case study design which used interviews, and observation as well triangulation methods for testing test validity through the convergence of information from different sources. The research findings as follows: (a) Internalization of the ro'an tradition among santris was applied by three stages , first providing knowledge on environmental care, second, commitment to care environment, and third, behaviour modification of santris by implementing ro'an tradition continuously . In addition, boards of pesantren even support internalisation process by placing ro'an in written rules in Pesantren Al-falah.

Keywords: Ro'an , Pesantren, Hygine, Santris

# Book Review

DATE : **Wednesday, 2 October**  
TIME : **13.00 - 15.00**  
ROOM : **KEMAYORAN**



Title : **Membela yang Lemah, Demi Bangsa dan Ilmu: Keragaman, Minoritas, Khilafah, Kapitalisme Agama, dan Mazhab Yogya**

Author : **Al Makin**

Guru Besar Filsafat  
UIN Sunan Kalijaga,  
Yogyakarta

Membela yang Lemah mengacu pada konsep penting bahwa ilmuwan tidak sekedar memberi analisis, tetapi juga harus berdiri dan memihak untuk membela yang lemah, dalam posisi sosial, politik, ekonomi ataupun status kelompok tertentu. Sebagai peneliti dan penulis amatlah penting untuk mengambil peran dalam kehidupan nyata dan ini terlihat pada posisi bagaimana ia menyatakan diri dari hasil pergulatannya baik di lapangan atau lewat pustaka. Posisi lemah, atau dalam bahasa yang umum dipakai dalam kajian sosiologi dan antropologi adalah minoritas, mempunyai posisi signifikan dalam masyarakat mejemuk yang sehat; bahwa masyarakat yang beragam menghargai semua komponen tidak hanya yang kuat. Yang lemah, berjumlah sedikit, kurang mempunyai daya tawar politis menjadi kenyataan yang perlu mendapat perhatian—bukan sebaliknya, diabaikan. Pemikir tidak hanya dan selalu memihak yang kuat, mayoritas, dan yang bersuara lantang. Yang diam, menderita dan tertindaslah yang harus disuarakan, dan diberi pinjaman pena untuk diwakili dan didukung.

Dalam kenyataan masyarakat modern demokrasi kapitalisme global kini, banyak kelompok terpinggirkan serta tidak mempunyai modal, baik berupa sosial, politik, ataupun ekonomi. Suara minoritas dalam kontestasi politik, pemilu dan pilkada Indonesia, juga tidak signifikan, maka keberadaan dan entitas mereka kurang diperhitungkan. Politik saat ini menjadi penglima tertinggi dalam kehidupan masyarakat yang sedang mengalami proses demokratisasi; berapa jumlah suara menjadi sangat penting dalam setiap perhelatan politik. Suara mayoritas berperan dalam memilih pimpinan pusat dan daerah. Dalam perhitungan ini, minoritas daya tawarnya lemah. Maka, harus ada afirmasi, keberpihakan kepada mereka dimulai dari para ilmuwan, peneliti, dan penulis. Para intelektual hendaknya tidak membiarkan yang lemah terpojok.

Kita harus sensifit terhadap hak-hak mereka yang tidak terpenuhi, baik hak politik, sosial, atau ekonomi. Tentu ini mengingatkan perjuangan panjang keragaman dan kebhinekaan dimulai dari Sukarno sendiri dan para Bapak pendahulu bangsa, dilanjutkan generasi Abdurrachman Wachid (Gus Dur), Mukti Ali, dan Nurcholish Madjid (Cak Nur). Lalu banyak kelompok NGO dan aktivis generasi selanjutnya dari berbagai Pesantren, aktivitis NU (Nahdlatul Ulama) dan lainnya yang konsisten memperjuangkan kebhinekaan Nusantara. Kondisi plural masyarakat tidak gratis turun dari langit, tetapi membutuhkan peluh dan keberanian untuk merancang dan mempertahankannya.

Gagasan dan penelitian dalam buku ini tentu meneruskan perjuangan, pemikiran para intelektual dan pemimpin Indonesia. Apa yang telah dicapai hendaknya dikembangkan dan diteruskan. Ranah-ranah baru dalam berfikir kemajemukan masih harus terus dibuka selebar-lebarnya. Suara peneliti dan intelektual penting disini. Mungkin perlu memperkuat bangsa, berkompromi, dan berjejaring dalam komunikasi dengan mereka yang memerintah dan mempunyai otoritas. Tetapi intelektual harus juga menyuarakan mereka yang terpojok, bersama-sama menuntut keadilan atas hak-hak mereka supaya dipenuhi.

Buku ini juga membahas tentang konsep keragaman, gerakan khilafah yang akhir-akhir ini menggusarkan bangsa yang ditunggangi oleh kekuatan trans-nasionalisme, kapitalisme agama yang juga marak di media dan pasar, serta membaca gerakan Yogya (Mazhab Saren dan Bulaksumur) yang khas, terutama Mukti Ali, Kuntowijoyo, Fajrul Falah, Mangunwijaya dan Amin Abdullah. Generasi kini hendaknya membaca ulang secara kritis pemikiran-pemikiran mereka seperti para ulama dahulu yang memberi syarh pada matn para kyainya.



Al Makin adalah Guru Besar Filsafat UIN Sunan Kalijaga, lulusan Ph.D Heidelberg University tahun 2008; MA McGill Kanada 1999; S1 IAIN Sunan Kalijaga 1995. Menjadi peneliti tamu (fellow) di Bochum University Jerman; ARI (Asia Research Institute) NUS Singapore; University of Western Sydney; dan Heidelberg University. Buku-buku yang terbit antara lain Nabi-Nabi Nusantara (2017); Keragaman dan Perbedaan (2015); Challenging Islamic Orthodoxy (2016).

PARALLEL SESSION PS-2  
**MULTIPLICITY AND COMPLEXITY-PIETISM: THE PHENOMENA OF HIJRAH AND RELIGIOUS IDENTITY IN CONTEMPORARY SOCIETY**

DATE : **Wednesday, 2 October**  
TIME : **15.30 - 17.30**  
ROOM : **SENAYAN 1**  
CHAIR : **Inayatul Ulya**

**Panel Description**

Religion has shown its revival in this millennial era, not only in the private sphere but also in the public sphere. Contemporary society's religious awareness is due to the emergence of awareness to increase individual and social piety and awareness to improve themselves and change to be better for obeying religion or often known as "hijrah". Various phenomena of "hijrah" and religious expressions are shown by dressing sharia clothes with various styles, follow Islamic sermon and sufism education, performing umrah, sponsoring orphans program, using Islamic bank, awareness of issuing zakat and others. The phenomena of "hijrah" representation proves the truth of Berger's (1999) desecularization thesis that in the globalization era, the role of religion is not diminishing, but increasingly exists in public space. This panel will discuss the multiplicity and complexity of pietism, especially related to the phenomena of "hijrah" representation and religious identity in contemporary society. In this context, the role of religion is not only independent but related to other aspects, both political, social, economic and cultural. Religion is not the only factor that motivates people's religious behavior, but also related to lifestyle factors, strengthening self-existence and establishing religious identity. The main issue that is the question and discussion in this panel is how does the practice of urban sufism become religious behavior and a way to construct the religious identity of urban muslim communities? How is the awareness of zakat to increase the social piety of the people of Sragen in Central Java? How do urban communities create an economic environment based on Islamic banking? How is umrah as a symbol of obedience to the religion and lifestyle of coastal

Muslim communities? How can the hijab syar'i be an religious expression and the way to "hijrah" for the millenial student?. Multidimensional studies related to the Phenomena of "hijrah" representation and religious identity construction will find a unique side of religious behavior that is displayed by contemporary society, about religion that has dialectics with social settings and other aspects of life.

**PS-2.1-01**

**TIME : 15.30-17.30**

**Inayatul Ulya<sup>1</sup>**

<sup>1</sup>Institut Pesantren Mathali'ul Falah, Pati, Central Java

**Multiplicity and Complexity-Pietism: The Phenomena of Hijrah and Religious Identity in Contemporary Society**

Urban sufism is a phenomenon that shows the hijrah representation of urban Muslim communities and the rise of religion in the public sphere. The religious expression displayed by urban Muslim communities is a form of religious accommodation towards modernity. Even religion can be a living solution for modern society. This article explains that exchanging folk is even an identity sought by urban Muslim communities. Their participation in Sufism education is a new form for constructing their religious identity. Referring to Peter L. Berger's construction theory that religion in a cultural context is a product constructed by humans. So that there is a dialectical process between religion and society. The dialectical process goes through three stages, namely externalization, objectification and internalization. The results of the interaction of religion and culture make Sufism the religious identity of urban Muslim communities. This religious identity is needed by urban Muslim communities both in their roles as individuals and as part of social communities. As individuals, religious identity is needed to fulfill spiritual needs towards self-righteousness and as members of social groups in society, religious identity is needed to strengthen the existence of urban Muslim communities by presenting Sufism with new styles that are more accommodating to modernity.

Key words: Urban Sufism, Identity Construction, Urban Muslim Community

PS-2.1-02

TIME : 15.30-17.30

**Jamal Ma'mur<sup>1</sup>**<sup>1</sup> Institut Pesantren Mathali'ul Falah, Pati, Central Java**"Koin Zakat": Social Piety Expression in Sragen-Central Java**

Koin zakat is an expression of social piety and the hijrah way of the Sragen community. Koin Zakat are a medium for distributing zakat, infaq, and shadaqah to the community of Sragen, Central Java. This program has been pioneered since 2015 which moves and diffuses from one community to another that runs continuously. The target group of this program is the community in all parts of Sragen Regency, such as member of Islamic sermon. In 2018 yesterday, Sragen coin acquisition figures reached 7 billion. This nominal is used to empower the economic community, both in consumptive and productive ways. Consumptive ways are carried out by providing poor-poor compensation, home surgery, and others. While the productive way is done by opening new businesses that are prospective and able to absorb labor. Shopping centers and hospitals were successfully pioneered from the spirit of this coin. This coin program became a breakthrough that effectively made people aware of their great potential in the economic field. This awareness inspires the community to improve this program continuously so that the results are even greater and the scope of the target is broader so as to be able to bring real benefits to people's lives. The benefits of this "koin zakat" program are at least two things. First, create a professional management model of zakat so that it can gain public trust. Second, the creation of awareness and social piety of the Sragen community in terms of zakat, infaq and shadaqah.

Keywords: Koin Zakat, Social Piety, Community Empowerment

PS-2.1-03

TIME : 15.30-17.30

**Abdullah Ubaid<sup>1</sup>**<sup>1</sup> Universitas Nahdlatul Ulama Indonesia (UNUSIA), Jakarta**"Koin Zakat": Social Piety Expression in Sragen-Central Java**

The phenomenon of "hijrah" among urban Muslims influences the movement of economic behaviour. They left conventional banks and became customers of Islamic banks. Apparently, this switching economic behaviour,

not only driven by religious reasons, but also influenced by lifestyle and trendsetter. This view criticizes Max Weber's theory that put religion as dominant factor on economic behaviour. In fact, religion is not the main thing, but a complementary factor. The main factor is influenced by psychological and social factors. This finding is more in line with Philip Kotler's marketing theory than Weber's theory on economic behaviour. This research aims to describes switching behaviour of sharia banking consumer in Jakarta. Data collection that used in this research is in-depth interview, documentation, and field observation. The data analysis technique in this study is using John W. Creswell theory that describes personal experience with phenomena, make a list of important statements, describes 'what and how' the experience occurred, and write a description of the phenomenon.

Keywords: Urban Muslim, Economic Behaviour, Switching Behaviour, and Islamic Bank.

PS-2.1-04

TIME : 15.30-17.30

**Irzum Fariyah<sup>1</sup>**<sup>1</sup> IAIN Kudus, Central Java**Umrah as A Manifestation of The Popular Religious Phenomenon of Coastal Communities**

The phenomenon of umrah that is rife today is inseparable from the religious needs of the people to fulfill their empty spaces of spirituality. Even though not all pilgrims are from the upper class (wongsugih), however, every year Umrah participants always increase, even some of them do it every year / repeatedly. One side of umrah worship carried out by each congregation is a manifestation of increasing individual piety to Allah, while many surrounding communities have a lack of economic conditions. Therefore, the author will see the religious motives of Umrah pilgrims who are rife in coastal communities, whether umrah is only a religious accessory or has been able to place it as a substantial religion. This article uses a qualitative method with a religious phenomenology approach to coastal communities, each of which has different experiences and goals in carrying out umrah worship. Dramartugi Erving Goffman and Max Weber's social action became the theory used to analyze the phenomenon of umrah in coastal communities. This article produces, that the pilgrims have different motives in carrying out worship; first, the reason they chose Umrah as worship to the Baitullah, because for the waiting list the Hajj is very long and does not allow the condition of an increasingly old age; second, the trend of umrah as an identity of

individual piety which is basically only a religious accessory, but social piety is still not prioritized; third, Umrah is the spirit of travel agents to obtain pilgrims who can fulfill the quota, so that they can bring profits personally to carry out the umpteenth time Umrah.

Keywords: Umrah Worship, Individual Piety, Social Piety, Religious Accessories

**PS-2.1-05**

**TIME : 15.30-17.30**

**Muzdalifah Muhammadun<sup>1</sup>**

<sup>1</sup>IAIN Parepare

### **Hijab Syar'i: Revealing Religious Awareness through The Phenomena of Hijrah Muslim Female Students at IAIN Parepare**

Religious expression or awareness to do the Islamic law perfectly is the goal of every Muslim. This is also seen in the increasing awareness of students in closing aurat as part of religious orders. This paper examines the phenomena of hijrah from millennial students in wearing hijab syar'i. Hijab syar'i is a term as well as an icon to distinguish the use of hijab that is not syar'i or does not meet the requirements of the Islamic religion. Hijab is a long Muslim dress that covers the entire body except the face, hands and feet, which are usually worn by muslim women. Every student has their own opinions and views about this. Some of them consider that the hijab is hijab and do not need to be added with syar'item. Others say that the hijabsyar'i is very different from the understanding of hijab clothing in general, which is just to wear. Even this group considers that wearing a hijab for fashion is the same as not wearing a hijab. There are two analyzes of this phenomenon, namely intrinsic and extrinsic. Intrinsic analysis covers all things from within a student, while extrinsic is an analysis of factors outside of the student. The result of this show that phenomenagives awareness to the female students self-actualization model in perfecting their religious expression on increasingly crazed modernization.

Keywords: Hijab Syar'i, Religious Awareness, Hijrah Expression

## **CONSTRUCTING MODES OF ENGAGEMENT IN DIGITAL MEDIA: ISLAMISTS, POST-ISLAMISTS, TRADITIONALIST, AND YOUNG URBAN MUSLIM STRUGGLES FOR POLITICAL INFLUENCE IN CONTEMPORARY PUBLIC SPHERE OF INDONESIA**

**DATE : Wednesday, 2 October**

**TIME : 15.30 - 17.30**

**ROOM : SENAYAN 2**

**CHAIR : Agus Salim**

### ***Panel Description***

This panel discusses a variety of ways by which Islamist, post-Islamist and traditionalist, and new generation of young Muslims utilised digital media to successfully secure public influence in the digitalised social and political landscapes of contemporary Indonesia and beyond. The purpose is to consider how digital media transforms the social landscape of religiosity and political contestation and how, in response to such digitalised social and politically divisive environments, these diverse actors and organisations construct and adapt information, ideas, norms, and values that they spread and promote online with a view to win readers, viewers, followers, or voters particularly among the youths. While some create hoaxes, narcissistic video contents, and exclusive and partisan ideas, others tend to advocate moderation and peaceful and inclusive norms and values. Some also construct counter-narratives against each other's new narratives, particularly among urban Muslim youth. The panel will explore these themes from interdisciplinary perspectives such as sociology anthropology, political science and history. The discussion will conclude with some ideas on how knowledge and critical appraisal of social and political contexts and contestation may equip educators and the youths with appropriate digital media engagement in order to advocate fact-based information and inclusive and peaceful ideas and norms in a post-truth, partisan, and politically divisive digital media environments. The papers presented in this panel are expected to be published in a number of Indonesian Scopus-Indexed journals after gaining comments and feedbacks from the conference's participants.

PS-2.2-01

TIME : 15.30-17.30

**M. Husnul Abid<sup>1</sup>**<sup>1</sup>UIN Sultan Thaha Saifuddin Jambi

## **Hoax, Islamic Media, and Politics in a New Era of Digitalization**

This paper discusses why hoaxes are common in a number of medias claimed to be a representative of Islamic ones. It argues that politically divisive political environment coupled with the need to satisfy its readers' need for (dis)-information to attack their political rivals, shape Islamic media's decisions to spread hoaxes. The need to compete with its nationalist-secular online media to win new generation of readers also lead Islamic media to adopt more pragmatist measures and violate its idealism. This paper will discuss this with reference to successive events of national election in 2014, local election in Jakarta 2016, and national election in 2019.

Keywords: Indonesia, Islamic Media, Digitalization, Hoax

PS-2.2-02

TIME : 15.30-17.30

**Supriansyah<sup>1</sup>**<sup>1</sup>Kindai Institute Banjarmasin

## **Political Narcissism and Post-Islamism on Instagram: Digital Democracy among Young Muslim**

This article reviews some videos that contain political preachers circulating on Instagram, especially those produced by young creator. Politically contested videos circulate easily through several personal accounts on Instagram that have followers at hundreds of thousands to millions. It is spread because of the creativity from young people who make the videos could be consumed and welcomed among them. The video was shared, posted on a different application, until it was stored on the phone to be used as material for review on other occasions. The political videos and memes are focused on some videos or memes produced by several Instagram accounts, namely @shifrunn, @pecelyes, @felixsiauw\_, @hawariyyun, @fuabdakh.

In the era of unstoppable flowing information, visual culture that is increasingly in demand by young people in videos that contains political issue, become one of the learning materials and a source of political information for them. In this condition, there are two main questions in this article. First, how is the articulation of digital

democracy among young people? Second, how are the content and narratives contained in political videos on Instagram consumed by young people?

By exploring videos on political content on Instagram, this article confirms that digital democracy with Post-Islamism among Young Muslim adolescents is still framed by narrow public spaces or that connectivity is very communal and absent from the presence of others, and the narrative is built in visually on Instagram contains acute narcissism. Therefore, the narrow picture of Islamic politics was built and characterized by narcissism that was driven from the dream of a false big victory, as if Islam was the main winner when Islamic politics was fully implemented.

Keywords: Instagram, Islamic Politics, Narcissism, Post-Islamism, Video

PS-2.2-03

TIME : 15.30-17.30

**Yanwar Pribadi<sup>1</sup>**<sup>1</sup>UIN Sultan Maulana Hasanuddin Banten

## **The Rise of The Traditionals: The European NU in Promoting Moderate Islam through Digital Media**

This paper discusses the Indonesian Muslim organization of the Nahdlatul Ulama's (NU) efforts in promoting Islam Nusantara (the NU's version of moderate Islam) in Europe, particularly in Germany and the Netherlands. As Indonesia's largest Muslim organization, the NU has expanded their scope and networks by establishing its special branches (Pengurus Cabang Istimewa NU – PCI NU) across the globe. In Germany, the special branch was established in 2011, while in the Netherlands it was established in 2013. Both special branches have been founded, organized, managed, led, and dominated by Indonesian students pursuing their M.A. and Ph.D. degrees, although recently many Indonesian migrants who have long resided in both countries also joined and influenced the organization. Based on ethnographic fieldwork in Germany and the Netherlands, this paper explores the organizational projects and religious activities of the NU people in Europe through digital media. Observed objects are for example their websites, social media, instant messaging applications, and other cyberspace activities in their implementation of moderate-traditional Islamic expressions in everyday life. The analysis of in-depth interviews with and close observations of the PCI NU people shows that the NU through its special branches is extending their networks, seeking influence, and at the same fostering the organization's version of moderate Islam overseas in

order to counter radicalism and religious intolerance and promote Islam as a peaceful religion.

Keywords: The NU, Websites, Social Media, Instant Messaging applications, Moderate Islam, Europe

**PS-2.2-04**

**TIME : 15.30-17.30**

**Wahyudi Akmaliah<sup>1</sup>**

<sup>1</sup> LIPI, Jakarta

### **Komuji: The Counter Narrative of Hijrah Within Indonesian Musician**

The word of Hijrah whether in the online and offline activities becomes a new identity of Indonesian Muslim, especially those who are living in the urban areas. It is not only creating the tagline in social media but also the movement, attracting much Indonesian youth Muslim to engage, including Indonesian musicians. Due to this event, many of them leaving their works and identities as musicians in order to learn Islam and as a part of their life transformation to be better Muslim after doing Hijrah. In regards to this issue, some of the Indonesian musicians in Bandung create the counter-narrative of Hijrah by establishing the KOMUJI (Komunitas Musisi Mengaji/ Musician Community in Islamic teaching). Proposing the KOMUJI as the case study, this paper examines this movement within the three questions; what is the motivation of these musicians in order to establish KOMUJI ? Why does KOMUJI become a new narrative amidst Hijrah term that is predominantly more popular? In what ways the KOMUJI narrate themselves in order to attract the large audiences? This article argues that the KOMUJI is the movement to redefine the word of hijrah, giving the new alternative meaning for Indonesian musician. By integrated both online and offline activities with diverse programs, KOMUJI offers the meaning of Hijrah without leaving their works as a musician. Surely, the background of some KOMUJI founders as the tariqat members articulate their musician identities strongly amidst the process of Islamised musician within the wave of Hijrah.

Keywords: KOMUJI, Hijrah, Online and Offline, Musician, Bandung

## **POLITICS OF WOMEN CANDIDATES IN THE DIGITAL ERA: Comparative Analyses of Using Programmatic Politics, Gender Issues, Identity, and Religious Symbols as Campaign Strategies in Indonesia's 2019 Election**

**DATE : Wednesday, 2 October**

**TIME : 15.30 - 17.30**

**ROOM : KEMANG**

**CHAIR : Muhammad Mahsun**

### ***Panel Description***

To date, a social media has been increasingly playing a vital role in electoral campaigns in Indonesian democracy. As the biggest Muslim democracy country in the world, Indonesia has 268 million populations, and according to the report of ISEAS Singapore that in 2019 there are 150 million of them are active internet and social media user with mostly identified as eligible voters. Many scholars therefore give serious attention to explore usage of social media like Facebook, Twitter, Instagram, You tube, and lately Vlog (video blog) – that recently gains popularity among digital citizens as a new media to express thoughts and experiences – as platforms that provide a widened range of strategic choices for political campaigns in Indonesian electoral politics, especially in 2014 and 2019 election. A wide range of issues and discourses are easily found in broadcasts and post available on these media, including those related to how political candidates construct their personal branding, political identity, gender issues, programmatic political issues, religious symbols, political meme as political strategies to influence and persuade voters. Concerning this trend, most of studies give more attention to explore the effect of usage social media by national politicians to win in executive office. Otherwise, little attention has been directly to explore how women legislative candidate usage social media as campaign arena in Indonesia electoral politics. This fact prompts an urgent need for the study of digital politics in new media world, especially on how women candidates usage social media as a strategic advantage to support their other strategies that used beyond social media to win Indonesia's 2019 election; and to what extend the women candidates address the topics or issues most important to a mass audience through social media.

PS-2.3-01

TIME : 15.30-17.30

**Muhammad Mahsun<sup>1</sup>**<sup>1</sup>UIN Walisongo, Semarang, Central Java

## **Women Candidates and Politics in Digital Era: Using Social Capital and Religious Symbols in Social Media as Strategies in Indonesia's 2019 Legislative Election**

In the last decade, most of Indonesian politicians in Indonesia have become acquainted with the Internet and social media usage especially during campaigns in election. Concerning this trend, some analyses have investigated the proliferation of social media used by presidential and vice president candidates or local head candidates. However, little attention has been directly to explore how women candidate of parliamentarian usage social media and social capital as political strategies to mobilize electoral supports in the emerging democracy of Indonesia. By using the concept of social capital and symbolic theory, this paper explore how women candidates usage NU women organizations as political machine and social media like Facebook and Instagram in constructing religious symbols to mobilize electoral supports in Indonesia's 2019 legislative election. I argue that using social capital such as NU women organization and constructing religiosity in social media give a strategic advantage for women candidates in Indonesian electoral politics.

Keywords: women candidate, muslimat-fatayat NU, social capital, religious symbol, legislative election

PS-2.3-02

TIME : 15.30-17.30

**Zusiana Elly Triantini<sup>1</sup>**<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta

## **Politics, Aesthetics and Media : Women Candidates Strategy in The 2019 Indonesian Election, Cases of Lombok, West Nusa Tenggara**

Research on the women candidate in parliament has been dominated by political dynasty, patronage, clientalism, and money politics discourses, which are rarely discussed about the media. Even though, it is related to the media, the development of the discourse is still around the content of the campaign and issues. Interesting findings in Lombok in the 2019 General

Election revealed that aesthetics and media made a major contribution to get voters, but on the other hand aesthetics and media also didn't become a consideration for voters under certain conditions. This article will explain how and when aesthetics and media played a role in the elections and when aesthetics and media didn't play a role at all by using the form of capital concept. With interviews and observation as well as media studies methods, this research article wants to present the relatively new studies related to women candidation in Indonesia general election.

Keywords: Politic, Aesthetics, Media, Candidate for Women.

PS-2.3-03

TIME : 15.30-17.30

**Noor Rohman<sup>1</sup>**<sup>1</sup>UIN Sunan Ampel, Surabaya

## **Nominated and Elected by Democratic Mechanism: Women, Candidacy Process, and Winning Strategies for the 2019 Local Legislative Election**

Research on elected women candidates (2014) shows that women presence in parliament supported by oligarchy structure. At the same time, dominant winning strategies of candidates (including women) are patronage and clientelism. Literature on elected women candidates supported by democratic structure and winning strategies are limited. This article discusses how woman candidate nominated and elected by democratic mechanism. This article argues that democratic process of candidacy encourages woman candidate to used democratic winning strategy. To strengthen these arguments, this article elaborates candidacy process and winning strategy a woman candidate from Indonesian Solidarity Party (PSI) at District I of the Jakarta provincial parliament. This article uses online based secondary data (social media, online media, and official documents) published from candidate nomination period to elected period officially declared by elections commission. There are three main findings; first, candidacy process of women candidate (including men) in PSI generally ran transparent and democratic through fit and proper test; second, social media become effective campaign tool to gain voters and "campaign funding" from public at a time; third, door to door canvassing become leading strategy to promote political program, not relying on patronage and clientelism politics.

Keywords: women candidate, candidacy, social media campaign, and canvassing

PS-2.3-04

TIME : 15.30-17.30

**Akhriyadi Sofian<sup>1</sup>**<sup>1</sup>UIN Walisongo, Semarang, Central Java

### **Meme of Female Politician: Another Color of Democracy in Indonesia**

Contemporary political landscape of Indonesia must be related to new media which is based on internet. And through this new media we all know and involve in the political dynamic. Social media, as a part of this new media, has significant influence in political constellation of Indonesia with its variety contents. Many memes of female politician in social media illustrate their participation in the process of democracy in Indonesia. Some were made to appreciate their works and programs, but there were also about the controversy and cases that related to them. Instead of, those memes have been created as satirical humor as well. This paper will use discourse theory to analyze participation of female in politic through memes creation in 2019 Indonesian election. Virtual participatory observation about meme of female politician will use as methodology in this qualitative-descriptive research.

Keywords: meme, female politician, social media, election

PS-2.3-05

TIME : 15.30-17.30

**Rizkika Lhena Darwin<sup>1</sup>**<sup>1</sup>UIN Ar-Raniry, Banda Aceh

### **How is Women Candidates in 2019 Election? The Power of Personalization Politics and Religious Symbols in The Digital Age**

The same representation between women and men is part of democracy. To reach it, some literature explains how religion rejects women's participation; and as campaigns that show femininity (personalization) will not carry luck to women candidates in elections. This article explains something different, where the presence of digital media has facilitated personal and religious symbol into the political branding used by women candidates. The digital age has formed a new trend, namely, personal matters become public consumption, thus making the boundaries of the private and public domains very thin. Personalization politics and religious symbols use digital communication media increased the number of women in the legislature at Banda Aceh from

3, 3% to 10%, such as PKS and PPP. Therefore, the digital age has influenced the transition of democracy in Indonesia, which provides space for strengthening personalization politics and religious symbols encourage the electability of women candidates.

Keywords: women candidates, personalization politics, religious symbols, digital age

## **DISINFORMATION, DEMOCRACY, RELIGION, AND SOCIETY**

**DATE : Wednesday, 2 October****TIME : 15.30 - 17.30****ROOM : MATRAMAN****CHAIR : Nuril Hidayati**

### ***Panel Description***

Many studies show that Internet exerts great influence on people's daily life, especially with the rise of IoT (Internet of Things). The influence can be positive or negative and it spans from social, political, until religious life. The fast and massive spread of disinformation is one of negative impact of internet influence. With the IoT, everyone can be a source of information, and with the anonymity of the internet one can do things without receiving direct impact of what he/she did. This panel seeks to deliver portrayals about the spread of disinformation and its impact on society and religion from different perspectives; gender, sociology, politics, and Islamic tradition. This various perspective will lead to rich insights that can contribute to the developing knowledge about disinformation: the anatomy of disinformation, how it affects society, and what are strategic mitigation toward it. The panelists have strong motivation to publish their articles on international journals, therefore their writings are mainly research based.

**PS-2.4-01**

**TIME : 15.30-17.30**

**Nuril Hidayati<sup>1</sup>**

<sup>1</sup>IAIN Kediri, East Java

### **"The Power of Emak-Emak", Assess The Political Role and How Women Muslim are Positioned in the Hoax Era**

"The Power of Emak-Emak", is a popular expression during the campaign period even after the 2019 Election was over. This shows that Indonesian women are politics literate and have big involvement in the political movement. But on the other hand it might indicate that women are victims of politicization ahead of the election, considering that politicians who are mostly men suddenly talk in the name of women by making economic and Islamic identity issues as advertisements and eroded the orientation towards government programs that directly related to women. This article is study of discourse analysis by reviewing NGO reports and mainstreaming news channel during the election period. It showed that the party groups that used "the power of emak-emak" expression appeared to represent a small representation of women in their parties, and less raised important issues that were directly related to women, such as reproductive health, migrant workers and sexual violence. In conclusion for Indonesia until now the position of women muslim in the politics is more as an object than as a policy maker.

Keywords: the power of emak-emak, discourse analysis, hoax, politic identity

**PS-2.4-02**

**TIME : 15.30-17.30**

**Zunly Nadia<sup>1</sup>**

<sup>1</sup>STAI Sunan Pandanaran Yogyakarta

### **Hoax in the Hadith Transmission (Revealing Subjectivity and Ideological Bias of Hadith Transmitter)**

As the second source of law in the Islamic teaching. The history of hadith transmission has a long history. This because there were some problems in the process of its codification, i.e. more than one hundred years, hadis under memorization of the prophet companions and the successors which is moved from the teacher to their student. In addition, two centuries later after the death of the prophet, the process of hadis codification is just started. This process of hadith codification is related to the

incident of the great slender (Fitnatul Kubro) and the spreading of hoax in the hadith transmission which starts from the killing of Khalifah Usman. The paper will show how the hoax also happened in the hadis transmission. The spreading of hoax in the hadis transmission related to the many problems, especially political problem in that time. Moreover, hoax in the hadith transmission is produced to support the political party both pro Ali and pro Muawiyah. Accordingly, the paper also will show how is subjectivity and ideological bias of the transmitter is related to the hadith transmission.

Keywords: hoax, hadith transmission, ideological bias.

**PS-2.4-03**

**TIME : 15.30-17.30**

**Nuril Hidayah<sup>1</sup>**

<sup>1</sup>STAI Muhammadiyah Probolinggo, East Java

### **Manufactured Anxiety as an Early Stage of Radicalization (the Study of Hoaxes Carrying Religious Issues)**

Many studies show that anxiety has been a trigger for aggressiveness which is a part of violence. To some extent, violence has been a feature of radicalism. MAFINDO, a civil movement which focuses on disinformation fact checking in Indonesia has released monthly reports of the disinformation. Some hoaxes debunked by MAFINDO contain issues which can be a source of religious anxiety. Using content analysis, this study seeks to identify and classify those issues. The result shows that the hoaxes carrying religious issues instill fear toward others: groups within the same religion, different religion, government, and foreign forces.

Keywords: disinformation, manufactured religious anxiety

**PS-2.4-04**

**TIME : 15.30-17.30**

**Nur Faizah<sup>1</sup>**

<sup>1</sup>IAI Qomaruddin Gresik

### **Hoax, Millennial Generation, and Social Media in the Indonesian Democratic Circle**

The presence of social media is indeed like opium for millennial generation, in using social media. Even social media at this time can be called as a basic need. The space for our democracy is at stake with the rampant incitement of hatred and hoax. The lessons from twisting

hatred affect a lot of things, ranging from electoral affairs (fear manipulation as a political campaign strategy), social affairs (marginalization of vulnerable groups), up to ideological question. The line between facts and fiction can often become blurry in these social media spaces, and being not able to distinguish between reality and fantasy can have important consequences in the lives of young Internet users. Using contemporary examples from news stories, fun fiction, advertising, and radicalization, this article outlines the features, affordances, and real-life implications of hoax for millennial generation. Recent contentions about "fake news" and misinformation online has shed light on the critical need for media literacy at a global scale. Media literacy can be used to create awareness and empower millennial generation in warding off hoaxes in the Indonesian democratic circle.

Keywords: Hoax, Millennial Generation, Democracy

**PS-2.4-05**

**TIME : 15.30-17.30**

**Nilna Fauza<sup>1</sup>**

<sup>1</sup>IAIN Kediri, East Java

### **How is Women Candidates in 2019 Election? The Power of Personalization Politics and Religious Symbols in The Digital Age**

The euphoria of the life of the Indonesian society in various aspects of the industrial era 4.0 was faced with the phenomenon of disruptive innovation. Indonesian social behavior in terms of information has accelerated space and time through the reach of internet activities of things. The impact of accompaniment that needs to be studied in depth is how Indonesian society can be positively a subject and not just the opposite to be the object of access to that information. Dimensions of belief (ideological), dimensions of worship or religious practices (ritualistic), dimensions of appreciation (experiential), dimensions of practice (consequential), dimensions of religious knowledge (intellectual) become the basic capital of Indonesian society in placing themselves as subjects using media access to information social. Hoax as a phenomenon of distribution of Indonesian society is an attempt to spread false information through online social media. Hoax aims to make, herd, shape public opinion and perception to trust things that are not true or false. The intelligence and meticulousness of the Indonesian society, internet users and social media are tested from various misuses and misuse of public space technology. Empirical data shows that 65 percent of Indonesia's 162 million people have not yet checked and checked online media information. How

to reduce these symptoms? A religiosity empowerment strategy for Indonesian society is needed that is able to encourage behavior, behave and act in accordance with the teachings of Islam. This study uses a qualitative approach with a phenomenological type. Framing analysis is used to analyze a series of explanatory data on empirical data. Engagement techniques, in-depth interviews, and questionnaires are used to capture primary data. The research subjects used a uniform pattern according to the level of education and social strata of society in Nganjuk district. The Alir Miles and Huberman models are used as stages of empirical data analysis during the assessment. The value of the strategic meaningfulness of this study lies in the discovery of the Indonesian community's religious empowerment strategy which is an ongoing antidote to hoaxes on social media.

Keywords: strategy, religiosity, Indonesian society, hoax

## **لقاء بين الاديان في الوسائل الرقمية**

**DATE : Wednesday, 2 October**  
**TIME : 15.30 - 17.30**  
**ROOM : SLIPI 1**  
**CHAIR : Musholli**

### **Panel Description**

في هذا العصر الرقمي ، يمكن الوصول إلى جميع المعلومات تقريباً بسرعة ، بما في ذلك معلومات حول الدين والسياسة وغير ذلك. كل ما يمكن الوصول إليه سهولة في العالم الافتراضي. لكن إن سهولة الوصول إلى المعلومات في هذا العالم الرقمي لها تأثيرات اجتماعية قوية. ليس من قبل المبالغة القول إن هيئة الوسائل الرقمية تجعل المجموعة تصبح كثيرة وتشكل تهديداً للأطراف الأخرى ، مما يثير مخاوفاً غير عادية لكل من الجماعات الدينية وغير الدينية. لذلك فإن استخدام اللغة الجديدة والمذهبية أمر ضروري.

هذه الأطروحة عبر عنها نوفري. في بحثه الذي خلص إلى أن التحكم اللغوي في وسائل التواصل الاجتماعي يجب أن يكون مصدر قلق ، خاصة تلك المتعلقة بالقضايا الدينية لأنه يمكن أن يعزز الوعي التراكمي لجماعة ويثير الصراع. يمكن تحقيق الاستجام عن طريق قمع معلومات الكراهية بشكل متكرر على وسائل التواصل الاجتماعي.

يقدم علي سيسوانتو مفهوماً يتمثل في القراءة الذكية للظواهر التي تتطور

باستخدام نموذج البحث النوعي ، تضع هذه الدراسة مقاربات جيفري ر. هالفرسون وسيلي شميد كنظريات رئيسية في ضد النصوص الراديكالية التي تدعمها تقييات التحليل التأويلي هائز جورج غادمير وعلم اجتماع المعرفة ليتر ہرغر. واستخدمت المقابلات واللاحظات والمستندات المعمقة للحصول على البيانات المتعلقة بالخلفية ، ود الواقع کیاہی ، والتفسيرات الحمقاء التي استخدموها في تفسير آيات القتال في تفسير الجنائين.

حصلت هذه الدراسة على ثلاثة نتائج آتية : (1) تستند أشكال ضد النصوص الراديكالية لآيات القتال في تفسير الجنائين إلى: أ) ادماج الصياغة القومية بـ (Wali Songo) للجيل الأول والروايات التصورية الأولى التسعية تقليدا حيا وعلامريا يدعم الأفكار والإجراءات والفهم لکیاہی جلوى أن (2).الشرقية على ضد النصوص الراديكالية في تفسير الجنائين الإستراتيجية التي استعملها کیاہی في ضد النصوص الراديكالية نحو آيات القتال مصنفة إلى استراتيجيتين ، أي ؛ أ) وضع سياق تفسير الجنائين مع الفصل بين العناصر الثقافية والقيم لإيجاد أهمية الفهم وأهميته في السياق الحالي ؛ ب) التأكيد على تفسير السلام بدلاً من الحرب الذي يعتبر فهماً (3).التفسير الواقي (واقعیاً في سياق احتياجات الشعب الإندونيسي أن الأساس في ضد النصوص الراديكالية نحو تفسير الجنائين هو تكيف کیاہی مع الشرح الجيل من کیاہی القديم، وتقاليد إندونيسيا، وثقافتها، ومشركتهم مع منظمة هبة العلماء ، مؤسسات باستثنين ، واحتياجات من خلال جدلية التكيف، يقدم کیاہی النصوص البديلة ، حتى المجتمع. يتناقضها الروايات الراديكالية الموجودة في تفسير الجنائين التي لا تتفق مع سياق وثقافة واحتياجات الشعب الإندونيسي

في الوسائل الرقمية. مثل ظهور البرامج التلفزيونية الدينية. حاول قراءة اهتمامات وسائل الإعلام ، مثل التلفزيون ، والتي أكدت جوانب أعماله أكثر من محاولة تتفقيف الجمهور. العروض التي لها فرق دينية ليست في الواقع في إطار الدعوة لتجويه مسار الدين ، ولكن لأنها مدفوعة بزيادة التصنيفات ومصالح السوق.

كما تحدث أحمد فاويد عن وظيفة الوسائل الرقمية. الفكر الكثيرة هي عداد السرد. وفقاً له ، كوسائل ، يمكن استخدامه أيضاً لبناء عدادر سرد للسرد الذي تم الترحيب به حتى الآن. مثل بناء الآراء لواجهة التفسيرات للنصوص التي يتم تفسيرها على أنها جذرية. فكرة واحدة مثيرة للاهتمام هي تلك التي ألقاها Syukri إسماعيل. انه يقدم فكرة مثيرة للاهتمام لحملة التطرف الذي المهيمنة في وسائل الإعلام الرقمية. الحكمة المحلية هي الكلمة الأساسية. ستكون الحكمة المحلية قادرة على منع التطرف الذي كان يدور حوله في الوسائل الرقمية بمستوى عالي جداً من حركة المرور. الحكمة المحلية في المسؤول هي ما تدرسها الجماعة والتي تشير عادة إلى الأفكار التي تدرسها NU والمحمدية.

**PS-2.5-01**

**TIME : 15.30-17.30**

**Ahmad Fawaid<sup>1</sup>**

<sup>1</sup> Nurul Jadid University, Paiton, East Java

## **کیاہی ودورہ فی معالجة النصوص الرادیکلیۃ (دراسة ضد النصوص الرادکلیۃ) (Countering Extremist Narratives) عن فهم نصوص کیاہی جاوی الشرقیۃ**

توضح هذه الدراسة الطرق التي عالج بها کیاہی في جاوي الشرقيه، تأويل العناصر الراديكالية في ضمن نصوص تفسير الجنائين من ناحية، وفي اقتراحهم ضد النصوص الراديكالية في هذا التفسير من ناحية أخرى. عن مواجحة قصة التطرف. يعتمد هذا على جهودهم في صياغة تفسير الجنيلين المكتوب في نص مكتوب ويختوي على سرد جذری من جمہة ، ومحبودهم في تناقض النصوص المتطرفة الوردة في التعليق ، على الجانب الآخر. من خلال استكشاف هذه الجهود المنتشر عليها على نطاق واسع، تتناول هذه الدراسة ثلاثة أسئلة مهمة: ۱) كيف تقررون ضد النصوص الراديكالية لآيات القتال في تفسير الجنائين ؟ ۲) كيف تصنيف الإستراتيجية ضد النصوص الراديكالية لکیاہی في تابال کودا جاوي الشرقية نحو آيات القتال في تفسير الجنائين ؟ ۳) ما الذي دفع کیاہی في تابال کودا جاوي الشرقية إلى القيام ضد النصوص الراديكالية نحو تفسير آيات القتال في تفسير الجنائين ؟.

**PS-2.5-02**

**TIME : 15.30-17.30**

**Ali Hasan Siswanto<sup>1</sup>**

<sup>1</sup> IAI Al Wathaniyah Jember, East Java

## **التدین بالتلفاز (دراسة عن تعبیر مشاهدی التلفزيون في تسلیم الدين من ناحية علم فیومینولیجی)**

كل الأديان لها تعاليم مقدسة تدرس على أتباعها، وذلك كما يكون أيضاً في الإسلام. لكن، ليس كل المسلمين يعرفون أساس تعاليمهم الدينية مع أنهم يمارسونها كل اليوم. وبالنسبة إلى المسلمين الذين لا يفهمون تعاليم دينه، هم يتعلمونها من البرامج الإسلامية في التلفاز الوطني، مثلاً برامج الدعوة ل أحد الأستاذ والبرامج الدينية الأخرى بديلًا لدراسة التعاليم الدينية. ومن ثم، هم يمارسون ما يقبلواه من التلفاز في حياتهم اليومية. ويمكن هنا البرنامج يملئ ما يحتاجه المشاهدون في أمر دينه، ومن ناحية أخرى،

يظهر منها أمر تجاري. ومن هذا، إن الدين يصير سلعة تجارية تجذب منتج برنامج التلفاز. وهذه الدراسة تتحدث عنها وسوف يجيب المسائل الأساسية، منها: كيف يصبح الدين سلعة في البرامج التلفزيونية؟ كيف يؤثر برنامج التلفاز الإسلامية على الشاهدين؟

لتحقيق هذه الأهداف، تستخدم هذه الدراسة الأساليب الوصفية النوعية ما يلي: أولاً ، عقلانية، وهي طريقة تفكير تستخدم قرارة المجال المنطقي المبني على مجموعة من البيانات ومعناها ثانياً ، أهداف البحث توضح تنتائج الوسائل التلفزيونية، ونستخدم هذا البحث بطريقة فيومينوليжи إدموند هوسييل. يستخدم فيومينوليжи في الجوانب: الأول؛ فيومينوليжи أحد الطريقة لفهم المعنى والخبرة والواقع فيما يدفعها الناس. وهكذا ، يمكن لهذا البحث أن يكشف عن المعنى الداخلي الذي ينبع عن المشاهدين من خلال تجربتهم. ويمكن أيضاً إعطاء الرأي عن تأثير ما على مشاهدي التلفاز في حياتهم اليومية. الثاني؛ أن استخدام فيومينوليжи في هذا البحث لإكتشاف الواقع الإيديولوجي وراء برنامج التلفاز الإسلامي، بالنسبة إلى أن المصالح المادية هي أكثر الواقع فيها.

تسليع الدين، دين التلفاز، المشاهد، فيومينوليжи : الكلمة المفتاحية تسليع الدين، دين التلفاز، المشاهد، فيومينوليжи

نتائج هذه الدراسة إلى أن الجهود القوية التي بذلتها محمدية ونهضة العلماء تمنع انتشار الراديكالية الدينية. يتم تنفيذ أثمار الوقاية من الراديكالية الدينية في شكل: أولاً ، إدارة استخدام أماكن العبادة والمساجد من خلال عرض أجراه محمدية ونهضة العلماء فيما يتعلق بالمواد الدراسية والداعية الذي سيخطب. ثانياً ، صياغة الحكمة المحلية المناهضة للتطرف من خلال موقف شعب نهضة العلماء الذين لا يتزمون فقط بإسلام الإسلام أهل السنة والجماعة ولكن أيضًا بالدولة بنظام ديمقراطي. وبالمثل الحمدية لديها موقف إسلامي متقدم. هذه الموقف تتناقض مع الجماعات الإسلامية الراديكالية التي هي حرية في الدين ومعاداة للدولة مع نظام ديمقراطي. ثالثاً ، التعاون مع محمدية ونهضة العلماء مع منتديات والمؤسسات الماليزية (FKUB) الحكومة والمجتمع مثل منتدى الوئام الديني (KOMINDA) (ومجمعات الاستخبارات الإقليمية) (LAM) (العرفية العرفية)، العلماء نهضة ، محمدية ، الراديكالية ، المحلية الحكمة :المفتاحية الكلمات السلفية.

PS-2.5-04

TIME : 15.30-17.30

Noverandi<sup>1</sup>

<sup>1</sup>IAIN Bukittinggi, West Sumatera

## إنشاء ميزة في العالم الافتراضي من خلال الوسائل الاجتماعية

يناقش المقال أهمية الانسجام في وسائل التواصل الاجتماعي من خلال التحكم في اللغات الدينية كبديل في الاهتمام بالتنوع. يهدف هذا البحث إلى تقديم فهم بأن هيئة وسائل الإعلام تحول الجموعة تصبح كبيرة وتشكل تهديدًا للأحزاب الأخرى ، مما يثير مخاوف غير عادية لكل من الجماعات الدينية وغير الدينية. هذا البحث عبرة عن دراسة نوعية تستخدم نهجًا لتحديد جدول الأفعال معرفة مدى تأثير وسائل الإعلام على نموذج المجتمع للغة الدين التي تظهر غالباً في وسائل الإعلام في سياق المكان والرمان. النتائج التي توصل إليها هذا البحث هي أن التحكم في اللغة في وسائل التواصل الاجتماعي يجب أن يكون مصدر قلق ، لا سيما المسائل المتعلقة بالقضايا الدينية لأنه يمكن أن يحفز الوعي التراكمي لمجموعة ويصبح سبباً للنزاع. يمكن تحقيق الانسجام عن طريق قمع معلومات الكراهية بشكل متكرر على وسائل التواصل الاجتماعي.

الكلمات المفتاحية: الوئام ، الافتراضية ، وسائل التواصل الاجتماعي ، اللغة الدينية ، التنوع

PS-2.5-03

TIME : 15.30-17.30

Muhammad Sukri Ismail<sup>1</sup>

<sup>1</sup>STAI Yasni Muara Bungo, Jambi

## الحكمة المحلية لمنع الراديكالية الدينية دراسة محمدية ونهضة العلماء في لوقاية الراديكالية الدينية في منطقة بونجو

تهدف هذه الدراسة إلى إثبات كيف حال محمدية ونهضة العلماء منعت الراديكالية الدينية في منطقة بونجو بعد تفجير وحرق مركز شرطة درمسرايا من قبل سكان بونجو ، وقبض العديد من المشتبه في أنهما لراهيون. تستخدم هذه الدراسة أساليب البحث النوعي مع نهج دراسة الحال. تم جمع البيانات البحثية من خلال الملاحظة والمقابلات والوثائق. يستخدم تحليل البيانات البحثية فوژجين للتحليل ، هما فوژج التحليل ، وهما: الحد من البيانات ، وعرض Huberman و Miles التفاعلي G. Barney Barneyp. البيانات والتحقق من البيانات والتحليل المقارن المستمر وهي منظمة معتدلة التفكير ، في حين أن نهضة العلماء هي Glaser منظمة ذات عقلية ثقافية. يعتمد اختيار منظمتين على اعتبارين ، هما: أولاً ، بسبب الاختلافات في رؤية ورسالة المنظمتين اللتين يفترض أنها مخالفة لمعانى الراديكالية الدينية. ثانياً ، قام المسجد الذي كان مركز دراسة محمدية ونهضة العلماء في منطقة بونجو بفرض الأنشطة السلفية.

# ديناميكية موسيقى للشباب المسلم الإندونيسي

DATE : Wednesday, 2 October  
 TIME : 15.30 - 17.30  
 ROOM : SLIPI 2  
 CHAIR : Nurain

## Panel Description

قد فتحت الحركة الإصلاحية الإندونيسية باباً كيراً للحرية؛ فاستطاع المسلمون أن يعبروا إسلاميتهم. وتراءيت هذه الحرية على نطاق واسع بعد أن تطور الإسلام ليكون أسلوباً حياتياً وابتهاجياً جديداً للعالم الإسلامي الإندونيسي. يقوم الشباب المسلمين الإندونيسيون بتشكيل هويتهم الديناميكية الصردية دون فقد هويتهم كمسلمين من خلال الجمع بين الحداثة والإسلام. فأصبح الإسلام ثقافة جديدة المنتشرة التي ولدت من روح المسلمين الإندونيسيين للدعوة الإسلامية. ومن إحدى الوسائل التي اخترها الشباب لتقديم دعوتهم الإسلامية الصردية هي الموسيقى، لأنهم يعتبرون أنها من أكثر الوسائل فعالية لتقديم الدعوة. إن الموسيقى الإسلامية الإندونيسية متنوعة، وترتبط هذه الموسيقى لرباطاً وثيقاً بخصائصها ما قبل الإسلام؛ لأن الموسيقى الإسلامية لها رسالة عالمية وملاءمة الوزن في الحروف والأيات وقوافيه بين القصائد حسب قواعد العروض والقوافي. وإن تاريخ الموسيقى الإسلامية الإندونيسية يبدأ بالقصيدة التي بدأ وترعرعت في معاهد إسلامية يساقررين، حيث ولدت من ثقافة شيعiran وقراءة كتاب المولد النبوي الشريف. شيعiran من أصل الكلمة الشعر، والشعر هنا من العمل الأدبي القديم الذي يحتوي على عدد من القيم الإنسانية وتعاليم الدين الإسلامي، باللغة الجلوية الكلاسيكية التي تمت تقديمها باللغة الخصبة والمتنية والتعميرية وتقرأ لانتظار صلاة الجمعة في المساجد. وبجانب شيعiran قد قام المغني تأليف أغنية إسلامية من نصوص كتاب المولد وفراق آلة السنطور أو الموسيقي Gamboos. إن كيرا من الشباب المسلم يتبعون عن الفهم التقليدي لمفهوم الدين الإسلامي، فيختارون المعنى الجديد من الدين لأنفسهم، على الرغم من أنهم خحرون حماً بدينهم ويشعرون بال الحاجة إلى تشكيل إسلاميتهم من جديد الملائمة للعصر الحديث. ظهر موسيقاهم في اللون الذي لا يختلف عن موسيقى الشباب عامة ويتعارضون عن الإسلام المعتدل؛ لأن في نظرهم- الإسلام روح الحداثة. فتهدف هذه الحلقة للنقاش في صياغة تعريف الموسيقى الإسلامية

الإندونيسية من جديد، من جذورها العلمية، وهي علم العروض والقوافي، وأنواعها من موسيقى جامبوس كأول تمثيل للموسيقى الإسلامية الإندونيسية، وموسيقى شيعiran للمعاهد الإسلامية يساقررين والموسيقى الإسلامية الجديدة المعاصرة كموسيقى للدعوة الإسلامية أو موسيقى لفيلم إسلامي.

الكلمة المفتاحية : موسيقى إسلامية، فرع، شباب، حداثة

PS-2.6-01

TIME : 15.30-17.30

Abdul Malik<sup>1</sup>

<sup>1</sup>UNS Surakarta, Central Java

## الجمالية ووظيفة الفن في أنشودة الصلوات المعاصرة التي تقلد النغم والنبر من الأغنية المشهورة

سوف تبحث هذه المقالة عن مبحثين أساسين، وهما: أولاً، المحاولة على إبقاء جمالية النغم والنبر في أنشودة الصلوات التي يؤثر عليها إيقاع الأغنية المعاصرة. ثانياً، ترقية الوظيفة الإجتماعية من الفن في أنشودة الصلوات التي تحول نفسها وفرها إلى ما جرى في الأغنية المشهورة. انطلقتخلفية البحث من الحقيقة أن هناك فرقاً حيلياً الآفياً من شباب المسلمين الذين سعوا إلى إعادة إحياء الصلوات القديمة عن طريق تنظيمها مرة أخرى أو إنشادها بالإيقاعات الجديدة. وهذا السعي يواجه الإستجابة الجيدةخصوصاً من الأطراف الدينية الذين يريدون أن يعرفوا السلام كجزء من الإسلام.

يستخدم البحث من هذه المقالة الطريقة الوصفية النوعية بتطبيق البراسة الحالية المندمجة. مواد البحث مأخوذة من مضمون صلوات "بارسول الله" التي تمت إعادة إنشادها بأذواق النغم والنبر من الأغنية المشهورة كـ Adek Berjilbab Ungu, Tum Hi Ho, Camelia Karna Su, Jaran Goyang, Cindai, Muskurane Sayang. المبحث الأول يستفيد من اقتراب علم العروض مع التركيز في صواب التقطيع والتقنية المعيلية للبحور. المبحث الثاني مؤسس على النظرية البنوية الوظيفية المتعلقة بحاجة المجتمع إلى الفن الديني. تدل نتائج التحليل على أن صلوات "يارسول الله" التي تحول نفسها وفرها تميل إلى إلغاء صواب التقطيع وإلى تكيف التقنية المعيلية للبحور من سبب الحاجة إلى جمال الصوت وملاءمة الإيقاع والموسيقى. وظهر الأمر في غلط المقطع اللفظي، وحذف المقطع اللفظي المعين، وزيادة التعبير أو

بإعادته. وعلى الرغم من ذلك، فإن جميع الأنواع الجديدة من صوات " يا رسول الله" التي ثبت تحويل نغمها وبفرها تناول الترقية في الوظيفة الإجتماعية للفن. والبرهان على ذلك أنها تقدر على تشكيل الموقف والأداء من مجتمع محبيها. والوظيفة لها خصائص الإعلام والترويج والتربيه والإلهام. الكلمات الأساسية: صوات، أغنية مشهورة، جالية، وظيفة الفن.

PS-2.6-02

TIME : 15.30-17.30

Muhammad Rafiqi<sup>1</sup>

<sup>1</sup> UNU Yogyakarta

## دينامية الأغنية في تعليم كتب التراث في معهد باغيران ديفوناغورو بجوكجاكرتا (دراسة وصفية تاريخية)

إن المعاهد الإسلامية ياندونيسيا تلعب دورها الهام في التربية والتعليم للطلاب. فالطلاب يدرسون ويتعلمون كل العلوم الإسلامية الملونة في الكتب الذين يسمونها بالكتب الصفراء أو كتب التراث. كانت أكثر المواد المدرستة مكتوبة بالنظام الخاصة او القصائد بالقوافي حيث تكون طريقة تعلمها بطريقة التغني أي ينشد كل طالب ليحصل على سهلة الحفظ. والطريقة كما سبق ذكرها جرت في الماضي ولا تزال إلى اليوم. مما تقدم من البيان، أن طريقة التعلم لكتب التراث يتم قيامها بطريقة التغني أو النشد تعد من مزايا المعاهد الإسلامية من أول نشأتها إلى اليوم. والطلاب يشعرون بالسعادة لا بالملل والسامة عند ما ينشدون نوعاً من النظم. فطريقة التعلم مثل ما سبق يمكن المساعدة والإسهام للطلاب في الحفظ من أبيات الشعر أو القصيدة. وهذا شيء إيجابي يؤدي بإمكانه إلى الحماسة في التعلم والدراسة في المعهد، وعلى أوسع نطاق بإمكانه يثير دعوة الآخرين في تعلم العلوم الإسلامية في المعهد الإسلامي.

في هذا البحث سوف يكشف دينامية التعلم لكتب التراث بمعهد باغران ديفوناغورو بجوكجاكرتا بطريقة الأغنية من أول نشأة المعهد إلى اليوم. والبحث من أنواع البحث النوعي. وأمام المعطيات الحصولة فسوف تم عن طريق المقابلة نحو مدرسي المعهد. ومن نتائج البحث أن الأغنية ترقى حسب رغبات الطلاب ونمو الزمان. فالأغنية لا تتثبت دائماً كما هي بل تترقى.

الكلمات المفتاحية: معهد باغران ديفوناغورو، تعلم كتب التراث، دينامية الأغنية

PS-2.6-03

TIME : 15.30-17.30

Mahyudin<sup>1</sup>

<sup>1</sup> UNU Yogyakarta

## الموسيقى الإسلامية والشباب في عصر الزعزعة في إندونيسيا

تهدف هذا البحث إلى مراجعة إبداع الشباب الإندونيسي في الموسيقى الإسلامية في عصر الوعرة الذي يتسم بتطور تكنولوجيا المعلومات . من خلال تطوير شبكة الإنترنت ، يقترب الشباب الإندونيسي بحرية إنشاء الموسيقى الإسلامية وفقاً للمثلية ، دون تحكم الصناعات الكبيرة . من ناحية أخرى ، يقترب جمهور مستمعي الموسيقى الإسلامية بخيارات واسعة من الأنماق ، لا تتحكم فيها الصناعات الكبيرة. إن الجدلية بين إبداع الشباب وأذواق المستمعين هي موجة جديدة من تطور الموسيقى الإسلامية في إندونيسيا .

يستخدم التفصيل في هذه البحث أداة في شكل نظرية الابتكار المُزعَع (disruptive innovation) أسسها كلaiton M. Christensen (Christensen Clayton M.) تشرح هذه النظرية إنشاء سوق . للمسمعين. مع هذه جديد من خلال وجود منتجات أكثر كفاءة للعملاء النظرية ، يتم توحيه المناقشة في العثور على نقطة التقائه إبداع المبدعين للموسيقى وأذواق مستمعيه في إندونيسيا .

الكلمات الأساسية : الموسيقى الإسلامية ، الشباب ، نظرية الابتكار المُزعَع

PS-2.6-04

TIME : 15.30-17.30

Nur Hidayah<sup>1</sup>

<sup>1</sup> UNU Yogyakarta

## حركة العودة إلى المسجد في كلمات موسيقى لفيلم خمسة أركان المسجد لحمر هادي

الذي بناه النبي صلى الله عليه وسلم بعد أن كان المسجد أول مكان هاجر إلى المدينة المنورة. وكان لهذا المكان وظائف متعددة كمكان للعبادة، ومكان للدراسة، ومكان للاختلاط بين المسلمين والاتقاء معهم بجانب وظائفه الأخرى. ومع ذلك، قد اختفت هذه الوظائف وتغيرت معاني المسجد بحيث قد جعل هذا المكان للعبادة فحسب، وكانت الأنشطة المنفذة في المسجد مقصورة على وظيفته الدينية. ونتيجة من

ذلك، قد أصبح كثير من المسلمين الذين يشعرون بغربتهم عن المساجد ويقركون هذا المكان. وإذا يحضرون إلى المسجد فإنهم يأتون للصلوة أو لتعلم العلوم الإسلامية مع الأساتذة والأسناد. وفي أوائل العقد الأول من القرن العشرين ، ظهر وعي المسلمين الإندونيسيين لجعل الإسلام أسلوباً للحياة وليس ديناً للعبادة فقط. فأصبح الإسلام شأنًا بين المجتمعات الإسلامية الإندونيسية، بل أصبح رمزاً وثقافة الذي دخل إلى مختلف نواحي الحياة. فلهذه بدأ الحركات التي دعت المسلمين الإندونيسيين إلى الهجرة من الحياة العلمانية إلى الحياة الإسلامية. ومن هذه الحركات هي وعي المسلمين الإندونيسيين بإعادة وظائف المسجد واقرابه إلى المجتمع الإسلامي كجزء من حركات الهجرة، من خلال دعوة الشباب للعودة إلى المسجد، ووضع المسجد مكاناً خاصاً في قلوبهم. فظهرت الحركات المتعددة التي تتعلق بالمساجد كحركة العودة إلى المساجد ، وحركة صلاة الصبح جماعة، وحركة تنظيف المساجد، وحركة تنظيف أدوات الصلاة في المساجد وغيرها من الحركات التي ترتبط بالمساجد. تعقد هذه الحركات في أي مكان ببلاد إندونيسيا وخاصة في المدن الكبرى كجاكرتا وباندونغ وبوجياكارتا. وقد حاول حمر هادي أن يأخذ التصوير هذه الدعوة لوضع المساجد مركزاً للحياة الإسلامية الإندونيسية من خلال الإشارة بصناعة فيلم خمسة أركان المسجد سنة ٢٠١٨. هذا الفيلم يدعو الشباب من الخلفيات المتعددة لوضع المساجد أهم مكانة في حياتهم، في السعادة والشقاء. ودعم الفيلم أربع أغاني موسيقى الفيلم، وهي ينجورو مسجد (أركان المسجد) وبيت الرحمن ولاريلاه بادا (فروا إلى الله) وأيوكي مسجد (هيا إلى المسجد). أجريت هذه الدراسة لتحليل أسلوب كلمات أربعة أغاني موسيقى لفيلم خمسة أركان المسجد؛ لمعرفة الأسلوب والصور والمحاسن لأربعة أغاني موسيقى فيلم خمسة أركان المسجد التي دعمت قصة الفيلم، وهي حركة لدعوة الشباب للعودة إلى المساجد ووضعها مركزاً لحياتهم اليومية. وهذه الدراسة هي دراسة وصفية نوعية التي تم تففيه جمع بياناتها عن طريق القراءة وتحليلها تحليلياً وصفياً.

الكلمة المفتاحية: موسيقى الفيلم، ٥ أركان المسجد ، الحركة، الإسلام

## BROILER FARMS PRACTICE WITHOUT AGP AS AN ISLAMIC CONCEPTION IN THE STRATEGY TO ACHIEVE “ASUH” FOOD PRODUCTION AND CONSUMPTION

DATE : Wednesday, 2 October

TIME : 15.30 - 17.30

ROOM : MENTENG

CHAIR : Muhammad Rusdi

### Panel Description

Broiler productivity has been very dependent on the use of Antibiotic Growth Promoters (AGP), which aims to increase immunity as well as trigger the growth of broilers. On the other hand, the use of AGP has a negative impact on humans which is very dangerous, namely antibiotic residues in broiler meat will reduce human resistance which consumes it to several types of antibiotics and even antibiotics prepared to handle cases of multi-resistant bacteria. As of January 2018, the Indonesian government officially prohibits the use of AGP as an additive feed through Permentan No. 14/2017. now its use is returned only as a therapeutic. The issuance of these policies has become a concern for farmers because they actually cause various effects of decreasing productivity.

Although AGP is needed by broilers, but based on various research results, its role can be substituted with the addition of other feed additives such as probiotics, enzymes and herbs, improving feedmill feed quality and livestock management including the application of biosecurity must be done holistically to maintain the availability of broilers safe (aman), healthy (sehat), whole (utuh) and Halal (ASUH) sources of animal protein and have a wide market share. This context that in line with the food security concept in Islam, namely food security in terms of normative Islam (halal) and food security in terms of health (toyyib). These two things are deliberately distinguished because in reality they are found to be safe in terms of normative religion, which is not necessarily safe, and vice versa, it is safe to health, not necessarily safe according to Islam.

Responding to food security which has been a concern for all levels of society, an interdisciplinary approach needs to be taken, with the consideration that in seeing social problems, religion (including fiqh) must not escape from other disciplines, such as

health, nutrition, biology and others; and on the other hand religion must be able to solve problems and answer real problems in society wisely and contextually. ASUH foodstuffs become one of the fulfillment of the attainments of the principles of maqasid al-Shari'ah or the general goals set by Islamic law, namely to realize the general benefit, provide benefits and avoid obstruction to humans.

**PS-2.7-01**

**TIME : 15.30-17.30**

**Hafsan<sup>1</sup>**

<sup>1</sup>UIN Alauddin, Makassar

### **Bacterial Phytase Supplementation in Feed for Safe Broiler Production Improvement and Environmentally Friendly**

Broilers are animals that have relatively fast growth, and one crucial factor in their success is feed. Feeding aims to ensure broiler weight gain and ensure meat production to be profitable. So far, broiler feed ingredients still dominated by cereal plants and seeds, so they cannot avoid the presence of phytate compounds as anti-nutrients in broiler feed. The ability of phytate to bind to protein and feed minerals results in many nutrients such as proteins and various minerals infeed that cannot be utilized optimally by broiler (unavailable nutrition). These conditions make feed producers have to supplement some essential minerals and proteins to meet the needs of livestock and automatically have an impact on increasing feed costs. Excluding the negative impacts caused by the abundance of proteins and minerals such as phosphorus which is wasted into the livestock environment and causes ecological damage.

Efforts to increase the efficiency of utilization of phosphorus and other minerals which are bound by phytate and reduce their negative influence on the utilization of other nutrients can make by breaking the bonds through the hydrolysis process by the phytase enzyme. The principle of the phytase mechanism for nutrient utilization is by increasing nutrient absorption through breaking the bonds of phytate compounds so that minerals and proteins can fully utilize in metabolic processes and biosynthesis.

Phytase can obtain from various sources, so far it has been obtained from plants, moulds, bacteria and rumen ruminants. Bacteria as a source of enzymes have more value than isolating enzymes from animals and plants. Bacterial cells are relatively more comfortable and faster to grow, the scale of cell production is more straightforward to increase for higher production

through regulation of growth conditions and genetic engineering, conditions during the production does not depend on the change of seasons, as well as more consistent quality.

The potential of bacteria to produce phytase through substrate induction to be supplemented in feed allows the prospect of efforts to improve the quality of poultry feed by optimizing the release of minerals and proteins in the feed so that the broiler can utilize optimally. This can increase productivity because it can reduce the cost of feed production by reducing the use of inorganic phosphorus, which is relatively expensive. Equally important may also increase the digestibility and performance of broiler because it supported by sufficient and nutrient absorption ability of feed. The conception of the use of enzymes such as phytase is one of the options in order to answer the challenges of Antibiotics Growth Promoters (AGP)-free broiler farming, in addition to implementing biosecurity management as appropriate so that it can produce safe and healthy animal protein source food. This is following the demands in Islam to consume foods that are not only halal but meet the standards of "thayyib".

Keywords: Broiler, phytase, enzyme, AGP, phytate.

**PS-2.7-01**

**TIME : 15.30-17.30**

**Anggita Rahmi Hafsari<sup>1</sup>**

<sup>1</sup>UIN Sunan Gunung Djati, Bandung

### **Utilization of Probiotics in Safe and High Quality Broiler Farms as A Strategies towards Quality Food Fulfillment**

Increased public awareness of healthy, safe and high-quality food has led to increased interest in natural food products and nutraceuticals such as safe and healthy food. Broilers as food sources of animal protein that are highly relied upon by Indonesian society are in focus in order to increase their production without using materials that can cause adverse effects on consumers' health. One of the efforts that have taken is the use of probiotics. Probiotics are single strains of bacteria or a mixture of several strains given to livestock to improve health aspects and feed efficiency. Probiotics can also be called direct-fed microbial (DFM) or microbes as a feed that given directly.

The purpose of using DFM is to block pathogenic microbes in the digestive tract of poultry. The use of probiotics in broiler provides consistent results in adult chickens. The use of probiotic microorganisms has shown many other effects that are beneficial to broiler health through in-vivo trials, accompanied by many promising new potentials developed by in-vitro

experiments. In general, probiotics have been shown to improve the microbial balance of the intestine, provide protection against intestinal pathogens and modulate the immune system in poultry. The principle of probiotics, works anaerobically to produce lactic acid so that the pH of the digestive tract drops, and hinders the development and growth of pathogenic bacteria. Probiotic bacteria inhabit the digestive mucosa, which also results in changes in the composition of bacteria found in the digestive tract. Other functions are maintaining the balance of the gastrointestinal microflora, suppressing the growth of microbial pathogens by producing anti-microbial substances (bacteriocins), and increasing competitive exclusion (CE), namely the competitive mechanism between probiotics and pathogenic bacteria both in colony attachment and nutrient use. Several studies have shown that the application of probiotics in broiler feed can lead to positive outcomes such as weight gain and increased Feed Conversion Ratios (FCR).

Several research results indicate that the use of probiotics in the broilers farms produces meat that is safer and of higher quality for consumption by the community because meat does not contain antibiotic residues that are harmful to consumers. The use of probiotics in broiler farms has been present as a solution to the prohibition of the use of antibiotic growth promoters (AGP), which has resulted in decreased performance, decreased digestibility and increased production costs in broiler production. Probiotics as substitutes for the use of AGP make the quality of broiler meat produced safely for consumption by the public because meat does not contain antibiotic residues. If antibiotic residues in broiler carcasses into the human body cause consumer resistance to antibiotics that used as therapeutics. Other than that, can kill micro florals so that in the long run, it can endanger human survival, in order to realize a healthy society, efforts need to be made to improve the quality of all aspects, including the quality of food consumed by the community.

**Keywords:** probiotics, broiler, Antibiotic Growth Promoters(AGP), quality food.

**PS-2.7-05**

**TIME : 15.30-17.30**

**Rizkika Lhena Darwin<sup>1</sup>**

<sup>1</sup>UIN Alauddin, Makassar

## **Application of Herbals and Enzymes as A Replacement of Antibiotic Growth-Promoters to Support Halalan Thoyyiban Broiler Products**

The application of antibiotics and growth hormones has long been used to support optimal broiler productivity because it can increase endurance and immunity, spur growth, and improve ration efficiency and increase production. However, the use of drugs, antibiotics and growth hormone that promotes abnormal growth can leave a residue in livestock products. This antibiotic residue is hazardous for humans who consume because it will cause allergic reactions and resistance due to consuming low amounts of antibiotics for a long time. Therefore, the ban on the use of Antibiotic Growth Promoters (AGP) in the world since January 2006 has triggered various studies to find solutions to replace them, especially in natural ingredients.

Meanwhile, the Indonesian government, through Permentan No. 14/2017 concerning Classification of Animal Medicine, since 1 January 2018 the government has banned the use of AGP in Livestock feed. This ban was also reinforced by Permentan No. 22/2017 concerning Feed Registration and Circulation, which requires statements not to use AGP in feed formulas produced for producers who will register feed. This condition further strengthens the government's efforts to find solutions to replace AGP through research both at the government and university level as an effort to ensure food security for the community.

Humans have long used herbs since long ago as medicines, cosmetics, and kitchen spices. Various studies have reported that herbs have the potential as an antibiotic, anti-inflammatory, antihelminthic, improving metabolic performance, as functioning as a growth booster, increasing productivity and various other benefits. The use of Herbs in broiler farms has been widely applied in various countries, including Indonesia, because the effectiveness and safety of the products produced can guarantee food safety with natural ingredients. Besides herbs, other ingredients that can use as a substitute for Antibiotic Growth-hormone are enzymes. Enzymes can improve digestive, metabolic performance of feed so that it can improve feed efficiency and productivity of broilers and other livestock based on the results of research that has been done to test the ability of enzymes to improve the performance of broilers. The concept of halalan thoyyiban in Islam understood as the command of Allah SWT. to consume halal food again so that the implementation is part of the syar'i command and good deeds. The Halalan Thoyyiban concept in the framework of Maqasid Al Syaria covers a comprehensive aspect that must be discussed and reviewed holistically in order to fulfil the needs of safe and healthy food (ASUH) for Muslim communities in particular and the general public in general. About livestock products, this is in line with the government's goal in ensuring food security for consumers not only for the Muslims but for the whole community.

**Keywords:** herbals, enzyme, Broiler, AGP, ASUH

# THE CONTESTATION OF RELIGIOUS AUTHORITIES, CULTURAL RECEPTION, AND INDONESIAN MUSLIM TRADITION IN SOCIAL MEDIA ERA

DATE : **Wednesday, 2 October 2019**

TIME : **15.30 - 17.30**

ROOM : **PEGANGSAAN 1**

CHAIR : **Ade Fakih Kurniawan**

## *Panel Description*

Social media, which is a significant part of the digital era and technological advancements, has a great influence on religious authorities, cultural receptions, and changes in the Muslim traditions in Indonesia. The ease of communication via social media services produces authority contestations through truth claims that cause each Muslim generations to make a distance of demarcation in economic, social, and religious-cultural aspects. In addition, Indonesian Muslims' cyber-media activism does not only encourage an increase of Muslimness identity and piety in the public sphere, but also leaves other residues such as religious violence, extremism, and terrorism. One of the impacts is the social conflict and violence experienced by the Shi'a community in Sampang in which it was triggered by the role of social media and young Muslims activism in the process of production, consumption, and distribution of discourses pertaining Shia. In other cases, the penetration of other culture coming from the outside region could be able to make Malay Muslim teenagers abandon and replace their own existing local culture. In accordance, a fundamental question arises: how do we deal with the influence of the digital era and the advances of technology relating to the contestation of religious authorities, cultural receptions, and changes in the Muslim traditions in Indonesia? Responding to those various problems, it is necessary to strengthen and disseminate the good way of life, worldview, and the Pesantren's Islamic values through social media. In addition, it is also necessary to strengthen the educational social environment. Thus, the Pesantren's Islamic values as a subculture, that is different from the culture of the society in general, can be the guidance for the Indonesian Muslim community in facing this increasingly massive digital era.

**PS-2.7-01**

**TIME : 15.30-17.30**

**Ade Fakih Kurniawan<sup>1</sup>**

<sup>1</sup>IUN Sultan Maulana Hasanuddin, Banten

## **Muslimness Discourse, Religious Authority, and Cyber-Media Activism in Contemporary Indonesia**

This paper focuses on the phenomena of Indonesian Muslim's cyber-media activism dealing with Muslimness persuasive message and piety, discourse, and the shifting of religious authority. The expression of Islam in the Indonesian public sphere, in the last decade, is interesting to be observed. It is not only because of getting world special attention dealing with the issue of religious violence, extremism, and terrorism but also having a number of increasing cultural Islam, particularly expressing Muslimness identity in the public sphere and articulating piety in the sense of Indonesia's democracy. The hardening of religious identity in current Indonesia's political circumstance is inseparable with the historical trajectory of Muslimness persuasive message through cyber-media activism as its pre-condition. Drawing on Fairclough's Critical Discourse Analysis (CDA), this paper analyzes also religious discourse and shifting of religious authority as an impact of those movements. In supporting data, I utilize both bibliographical and empirical investigation.

Keywords: Cyber-Media, Muslimness, Discourse, Authority

**PS-2.7-02**

**TIME : 15.30-17.30**

**Muhammad Miftah<sup>1</sup>**

<sup>1</sup>IAIN Kudus

## **Digital Society, Social Change, and Religious Authority Contestation among Muslim Generations: A Study on Muslim Community in Surakarta**

Surakarta is one of the regions in Central Java which has a high-rank level in terms of religious plurality. A lot of Islamic religious organizations have emerged and developed in this region so that they have created their own socio-religious dynamics for their followers in any levels of society. The high social friction that occurs among people, making Surakarta an arena of the contestation of religious authorities among Muslim generations which is mostly driven by Islamic

organizations, both in the real world and virtual (online). This contestation occurs through the way of truth claim which causes each Muslim generations to make a distance of demarcation in economic, social, and religious-cultural aspects. This research aims to reveal and to map the expansion of the ideologies spread by Muslim organizations in Surakarta through their social networks in seizing the influence of the digital community/netizens and how socio-religious impacts appear on the surface as to be a consequence of the contestation.

Keywords: Religious Authority, Muslim Generation, Social Change.

**PS-2.8-03**

**TIME : 15.30-17.30**

**Mukhsin Ahmad<sup>1</sup>**

<sup>1</sup>UII Yogyakarta

### **Social Conflict, Young Muslim, and Media: Study on Violence Against Shi'a Community in Sampang**

This paper examines the social conflict, young Muslim, and media. I examine this phenomenon for several reasons. First, the social conflict of Sampang becomes the world attention. Second, there is dialectics social conflict with the role of media and young Muslim on the process of production, consumption, and distribution of discourse on Shi'a. Third, violence among religious minorities such as discrimination, intimidation, and violence are increasing. The production of media in society tends to discriminate religious minority in Sampang. Shi'a is one of deviant belief system in Indonesia due to having different doctrine in accordance with ten indicators of MUI. The production of discourse of the deviant sect of Shi'a through media is very powerful. I would like to investigate the opinion from Indonesian youth muslim perspective and its connection with its violence. This paper utilizes Fairclough's Critical Discourse Analysis to analyze this phenomena. This paper will also analyze the process of discourse related to accusation of Shi'a as deviant sect, distribution, and consumption the media and its implication in the form of violence.

Keywords: Social Conflict, Young Muslim, Shi'a, Violence.

**PS-2.8-04**

**TIME : 15.30-17.30**

**Syamsul Kurniawan<sup>1</sup>**

<sup>1</sup>IAIN Pontianak, West Kalimantan

### **The Social Environment of Education and The Dilemma of Digital Society: A Study on Z Generation of Malay Ethnic in Pontianak**

Today, the social environment of education has changed. The development of advanced science and technology has changed the mindset and the lifestyle of modern society, such as becoming an instantaneous lifestyle. This instant mindset and lifestyle is no exception also affecting the way children/adolescents, especially those born between 1995-2010 (called generation Z) recognize culture. Their way of life is no longer conservative-traditional, but very technological-modern, such as dependence on gadgets. Here is the problem, through dependence on gadgets, the penetration of other culture coming from outside region is able to make children/teenagers abandon and replace their own existing local culture. The children/adolescents from Malay ethnic groups in Pontianak, for example, based on my field research, they are mostly experienced this dilemma. Why did it happen? This paper focuses on the social environment of education and the dilemma of digital society. This paper is a result of qualitative research which is conducted by participatory observations, in-depth interviews, and documentation on the Z generation of Malay ethnic in Pontianak City.

Keywords: Malay, Social Environment of Education, Z Generation, Digital Society.

**PS-2.8-05**

**TIME : 15.30-17.30**

**Aat Hidayat<sup>1</sup>**

<sup>1</sup>IAIN Kudus, Central Java

### **The Authority of Kyai and the Shifting Tradition of Pesantren in Social Media Era: A Study on Ngaji Online of K.H. Mustofa Bisri and K.H. Ulil Abshar Abdalla**

The way of life, worldview, values, and internal power hierarchy are some unique aspects of pesantren. Those aspects make Pesantren a subculture that is different from the culture of the society in general. It has an implication for charismatic authority possessed by Kyai which is not everyone able to reach. Similarly, the

tradition of ngaji (study on religious teaching) is a unique characteristic of education in Pesantren, both are carried out through sorogan and bandongan methods. However, in the era of openness and advancement in information technology, one of which was marked by the presence of social media, those distinctive Pesantren's traditions began to be able to break out and break down the walls of the sacred world of Pesantren. As a result, the Pesantren's unique values and traditions are now starting to be followed and could be participated by the public through social media. This study will analyze the tradition of Ngaji Online handled by K.H. Mustofa Bisri and K.H. Ulil Abshar Abdalla in special relation to the change of the authority of Kyai and the shifting of Pesantren's traditions in the social media era. Finally, this study will answer these research questions: how significant is the influence of social media in changing the authority of Kyai and shifting the Pesantren's traditions and how its effect on spreading Pesantren's Islamic values to the wider community?

Keywords: Authority, Kyai, Pesantren's Tradition, Ngaji Online

## MESMERIZING YOUTH CREATIVITY: REVEALING ISLAMIC VALUES THROUGH SOCIAL MEDIA

DATE : **Wednesday, 2 October**  
TIME : **15.30 - 17.30**  
ROOM : **PEGANGSAAN 2**  
CHAIR : **Nuryani**

### *Panel Description*

The emergence of social media has been well utilized by young people to show their strength. Social media becomes their means to explore and develop themselves especially in the dissemination and understanding of Islamic values through various means, from Instagram to YouTube, by images, songs and videos. With their creativity, the rising generation creates religious memes to express the social situation and context experienced by the community. In addition, they also preach through media songs with types of music that are being favored by all levels of society as well as by their own circles. Youth apparently have their own views

regarding the existence of religious teachers who are now rampant in preaching through social media. This panel attempts to elaborate issues ranging from audience's comments and their sentiments on Islamic content video on YouTube, the adaptation of songs within Islamic piety on YouTube, and the production of meme and tausiah in Instagram experienced by the millennial youth. It is this good use of social media that should be appreciated by all parties so that positive Islamic values they can continue to have and spread.

**PS-2.9-01**

**TIME : 15.30-17.30**

**Nuryani<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah, Jakarta

## **The Role of Youth in Adaptation to the Piety of Koplo Song Lyrics and Spread on Social Media**

Dangdut music especially koplo lately has been favored by almost all levels of society. On each occasion the concert visitors always fill the concert venue. Visitors who are mostly found are mainly young people. This seems to be an opportunity for some young people and santri to become Islamic propaganda land. On several social media channels (youtube), some young people and santri tried to adapt the lyrics of the song by incorporating elements of Islamic preaching in the lyrics while still utilizing the same type of music. Some songs that have been adapted to the lyrics include the song "Jaran Goyang" by Nella Karisma adapted to "Lovers of the Prophet" by Gus Azmi, "Love Letters for Starla" by Virgoun adapted to "Love Letter for the Prophet" by Gus Azmi, and "Sayang" by Via Vallen it was adapted into "Worship (Sembahyang)" by DJDJ Production and several other songs. The adaptation of the lyrics of the song seems to be very effective seen through the massive spread through social media. Every time the adaptation of the lyrics of this song is uploaded on social media, then it becomes viral both on Facebook, Instagram, and applications WhatsApp. In addition, their youtube channel also has more subscribers.

Keyword: youth; Islam; adaptation of the piety; lyrics of song; koplo; media social

PS-2.9-02

TIME : 15.30-17.30

**Dany Ardhian<sup>1</sup>**<sup>1</sup>Universitas Brawijaya, Malang

### **Discovering the Phenomenon of Ied Allowance for Urban Millennial Muslims through Meme on Instagram**

The meme has become popular on social media. Meme's humorous posts are liked by the public, especially millennials. Meme topics are closely related to social reality and up to date, including THR (Ied Allowance). THR identic with Muslim workers community. THR is the most awaited thing before going home to the hometown and celebrating Eid. Behind it all, there are many social phenomena. This study aims to analyze text, social cognition, and social analysis of memes on the Instagram account. Data sources are taken from the #memethr on Instagram (April-May 2019). Data were analyzed using the Fairclough model discourse analysis tool. The results showed (1) meme text contains satire and motivation, (2) marginalization in the form of satire, such as THR being late transferred, THR exhausted for lifestyle, THR used to pay debts, get THR but still single; partisanship in the form of motivation, such as being patient and praying because THR has not been transferred. In social analysis, for urban millennials, hunting for merit in Ramadan is important, but hunting for THR is also important so that during Eid, THR can help to show social existence to family or society.

Keywords: meme, instagram, millenials, Discourse Analysis

PS-2.9-03

TIME : 15.30-17.30

**Syihabul Hudaa<sup>1</sup>**<sup>1</sup>Institut Teknologi dan Bisnis Ahmad Dahlan

### **Religiosity in Social Media: Youth Generation Perspective to Tausiah in Instagram**

The modern era makes the da'wah system easier, one of which is making a short video or narrative text on Instagram. However, in its development not all young people view social media (Instagram) as effective in shaping Islamic character in the younger generation. Some Instagram accounts are misused by the admin by forming a radical character in the younger generation. The purpose of this article is to examine the perspectives

of the younger generation on some Instagram accounts which in fact talk about religious aspects. In addition, this article will examine the language editor in Instagram accounts that publish a lot of religious-value writings. This study uses direct action methods with a face to face survey system. The researcher conducted a survey directly at the Faculty of Health Sciences, Nursing Department of Syarif Hidayatullah State Islamic University in Jakarta by giving questionnaires and displaying posts published on Instagram, one of which was in the @dakwah\_Islam account. Using this method, researchers succeeded in assessing the attitudes of the younger generation and their perspectives on the writing on Instagram social media accounts. Some students think that the writing in the account needs to be shared because it has a religious element. On the contrary, from a hundred people some thought the writing was only an attempt to find followers to gain personal gain.

Keywords: attitude of the younger generation; tausiah on social media; implications in life

PS-2.9-04

TIME : 15.30-17.30

**Fidrayani<sup>1</sup>**<sup>1</sup>UIN Syarif Hidayatullah Jakarta

### **Muslim Students' Understanding Religion by Social MediA**

This research centered on the effects of social media on Muslim students in University. The purpose of this is to examine how Muslim students make use of the social media and the effects of these social media sites on them, the level of Muslim students' awareness of social media, how to properly make use of the social media sites for the propagation of Islam. The research used quantitative methodology. Questionnaire was used as instrument for data collection. The research found that social media as a tool has created a new social dimension in the lives of Muslim students. Social media has developed and increased their levels of religious, educational and social awareness. It is argued in the research that, social media has provided an avenue for getting information in many aspects of everyday life, making one to become more knowledgeable which is beneficial especially for Muslim students. The research found that most of the Muslim students surveyed were aware of the positive and negative effects of social media sites and were also conversant with the social media sites that propagate Islam. Some of the social media sites utilized by Muslim students are Facebook, WhatsApp and Instagram.

Keyword: social media; muslim student; level religious

PS-2.9-05

TIME : 15.30-17.30

**Zulfan Taufik<sup>1</sup>**

<sup>1</sup>IAIN Bukittinggi, West Sumatera

### **Onlineization Sufism: the Continuity and Change of Sufi Order in a Disruption Era of Indonesia**

Sufism has undoubtedly become an integral part of the rise of Islam in Indonesia in the last few decades. In the latest developments known as the disruption era, where online media plays a big role in people's lives, Sufism has great opportunities as well as challenges to reestablish its existence in the Indonesian society. In this article, the continuity and change theory and phenomenological approach were applied to explore the deeper understanding of how the continuity of the teachings and practices of Sufi Order and the changes that occur in the religious framework of Indonesian landscape; how Sufi Order uses online media as promotional instruments, information, and knowledge about Islam and Sufism, and reduce the distance between the murshid and the disciples; and how "innate effects" of online media also reduces the sacredness of some teachings and practices of sufism and the relationship between the murshid and the disciples. By analysing the existence of Tarekat Qadiriyyah wa Naqsyabandiyah and Tarekat Naqsyabandi Haaqani in Indonesia, especially in online media, this article reveals that on the one hand, online media is the most effective tool for tarekat to survive in the disruption era (positive external impact); but on the other hand, online media is actually reducing relationships, teachings, and practices of Sufism (negative internal impact).

Keywords: tarekat, continuity and change, online media

### **DIGITAL ACTIVISM AND ENGAGEMENT OF INDONESIA'S MILLENNIAL MUSLIM: EXPLORING THE DYNAMICS OF RELIGIOUS DISCOURSES, VIRTUAL PRACTICES AND ACADEMIC-EDUCATIONAL PERFORMANCES**

DATE : **Wednesday, 2 October**

TIME : **15.30 - 17.30**

ROOM : **PANCORAN**

CHAIR : **Mohamad Sobirin**

#### ***Panel Description***

In last three years, some of excellent studies have been written to capturing the relationship among youth, Islam and social media issues. Some of them are the research of Shelina Janmohamed (2016) and Jeff Diamant and Claire Gecewicz (2017) who reveal the character of "Generation of Millennial Muslims", Tabah Foundation (2016) in collaboration with Zogby Research Services (ZRS) which examines the religious attitudes of 5,374 Millennial Muslims in Arabia qualitatively, those aged 15 to 34 years living in eight Arab countries, and Noorhaidi's (2017) research along with his research team on literature favored by Millennial Muslims in 16 Cities in Indonesia. Our panel, although it has the same object of previous studies, i.e. the relationship of millennial Muslim and social media, but we determine the limitations of objects, research questions and approaches to find a distinction and novelty. Our research is intended to answer some research questions: first, how is the activism played by Millennial Muslims in Indonesia during 2015-2018? Second, how are the religious practices demonstrated by millennial Muslims when dealing with scriptures and social media? Third, how the influence of social media usage on the academic performance of millennial Muslims?, fourth, how does social media influence the world of Islamic education?, and fifth, how does the movement of Islamist preachers use social media to build virtual ummah? The first problem statement was answered by Mohamad Sobirin through his research on peace-building activism carried out by several digital santri communities from 2015-2018. The second question was answered by Tinggal Purwanto through his research on the millennial community that utilized social media in interacting with the holy scripture, the third question was answered by M. Nur Ghufron,

who examined the influence of social media on millennial academic achievement, the fourth question is answered by Rizka Amalia through her research on the transformation of Islamic education for the sake of millennial in the midst of social media, and the final research question was answered by Mishbah Khoruddin Zuhri who did a research on millennial ustaz who used social media to build e-ummah.

This study takes interdisciplinary approach as something to think with, where five researchers are coming from diverse academic expertise, and therefore using more than one discipline to explore more detailed information about the topic. The interdisciplinary approach is conducted by applying several approaches, i.e. digital ethnography, meta-analysis theory, social network analysis (SNA), and some others. Furthermore, this study involves all representative Indonesia's youth Muslim digital activism as object of the research, i.e. Millennial santri communities digital activism on peace building, millennial Muslim's religious practices in the realm of scripture and social media, impact of social media on millennial Muslim academic performance, and the position of Islamic studies and education within millennial Muslim in the era of social media. Furthermore, we are trying to explore critically more comprehensive answers on how Indonesia's millennial Muslims perform digital activism.

**PS-2.10-01**

**TIME : 15.30-17.30**

**Mohamad Sobirin<sup>1</sup>**

<sup>1</sup>IUN Walisongo Semarang

### **Peace Building Activism of Millennial Santri Communities through Social Media (a Nethnography Study)**

This research is dedicated to answer three questions; How did the santri communities understand the practice of peace building on social media? How did they respond to propaganda based on religious extremism on social media? And what strategies did they perform to build peace on digital world? By using digital ethnography theory, this study found that there are 3 categories of strategy implemented by the communities in seeking virtual peace building, by producing; a. Counter propaganda discourses in offensive way, b. Counter radical discourses in defensive expression, c. Universal peaceful discourses. Although the strategies adopted are different, but the factor is their awareness in response to

religious discourse within social media that has been overly dominated by Anti Aswaja, radicalism, and did not reflect peaceful Islam. The three types of strategies also determine the identical content of discourses.

Keywords: Peace Building, Activism, Santri, Social Media, Netnography

**PS-2.10-02**

**TIME : 15.30-17.30**

**Tinggal Purwanto<sup>1</sup>**

<sup>1</sup>IAIN Syaikh Abdurrahman Siddik, Bangka Belitung

### **Adigital Engagement of Indonesian Millennials in The Prism of The Scripture, Social Media, and Religious Practices**

The Qur'an is believed to be the greatest miracle of all time since its inception in the 14th Century ago. Reading and understanding of the Qur'an has given various religious practices that are sacred and practiced in various layers of Muslim society, local to international. Among millennial Muslims, religious practices based on the Qur'an develop dynamically through social media. With social media, millennial Muslim generations from various regions utilize social media to build and maintain religious practices based on the Qur'an. This phenomenon shows that the Qur'an has been brought to life through social media, for example by learning, memorizing, and understanding of the Qur'an practiced through Facebook groups, Whatsapp groups, etc. Based on this phenomenon, this study reveals the millennial Muslim religious attitudes towards the Qur'an, what applications are used by millennial Muslim generations to bring the Qur'an to life in daily life, and what are the Qur'an-based religious practices formed through social media.

Keywords: Digital Engagement, Scripture, Millennial Generation, Religious Practices

**PS-2.10-03**

**TIME : 15.30-17.30**

**M. Nur Ghufron<sup>1</sup>**

<sup>1</sup>IAIN Kudus, Central Java

### **Does the More Social Media Usage Good Academic Grade? Meta-Analysis**

Social media makes its users easily participate, share, and create content such through blogs, social networks, wikis, forums, and the virtual world. This research was conducted to test the impact of the use of social media on

students' academic performance. This research was conducted using a meta-analysis. It specifically regarding the relationship between the uses of social media and learning outcomes. This study aims to conclude, integrate, and interpret data collected from previous research. The data to be analyzed must have the same construction and correlation patterns so that it can be compared between the results with another research. The quantitative review included 13 studies out of 10 articles containing a combined sample of about 4523. The analysis was carried out by correcting sampling and measurement errors. The analysis shows that the use of social media correlates with academic performance. The results showed the use of social media was identified as a predictor of academic performance.

Keywords: social media usage, good performance and meta-analysis

**PS-2.10-04**

**TIME : 15.30-17.30**

**Rizka Amalia<sup>1</sup>**

<sup>1</sup>Doctoral Program UIN Sunan Kalijaga and IAIN Lhoksumawe Aceh

### **Transformation of Islamic Education in The Millennial Era (Review on Islamic Education through Social Media)**

Judging from Islamic education institutions in the millennial era, there are many gaps. One of them resulted in conflicts between educational institutions and the community that could not be marginalized through Islamic education with varying intensity in the level of society. This problem gave rise to a lack of interest in the community regarding Islamic education, so that the community lacked empathy in programs implemented by the government. Head of R & D and Training of the Ministry of Religion, Abdurrahman Masud, said that data related to the interest of Islamic study programs tended to decrease compared to other general study programs. This means that the decline in interest in Islamic study programs is partly due to changes in orientation in society, where the community pragmatically thinks that general study programs are more promising than religious majors. It needs to be examined again, this can become a new problem in the community and soon an action might be carried out by strengthening the religious education curriculum in madrasas or equivalent Islamic education institutions. Islamic education must be able to change oneself or personally and expand the main goal, namely from the purpose of teaching the religious sciences (ulum ad-din) which so far still has a large portion of the main objectives. Islamic education should also be able to answer the challenges of the times. As a

manifestation of achieving spiritual and worldly balance and being able to compete and contribute to the wider community. So that Islamic education is no longer understood as a traditional system of education. Thus Islamic education institutions will avoid various social and cultural gaps. Among these efforts Islamic education must also pay attention to the development of technology / science as well as social media which always provides new innovations in every aspect. The upsurge in the development of social media in the realm of Islamic education raises students to learn authentic Islam sourced from Al-Quran and Sunnah instantly and easily. Train students to think actively, collaboratively (out of the box). While this form of Islamic educational content in social media such as on YouTube, Facebook, Instagram, WhatsApp, Twitter and so on proves teaching that combines Islam with nature, and provides new methods in the world of Islamic education. Besides that, the use of social media today is also unavoidable from the adjustment of students from the environment and the times. Although its use also has various limitations. Therefore the purpose of social media in Islamic education describes the way for students to study Islam in an integrated, open and transparent manner. In this sub-theme, it aims to discuss questions that need to be addressed, namely; How is Islamic education on social media? What is the position of Islamic education on social media? How are students interested in learning Islamic based social media? And what are the forms of Islamic education on social media?

Keywords: Islamic Education, Learning, Social Media

**PS-2.10-05**

**TIME : 15.30-17.30**

**Mishbah Khoiruddin Zuhri<sup>1</sup>**

<sup>1</sup>UIN Walisongo Semarang

### **Virtual Ummah and Religious Movement Contests: Identity and Discourse**

The virtual ummah is a study of the object of the ulama's behavior and the virtual ummah in using the internet as a means of spreading ideas, forming community networks and movements. This research uses a virtual ethnographic approach. The engagement of ulama and followers in the digital world shows that new media, both in the form of online media and social media, have resulted in changes in all aspects of life, including socio-religious life. Changes that arise from the dynamics of sociotechnology have three fundamental characteristics: informational, global, networking. Based on the analysis of figures and discourse content that appears in the network of ulama and virtual ummah, we can understand the new symptoms of the virtual Muslim community in

Indonesia. Virtual Islamists are supported by puritan Muslim figures. The extent and spread of this community in online media and social media shows the proof of the Bruinessen thesis (2015) regarding conservative turn in Indonesia. This group activist through social media is a means to reunite the ummah in the form of e-ummah or virtual ummah. Digital social platforms are expected to contribute to creating a virtual community identity that is a way for the opening of the real community of Muslim world. This is done by efforts to build a network of Indonesian Islamist communities with other Islamist networks in various parts of the world.

Keywords: Ummah, virtual, identity, discourse

## DIGITAL SKILL FOR SUSTAINABLE ISLAMIC EDUCATION DEVELOPMENT

DATE : **Wednesday, 2 October**

TIME : **15.30 - 17.30**

ROOM : **APINANGSIA**

CHAIR : **Siti Isnainah**

### *Panel Description*

The fourth industrial era (industry 4.0) has been undergone by many countries all over the world including Indonesia so it becomes the country's compulsory to prepare the millennial generation to be productive and competitive workers. Industrial revolution can be identified from digitalization and automatization that change human's life style. For that reason, digital skill is needed in many living lines such as economy, social, communication, politic, as well as Islamic education, etc. The term of Digital skills draws its roots from stratified and complex convergence of several key skills concepts related to information and communication (ICT) and computer literacy. This concept can be applied in Islamic boarding schools and Islamic universities. It is applied in 13 Islamic boarding schools in Palu involving students who have been trained with some digital skills such as web design, multimedia augmented reality, graphic design, web development, and e-commerce web design. Meanwhile, in Islamic universities, the digital skills are applied in learning process such as in designing 21st curriculum in Indonesian Education Program in State Institute for Islamic Studies (IAIN) Surakarta

that includes some subjects that demand digital skills such as digital literacy, Monetizing Digital Products, development of Indonesian Teaching Meadia. Some subjects have been applied since 2019. In addition, digital skills can be applied in electronic learning (e-learning) which explores the wide-spreading use of android in learning process using cellular learning framework (m-learning) in Postgraduate Program of State Institute for Islamic Studies (IAIN) Salatiga. E-learning can also use smartphone application, Physics Toolbox and Tracker, in laboratory activities to develop the students' scientific communication skills. Digital skills can also be applied in Digital Image Processing using methods of Viola Jones, including some processes namely Haar-Like Feature, Integral Image, Adaboost Machine Learning, Cascade Clasifier to support 21st century curriculum in Islamic University the concept supports some subjects of Islamic Studies such as Arabic and Islamic manuscript. Digital skills are so useful in Islamic education that demanding the government (ministry of religion affair) to give facilities supporting the continuous development of the Islamic education.

**PS-2.11-01**

**TIME : 15.30-17.30**

**Nurdin<sup>1</sup>**

<sup>1</sup>IAIN Palu, Central Sulawesi

### **Understanding Adoption of Digital Skill Behavior by Boarding School Students from The Technology Continuance Theory Perspective**

The term of Digital skills draws its roots from stratified and complex convergence of several key skills concepts related to information and communication (ICT) and computer literacy. The concept of digital skill has emerged in respond to ubiquitous use of ICT in economy, social, communication, politics, education, etc. Previous studies found that many education institutions have equipped their students with various digital skills to take advantage in a new digital live. Their graduates continually use and implement their digital skills in various jobs areas to increase the economic and social prosperity. However, limited studies have been carried out within Islamic boarding school context to understand students willingness to continual use of digital skill in their daily live. The study was carried out within thirteen Islamic boarding schools in Palu involving students who

have been trained with several digital skills such as web design, multimedia augmented reality, graphic design, network development, and e-commerce web design. We used The Technology Continuance Theory (TCT) in developing survey and distributed them to 150 Islamic boarding school students selected purposively. Our study found that confirmation and perceived ease of use digital skill significantly contribute to perceived usefulness of the digital skills. Confirmation or awareness of benefits of digital skill also contributes to satisfaction of implementing digital skills. Meanwhile, perceived ease of use and usefulness also significantly contribute to attitude to continuance intention to use digital skill in their live. The findings highlight that when boarding school students perceived digital skills as something easy to obtain and the skills are benefits in their live, they will continue to implement it to improve their well being. More importantly, as the digital skills create satisfaction, the continuance intention to sustain use of digital skills in their live is also increased. This study contribute to an understanding that government should provide digital skills and improve boarding school students e-skill and competency in respond to ubiquitous use of ICT in various aspects. Future research should be conducted by involving more respondents and more variety of digital skills, or maybe it is required a longitudinal survey to produce more valid results regarding continuance intention to use digital skill among boarding school students.

Keywords: Digital skill, continuance intention use, Technology Continuance Theory, Boarding school students

**PS-2.11-02**

**TIME : 15.30-17.30**

**Winarno<sup>1</sup>**

<sup>1</sup>IAIN Salatiga, Central Java

### **The Application of the Digital Image Processing to Support the 21st Century Curriculum in Islamic University (PTKI)**

Learning to use android has gained global popularity, however, not much has been done to extend this use devices in electronic learning (e- learning). This project explores the expansion of android usage in Learning with the help of the cellular learning framework (m-learning). This framework provides the requirements for developing m-learning applications that can be used to complement classroom or distance learning. A prototype application was developed to connect mobile devices to three a website. The m-learning application was tested for two semesters with a total of 35 students from postgraduate at the State Institute for Islamic Studies

(IAIN) Salatiga, Central Java, Indonesia. The students use the m-learning environment with various android devices and report their experience through surveys and interviews at the end semester. The results of this exploratory study provide a better understanding of the role of cellular technology in higher education.

**Keywords:** Adult learning; Architectures for educational technology system; Learning communities; Cooperative/collaborative learning; Distance education and tele-learning

**PS-2.11-03**

**TIME : 15.30-17.30**

**Muhammad Arief Rochman<sup>1</sup>**

<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta

### **Mobile Learning: a Framework and Evaluation Integrating New Technology in Education**

Digital image processing has been in a fast progress and used in many fields. The use of the digital image processing in Islamic universities has not been widely used but only used in some departments such as Computer Engineering, Electronic Engineering, and Medical Faculty. Meanwhile, digital image processing can be used to develop Arabic study and Islamic manuscript research. In Islamic education, it can be used to develop Arabic study to identify certain texts such as isim, fi'l and letters from image. And so is in Islamic manuscript research, digital image processing helps identifying certain fading text because of age. The objective of this study is to describe how to identify a text in Alquran digital image using processing software, digital image processing. Hopefully, this study can be used as a guidance for the following researches in language field and ancient Islamic manuscript in Islamic Universities. This study uses Viola Jones' Methods, including some processes, namely Haar-Like Feature, Integral Image, Adaboost Machine Learning, Cascade Classifier. Haar-Like Feature is used to find the difference between dark and light area from a box consisting some pixels. Integral Image is used to determine the existence of Haar feature from an image. Adaboost Machine Learning is used to evaluate the existing features using drilling data. Cascade Classifier functions to fasten object detection in probable area. This study uses the word Allah in Alquran published by Ministry of Religion Affair of Indonesia Republic as an object sample that will be detected. It uses Python language programming to apply Viola Jones's methods. The main library used here is OpenCV. The experiment has detected the text of the word Allah in Alquran image with 90% average of similarity. The

application of Digital image processing can be used for Islamic studies, especially in Arabic study and Islamic manuscript research. The application of Digital Image Processing skill can support the development of the 21st Curriculum in Islamic universities.

Keywords: Digital Image Processing, Viola Jones, 21st Century Curriculum, Islamic Universities (PTKI)

**PS-2.11-04**

**TIME : 15.30-17.30**

**Adam Malik<sup>1</sup>**

<sup>1</sup>UIN Sunan Gunung Djati, Bandung

### **Use of Smartphone Applications in Laboratory Activities in Developing Scientific Communication Skills of Student**

Smartphone applications have been widely used in everyday life, not least in the world of education. The use of smartphone applications in improving the quality of learning has become a trend and is widely used by educators. The purpose of this study was to determine the use of smartphone applications in laboratory activities in developing students' scientific communication skills. The research method used was the quantitative descriptive method. The research sample was a student of the fifth-semester physics education study program who contracted the school physics laboratory course. The smartphone application used in laboratory activities in this study consists of Physics Toolbox and Tracker. The research instrument used was a performance assessment in the form of an observation sheet. The data analysis technique was done by calculating the percentage of achievement of students' scientific communication skills. The results showed that the use of smartphone applications can develop students' scientific communication skills in a good category. Thus, the use of smartphone applications in laboratory activities can develop one of the skills needed by students in facing the era of industrial revolution 4.0.

Keywords: Smartphone, laboratory activities, scientific communication

### **ELAN VITAL FACTORS FOR CONTINUITY OF TRADITIONAL ISLAMIC EDUCATION IN MODERN ERA: REFORMULATING A NEW THEOLOGY OF EDUCATION**

**DATE : Wednesday, 2 October**

**TIME : 15.30 - 17.30**

**ROOM : PINANGSIA**

**CHAIR : Siti Muflichah**

#### ***Panel Description***

Islamic education in Indonesia, both formal and non-formal, such as universities, schools and pesantrens (Islamic boarding schools) is undergoing a transition. The transition is affected by both a global influencing culture and by the massive use of technology. This transition and change are expected to produce welfare, however at the same time it creates limitations. The transition also affected to the stakeholders in the Indonesian educational institutions, which may hinder to perform their specific tasks. Under such condition, the stakeholders maintain to embrace good personality, and master contemporary knowledge in their field. Islamic education will continue to adjust the current development, for the sake of continuation to manifest the goal of Islamic education that is able to answer all challenges in this era of disruption.

In these selected panels, we have five research which dealing with Islamic education in the era of disruption. First, Muflichah focuses on how women in academia face challenges of new managerialism principles. Suparjo, in the context of pesantren, tries to concentrate the changing relationship between Kyai and students. Similarly, in pesantren, Azizah claims that traditional ways of learning are seen not appropriate to pesantren nowadays. Sabiq also conducts a research in pesantren, concentrates on how pesantren values impacts on English language teaching. While Mutalib who looks at Arabic teachers, attempts to reveal the reality of curriculum education for Arabic language teachers, and to uncover the conceptual framework developed by PBA Study Program in preparing Arabic teachers.

PS-2.12-01	TIME : 15.30-17.30	PS-2.12-02	TIME : 15.30-17.30
<b>Siti Muflichah<sup>1</sup></b>	<b>Suparjo<sup>1</sup></b>		
<sup>1</sup> University of Queensland, UIN Antasari Banjarmasin		<sup>1</sup> IAIN Purwokerto, Central Java	
<b>"You Put Me Under Surveillances": Storying Indonesian Muslim Women Faculty on New Managerialism Implementation</b>			<b>Some Changes on Modes of Socio-cultural Capital and Reproduction for the Continuity of Teacher-students Relation in Pesantren (Islamic Boarding School) in the Global Era</b>
<p>In these two decades, the Indonesian institutional context of higher education has massively experienced change. It reflected most vividly in terms of management manner. This trend has also been strengthened by the adoption of the doctrine of the 'new managerialism', introducing the private sector values and practices to public sector institutions such as in Indonesian state Islamic universities. When connecting between managerialism and gender, I quest whether 'new managerialism' is a masculine area with certain practice and value, which privileges male managers or whether it is an equal management?</p> <p>Drawing upon Male Gaze theory, this research focuses on women faculty's experiences under new managerialism, especially the implementation of fingerprint regulation. As this research puts attention to women's experiences and acknowledge them to alleviate otherness in academia, certainly, this research uses feminist research methodology. The way I collect data is by interviewing three women faculty who shared their stories regarding fingerprint implementation. I have interviewed them by applying feminist ethics like we do care, empathy, dialogic and maintaining close relationship with them even after the research has been done. After stories told during interview, I construct stories by building events or sequences. Narrative has been created, then I share my re-storying.</p> <p>Those women faculty suffer from heavy and increased surveillances. There is a lot of administrative work, rushing activities in the department which hinders them to apply for an academic promotion. I have the answer that definitely new managerialism is not gender neutral, even though it looks allowing new opportunities for women through a meritocratic code, which certainly influence their position. This research contributes to available theory on Muslim women faculty in academia.</p>			The model of kiai-santri relations in boarding schools can be categorized as a model of transformative ethical-pedagogical relationship model. This unique model of relations can survive in the modern era because of supports of social and cultural tradition instruments, i.e. (1) sanad systems and otorization on knowledge and traditions, (2) charisma of kiai, (3) the nuances of the family, (4) blessed orientation, (5) having a feudal-modern social structure of nahdhiyyin (NU people), and (6) structuring the panoptikon-spatial structure. The shift is more clearly seen in tangible physical and social dimensions while the philosophical and social structure dimensions are still relatively constant. This is the central point of survival of the kiai-santri relations model to the modern era. Even, the emergence of modern Islamic boarding schools, especially in nahdliyyin circles, actually adopted these old social cultural instruments with a modern touch.
Keywords: Indonesian Muslim women faculty, New Managerialism, Storying			Keywords: kiai-santri relations, pesantren, charisma, and berkah
PS-2.12-03			TIME : 15.30-17.30
<b>Nurul Azizah<sup>1</sup></b>			
<sup>1</sup> Universitas Wahid Hasyim, Semarang, Central Java			
<b>Salaf Pesantren in the Digital Era: Continuity of Classical and Modern Learning Systems at Pondok Pesantren Langitan Widang Tuban</b>			
<p>The Learning System at the Salaf Islamic Boarding School, known as bandongan, wetongan, and sorogan, is considered irrelevant for today. Digital transformation is felt necessary for the progress of the learning system in Islamic Boarding Schools. Salaf boarding schools have a big challenge to maintain and adapt to the needs of the society.</p> <p>This research answers the problem: How is the continuity</p>			

of the classical and modern education system in Islamic Boarding Schools? This study aims to explain: Salaf Islamic Boarding School in the Middle of the Digital Age: Continuity of Classical and Modern Learning Systems at Pondok Pesantren Langitan Widang Tuban. This research is a qualitative field research using case study. Method of data collection in this study is using observation, interviews, and documentation. The subjects of this research are kiai, bu nyai, ustaž, santri, and society.

This research shows that Islamic Boarding Schools in Tuban Widang still maintain the tradition by using the bandongan, wetonan, sorogan learning system. For certain learning Langitan Islamic Boarding Schools are equipped with TV, LCD and projectors and are connected with Youtube, Facebook, Instagram, and official radio pesantren that can be accessed by the public.

**Keywords:** Salaf Pesantren, Classical Learning, Modern Learning.

PS-2.12-03

TIME : 15.30-17.30

**Agus Husein As Sabiq<sup>1</sup>**<sup>1</sup>IAIN Purwokerto, Central Java

### Pedagogical Implication of Pesantren's Cultural Values in English Language Teaching

Understanding the nature of the relationship between language and culture is central to the process of learning another language. Multi-cultural backgrounds of the students and the culture of the boarding school environment in MTs Al Iman Purworejo become the challenge for the teacher in delivering the course especially in ELT. The objectives of this research are: (1) to describe the pedagogical implication of cultural values of Pesantren in ELT in MTs Al Iman Purworejo; (2) to find out its effects in English learning. This research used ethnography approach with qualitative data. The data sources in this research were teacher, students, and all written materials related to the research. There were some concluded findings, those are: (1) The teacher developed the learning materials by himself in accordance with the context and culture of Al Iman environment; (2) the teacher was open minded and flexible to receive the technological changes; (3) Interactive learning was also implemented by the teacher.

**Keywords:** Pedagogical Competence, Pesantren Culture, ELT

PS-2.12-04

TIME : 15.30-17.30

**Abdul Mutholib<sup>1</sup>**<sup>1</sup>IAIN Kudus, Central Java

### المنهج الدراسي لإعداد المعلمين في قسم تعلم اللغة العربية

بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج  
(دراسة الحالة)

يهدف هذا البحث إلى الكشف عن واقع المنهج البراسي لإعداد المعلمين في قسم تعلم اللغة العربية بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج والكشف عن الإطار المفاهيمي لإعداد معلمي اللغة العربية في هذا القسم. والمنهج المستخدم في هذا البحث هو المنهج النوعي بدراسة الحال. ونتائج هذا البحث هي أن المنهج البراسي لإعداد المعلمين في قسم تعلم اللغة العربية بهذه الجامعة هو ينطلق من المنهج القائم على الكفايات والمعيار الوطني الإندونيسي للمؤهلات وفكرة تربية أولى الألباب وهو يشمل جانب تطوير الشخصية، وجانب البداغوجيا، وجانب البحث، وجانب العلوم اللغوية العربية لتزويد الطلبة بالكفايات والمهارات التربوية في مجال تخصص تعليم اللغة العربية؛ وأن الإطار المفاهيمي لإعداد المعلمين في هذا القسم هو يشمل فلسفة القسم والمعايير المعتدلة له، والرؤى والم رسالة والأهداف، والقواعد المعرفية المتضمنة، والمواصفات للخريجين، ونظام التقويم المعتمد له. والاستنتاج النظري لهذا البحث هو أن جودة المنهج البراسي لإعداد المعلمين تتوقف على مدى ارتباط بين برنامج إعداد المعلمين والإطار المفاهيمي له، وإمكانات مؤسسات إعداد المعلمين على إكساب الطلبة لترجمة النظريات التربوية إلى التطبيق العملي بالمدارس.

الكلمات المفتاحية: المنهج البراسي، معيار الكفايات، الإطار المفاهيمي، إعداد المعلمين، اللغة العربية.

# ISLAMIC EDUCATION: THE MACHINE OF THE FORMATION QUR'AN-BASED NATION CHARACTER

DATE : Wednesday, 2 October  
TIME : 15.30 - 17.30  
ROOM : Tamansari 2  
CHAIR : Ade Jamaruddin

## Panel Description

This theme is important to be appointed in AICIS 2019, because educators must be able to apply in Law Number 20 of 2003 in Chapter 1, Article 1 paragraph 1 which reads and leads to religious values such as 'religious spiritual', 'self-control', 'personality', 'intelligence', 'noble character', 'society'. The state must provide broad space for Islamic education to be included in the curricula of schools and public universities. Because the number of national children who enter public schools is far greater than the pesantren. Character education has long been a core part of the history of education itself. Character education is actually part of moral education but it is so booming as if it is overcoming the fame of moral education itself today. Qur'ani character education is 'effort or guidance carried out by parents, teachers or adults to evoke the qualities of goodness originating from the Qur'an and the Sunnah of the Prophet by balancing knowledge, faith, morality and charity in a child's personality which is intended for the welfare of human life. Our task is to re-explore the Qur'an and hadith in combination with today's modern life needs so that the Qur'ani people are born who are able to adapt and dialogue with the times. In Islam education starts from swing to grave. Therefore, this is where the importance of non-formal Islamic education institutions based on the comprehensive curriculum of the Qur'an lies. If we are too busy with work, there is nothing wrong with learning through books, mp3s and so on. While you drive a car to work or are riding a motorcycle, it would be very good if you play an mp3 lecture that contains Islamic sciences. If published this paper may be very well used in educational institutions and can contribute to the development of religion, especially Islamic education.

PS-2.13-01

TIME : 15.30-17.30

Asmal May<sup>1</sup><sup>1</sup>UIN Sultan Syarif Kasim, Riau

## Qur'anic Based Nation Character Education

The Qur'ān revealed to the Prophet Muhammad was to elevate humanity from the valley of darkness to a brightly lit nature. History proves that the jahiliyyah society which has no civilization and the direction and purpose of life was successfully brought by the Prophet Muhammad to a new, more civilized life, namely life illuminated by the light of faith and respect for human dignity. "The character of education will give color to national character education. Therefore, education is a transformation towards the best educational output. All of us as children of the nation are the result of education. Both through forging informal, formal and non-formal education which are the three types of education recognized in Indonesia. Our education is education that comes from heaven and is applied by looking at the reality of the earth.

How do machines form Qur'an-based characters: Qur'ani character education is 'effort or guidance carried out by parents, teachers or adults to evoke the qualities of goodness originating from the Qur'an and the Sunnah of the Prophet sallallaahu' alaihi wasallam by balancing knowledge, faith, morality and charity in the child's personality which is intended for the welfare of human life".

While society is the third machine in shaping the soul of a human child. Therefore the machines forming the character of this human child must be healthy, not damaged and clean because he will be accountable to God later. Indeed, we realize that the main installation of a child is in the household but formal education in schools or colleges Teachers as the second engine and society as the third machine in shaping the soul of a human child is also very decisive.

Research findings: to make people who have character, students must inevitably be directed at an early age to understand the Qur'an with their deity; read, study, practice and teach it; this also applies to the hadith. So that by obeying the Qur'an and the Sunnah, students are expected to become children who are as personal as the Prophet, namely the person of Qur'ani

Keyword: Qur'ani, Nation, Character, Education

PS-2.13-02

TIME : 15.30-17.30

**Osman Md Rasip<sup>1</sup>**<sup>1</sup>University of Malaya, Malaysia

## **Islamic Education in Malaysian Schools: Past and Present**

Implementation of Islamic education in Malaysia has begun since Islam began in Malacca around the 14th century. The Islamic education system at that time was an informal education system and there are no specific laws that require Islamic education to be taught to all Muslim children. Generally, the history of Islamic education in Malaysia is known by considering the Pondok schools, Arabic schools and religious schools toward the end of 19th century. At the beginning of the 20th century, the educational institutions were built more structured and there were material and secular syllabuses in religious schools curricula. The local and aboriginal schools were built affected by the England colonist influence.

Islamic education began to be recognized after the Malaya gained independence in 1957. In 1960, the government began implementing education laws based on the Rahman Talib Report. As a result of this report, the government has enacted an act which is the duty of providing Islamic religious education to Islamic students in every school. The development of Islamic education continued to flourish when Malaya achieved its independence in 1957. This was reflected in the changes in the legislature and the government's recommendations in the matter. For example, the Education Ordinance 1957 did not prescribe the governing party's authority over the expenditure of Islamic religious education which resulted in the systematic implementation of Islamic religious education. Thus, in the Statement of Abdul Rahman Talib 1960, the expenditure matters are stated in detail that all expenditure related to Islamic education is borne by the Ministry of Education. In 1962, the year the Education Act 1961 came into force, Islamic religion classes were held in the regular study schedule for Muslim students.

The syllabus of Islamic religion in primary school contains the things that students need to learn and are organized according to their age and ability. These include faith, worship, the history of the apostles, morals and Quranic readings. Meanwhile, high school syllabus contains things that every Muslim should know at the puberty level. The syllabus is also tailored to the needs of the community and the interests of the nation. Among them are fiqh, aqidah, Islamic history, Quranic verses and hadiths. This paper will then discuss the new method of Islamic education with the development of integrated Islamic schools where the pupil study academic and religious syllabuses in schools curricula. The discussion

will explore on aspects of the constitution and law, emphasized education philosophy, curriculum and related aspects.

Keyword: Education, Malaysian, Past, Present

PS-2.13-03

TIME : 15.30-17.30

**Imron Muttaqin<sup>1</sup>**<sup>1</sup>IAIN Pontianak, West Kalimantan

## **Qur'anic-Based Total Caharacter Quality Management (Q-B TCQM)**

This paper presents the concept of Qur'anic based characters management. Education is human investment, and character is the pillar of moral and human life. The Qur'anic-based character for nation is very important and urgent to be implemented for maintain and develop Indonesian culture. This article inspired from the lack of Islamic character management concept can be applied to character education. Other tharts, this paper also present that character management should have great involvement for education character. The latest research of character management such as the CEP's Eleven Principles of Effective Character education discussed.

This research was conducted using library research. Data were analized descriptively, consisting of quotes, in addition, the latest research of character education concept and theory.

**Research Finding:** This study found the concept of management character based the koran which in total to be adopted the quality of its management because of total development at the objects or habits continuous

**Conclusion:** the lack of character quality concept of Islamic Education memerlukan terobosan manajemen untuk menginternalisasikan karakter pada peserta didik. Artikel ini menawarkan konsep yang diberi nama TCQM. This article suggest TCQM (Total Characters Quality Management) included character planning, character knowing, character modelling, character habituation, character application and character control.

Keyword: Qur'anic-Based, Total Character, Quality Management

Ahmad Jurin<sup>1</sup>

<sup>1</sup>UIN Sunan Gunung Djati, Bandung

### **Moral Education in Perspektif Al-Qur'an and Hadis**

Moral education which is basically sourced from divine revelation and listed in the Qur'an is a guideline for the entire life of Muslims, namely to obtain prosperity in the world and the hereafter, the system of moral education in subject units in schools is a pleasure, because the basic concept Islam about akhlaq looks at a comprehensive perspective, covering all positive aspects of integral, intellectual, spiritual, physical and other aspects of development. It is also in-depth and comprehensive, not tied to a particular viewpoint and does not conflict with any educational theory or philosophy. Moral education is important to carry out a moral and individual life order which is moral even in relation to human moral aspects. Moral education is an important main part of religious education material, because religion is actually morals, so that the presence of the Muhammad to the face of the earth was in the context of perfecting perfect human morals which at that time had reached its nadir. Girls are killed alive, ingrained tribal fanaticism, against the truth of many who oppose, and too many other acts of neglect they do. the purpose of education and teaching is not just transferring various kinds of knowledge into the brains of students to what they do not know, but more than that there is a more primary purpose of educating their morals. Commendable morals will lead to goodness and not harm or harm others. Because each of these commendable morals has sources or guidance and teachings in both the Qur'an and the hadith.

Research findings: there are several discoveries in the Qur'an concerning good behavior such as Justice, found in the Qur'an in Surah Al-A'raf: 89, An-Nahl: 90, An-Nisa: 58 and 135, Al-Hadid: 25, Al-Maidah: 3 and 9, At-Taubah: 4 and 7: Tawadu', found in the Qur'an at surah Al-Baqarah: 34, Al-A'raf: 12, Shad: 76, Al-Qashas: 78, Al-Alaq: Ta'awwun, found in the Qur'an in surah Al-Maidah: 2, An-Nisa: 114, Al-Hujurat: 9.

Conclusion: Moral education in the view of the Koran is an effort made to provide physical and spiritual education based on Islam in the form of the cultivation of noble morals which is a behavior or mirror of one's personality, so that it can produce a demonstrable change in the reality of daily life. Reality of life which includes: good behavior, good ways of thinking and good behavior that can make humans perfect.

### **HALAL ISSUES IN FOOD: HALAL AUTHENTICATION TECHNOLOGY AND ALTERNATIVE SOURCE OF HALAL SUBSTANCE**

DATE : **Wednesday, 2 October**

TIME : **13.00 - 15.00**

ROOM : **Marunda**

CHAIR : **Imelda fajriati**

#### **Panel Description**

The concept of halal products or foods is now gaining a worldwide discussion due to its recognition as an alternative benchmark for safety, hygiene and quality assurance of what we consume or drink daily. Halal foods and drinks means that the products has met the requirements laid down by the Shariah law, it represents the symbol of hygiene, quality and safety product when produced strictly under the Holistic Halal Assurance Management System. Halal issues are very important for Indonesian people because more than 80% are Muslim. The Indonesian government has supported the obligation of halal food with the law on halal product guarantee (UU JPH No. 33 Tahun 2014). In the other hand, the Halal awareness of Indonesian Muslims must to be improved because The progress of food technology ultimately causes the possibility of contamination of food from prohibited ingredients. The meat products are foods that are at high risk of being contaminated from prohibited ingredients, such as pork derivatives. Meat products must abide by a number of requirements in relation to their preparation, condition and content to be considered halal.

The theme of this panel is important to discuss because it conveys the Halal Issues in Food. Halal issues including development of food detection methods for halal authentication and alternative source of halal substance. The theme is also describing halal current issues, as well as a challenge for indonesian muslim scientists to contribute the solve halal issues in the world. Panelists are competent researchers, who come from inter-disciplines which have any research experiences and have competence in their scientific field.

PS-2.14-01

TIME : 15.30-17.30

**Imelda Fajriati<sup>1</sup>** Susy Yunita Prabawati, Dienda Lora Buana, Nina Hamidah, Liana Aisyah<sup>2</sup>

<sup>1</sup>The Halal Center of UIN Sunan Kalijaga, Yogyakarta

<sup>2</sup>Departement of Chemistry, UIN Sunan Kalijaga, Yogyakarta

### **Halal Authentication of Animal Fat in Food Using the Ftir Spectroscopy Method**

The development of food technology makes a lot of high-risk foods contaminated with prohibited ingredients, one of which is contamination of lard in food. Several methods of analysis of lard continue to be developed for Halal authentication, one of which is the analysis of animal fat. Analysis of animal fat in foods for chemical characteristics has been studied. Animal fat which analyzed is beef fat and lard in sausages and meatballs. Separation of beef fat and lard from pure fat as standard as well as sausages and meatballs as samples using Soxhlet extraction. The extractants were analyzed using FTIR spectroscopic methods to obtain the normal and second derivative (2D) spectra. Beef fat and lard spectra from sausage and meatball were then interpreted and compared with standard spectra of beef fat and lard.

The results show differences in spectra of beef fat and lard at wave numbers 1103 - 1172 cm<sup>-1</sup> where it is not seen in lard, and at wave numbers 3000 - 3010 cm<sup>-1</sup> which is stretching vibrations of double bonds -C=CH cis which are not seen in beef fat spectra. Thus, the differences of both the spectra confirms that the FTIR spectroscopic methods can be used to halal authentication of animal in foods.

Keywords: Beef fat, lard, FTIR Spectroscopy, halal authentication

PS-2.14-02

TIME : 15.30-17.30

**Tri Cahyanto<sup>1</sup>**

<sup>1</sup>The Halal Centre of UIN Sunan Kalijaga, Yogyakarta

### **Detection of Pig Dna Contamination in Meat-Based Foods at Public Elementary School in Bandung City Using The Pcr Technique**

Many case of food containing pig ingredients are happening in Indonesia. According to Al-Quran pig is one of animal that haram to consuming or to wearing it for muslim poeple, according to health pig is animal hold disease because of their living and habitation. At present case there are product which mixed by pig ingredients sold on the market, one of them its possibility found in children's food or snack. Therefore, this research needs to be done with the aim of knowing the general description of the distribution and detection of pig's DNA on children's snacks at the State Primary School in Bandung, This study was conducted in December 2018 - March 2019 at Genetic and Molecular Laboratory Faculty of Science and Technology State Islamic University Sunan Gunung Djati Bandung for laboratory research and around of State Primary School in Bandung for taking sample and observation of the market. The study began with taking 8 samples of children's snacks from 30 sub-districts in Bandung using a free random sampling technique. The samples obtained were chocolate sausages, red sausages, burgers, slices, fillings, and meatballs. The sample was carried out laboratory tests including DNA extraction, amplification of specific pig DNA fragments using PCR and electrophoresis, data was analyzed by 2010a Gel Analyzer. The results showed negatively contain DNA of pig from all samples, which means there are no contamination of pig's DNA in the market of state primary school around Bandung with with the proportion of samples of children's snacks containing pig DNA by 0%.

Keywords: DNA, Meat-Based Food, and PCR Technique

PS-2.14-02

TIME : 15.30-17.30

**Begum Fauziyah<sup>1</sup>** Dewi Sinta Megawati, Aldila Raudatus Syarifah<sup>2</sup>

<sup>1</sup>Halal and Thayyib Center of UIN Maulana Malik Ibrahim, Malang

<sup>2</sup>Pharmacy Department, Faculty of Medicines and Health Sciences, UIN Maulana Malik Ibrahim Malang

### **Functional Characteristics of Gelatin Extracted from Duck Bones Using Microwave Oven as Alternative Source of Halal Gelatin**

Gelatin is a protein derivative extracted from collagen which is useful in making capsule shells in pharmaceutical industry. Gelatin has been used as edible film or thickener in food industry. In Indonesia, gelatin have been imported from some non-Muslim country as

Gelatin is a protein derivative extracted from collagen which is useful in making capsule shells in pharmaceutical industry. Gelatin has been used as edible film or thickener in food industry. In Indonesia, gelatin have been imported from some non-Muslim country as like China, Australia, and several other European countries. Those were taken from countries which the population are not Muslim in the majority and did not require halal assurance on their products. According to that, the status of gelatin is in high risk not halal. This opposes the Indonesian regulation of UU no. 33/2014 which states the guarantee of halal product.

Based on that fact, we researched about gelatin extraction method from duck bones by using microwave oven. The yield of gelatin extracted from duck bones are 4.86%. The analysis of functional characteristics of gelatin extracted from duck bones are through water content, ash content, pH value and gel strength. The water content was 5.977%, the ash content was 2.587, pH value was 4 and the gel strength was 190.113 bloom. The water and ash content of gelatin from duck bones meet

**PS-2.14-02**

**TIME : 15.30-17.30**

**Yuanita Rachmawati<sup>1</sup>, M. Baihaqi<sup>2</sup>, Saiku Rokhim, Tri Susilowati, Khoirun Nihayati, Inggrit Tyautari, Miftahul Lathif Adzakiyyi, Latifatoel Chilmi, M. Aliffiyan, Muhibbuddin Abdillah<sup>3</sup>, Husniyatus Salamah Zainiyati<sup>4</sup>**

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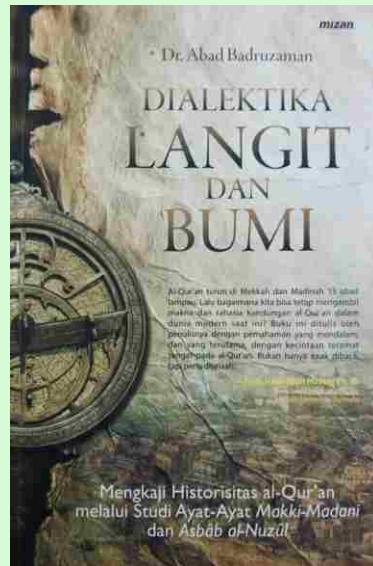
### **Urgency of Market Halal Certification through Three Methods Verification of Porcine Element Contaminant Detection on Meat Milling Sample**

It is stated in the law on halal product guarantees (UU JPH No. 33/2014) and supported by government regulation (PP 31 of 2019), stating that products that enter, circulate, and are traded in the territory of Indonesia must be halal certified. This also applies to public facility services which is used by the community. Meat milling facilities in traditional markets are susceptible to contaminated with non-halal ingredients. This is due to small-scale traders selling non-halal processed foods, which do not have food processors, will grind the meat on the public facility meat mill. This study

aims to test porcine contamination in the remaining samples of meat milling using three methods. The methods used are conventional PCR, fluorescence spectrophotometer, and Real Time PCR. Samples were taken by purposive sampling of the remaining meat mills in public market. The results showed that out of 10 samples, 3 were indicated by porcine contamination. The positive results of this porcine element contamination were verified in all three methods. In conventional PCR, a porcine cyt b DNA band of  $\pm$  149 bp was formed. The spectrophotometer is shown by the peak of chromatogram. While in Real Time PCR, the Cq value of the FAM curve obtained in samples 14.2, 15.4, and 43 which indicated contamination of porcine DNA was 34.82; 38.07; and 37.27 respectively. Based on the results of the study it can be concluded that halal market certification must be carried out immediately. At least the central government and / or regional government can issue regulations on the separation of public facilities such as meat milling, which are halal and not halal. Because Muslims are the majority in Indonesia, and because halal is a must.

Keyword: Porcine, Meat Mill, Real Time PCR, Fluorescence Spectrophotometry, Halal Certification

# BOOK REVIEW



**Islah Gusmian**



**Abad Badruzaman**



**Aksin Wijaya**

Place

**KEMAYORAN ROOM**

2nd Floor of Mercure  
Jakarta Batavia

Time

**15.30 - 17.30**

Date

**THURSDAY**  
2 October 2019

## **PANEL SESSION PS-3**

### **EXPLORATION, DEVELOPMENT AND ECONOMIC POTENTION OF HALAL GELATIN FROM INDONESIA**

**DATE : Thursday, 3 October 2019**

**TIME : 10.15 - 12.15**

**ROOM : Senayan 1**

**CHAIR : Arifuddin Ahmad**

#### ***Panel Description***

Gelatin is the most popular ingredient in the food and pharmaceutical industries, with a variety of uses. In the Food Industry, gelatin is used for viscosity enhancers, stabilizers, emulgators and many other function. Whereas, in the Pharmaceutical Industry it is used as the main ingredient in making capsule shells and gel matrices. This material still can't replaced because it is easily dissolve in aqueous liquid, but still elastic at room temperature.

Gelatin mainly sourced from pigs and cows, but has many problems in its use. Pork gelatin is a side-product of many livestock industries in China and Europe. Although the production is very large, pigs and their processed products are forbidden for Muslim. Other sources such as from cattle also have problems such as contamination of mad cow virus and rejected by Hindus. For this reason, we need other alternative sources that can be accepted by Muslims or others religion.

Fish and chicken can be a new source of halal gelatin alternative. Indonesia is the second country of largest fish production level after China. This industrial waste such as scales, skin and bones is not utilized, even though it has the potential as a large source of gelatin. A large amount of waste if used for industrial raw materials such as gelatin, or other ingredients such as sources of calcium as supplements and collagen for cosmetics, will be very beneficial. The production of gelatin from fish has the potential to meet the huge domestic gelatin needs, thus supporting the independence of medicinal raw materials. Whereas, chicken is one of big livestock in Indonesia. Bone and chicken skin can be an alternative source for gelatin. The economic potential of bones and skin can be increased by processing these materials into more economically

valuable ingredients, such as gelatin or collagen.

Based on the explanation above, and considering the Islamic vision of the Directorate General of Islamic Education at the Ministry of Religion Affairs, we propose a panel with topic "exploration, development and economic potention of halal gelatin from Indonesia". This study will discuss the latest scientific research related to fish and chicken gelatin, its economic potential and integration in the Islamic thought.

**PS-3.1-01**

**TIME : 10.15-12.15**

**Isriany Ismail<sup>1</sup>**

<sup>1</sup>UIN Alauddin, Makassar

#### **Potential Development of Milkfish Gelatin (Chanos Chanos) Bound Cellulose & Starch as Food and Pharmaceutical Additives**

Gelatin is the product of collagen hydrolysis, which is one of the most commonly, used ingredients in the food and pharmaceutical industry as an additives to improve the elasticity, consistency, and stability of stocks whose needs have increased from year to year. The problem that later surfaced and was a concern of producers in recent years, was the increasing need for halal gelatin products in countries with a majority Muslim population, including countries with high Muslim consumer visits, and for health reasons, while most gelatin commercial origin of the bones, skin and soft tissue of pigs and bovine bones. Therefore it is necessary to develop sources of gelatin other than those originating from other mammals or non-mammals that have quality according to the standards of use in the food and pharmaceutical industries.

As an archipelago, Indonesia is one of the largest producers of fish, including milkfish (Chanos chanos). The high production and export of Indonesian milkfish shows that this fishery resource has the potential to be developed to produce superior products from waste fish products (scales, skin and bones) that are rich in collagen.

The low quality of fish gelatin is caused partly because the amount and type of protein contained is less than that derived from mammalian collagen, so its use is still very limited. To be used in the food and pharmaceutical industries, gelatin must have good functional properties, including the ability to form thermo reversible gels, texture, thickness, and water binding capacity. Therefore, an effort is needed to improve the quality of the functional properties of fish gelatin to be used in the food and pharmaceutical industries.

This study aims to improve the quality of gelatin from milkfish scales to be used as food and pharmaceutical additives through binding of milkfish gelatin with cellulose and starch.

Gelatin obtained from milkfish scales mixed at temperatures

between 70-90°C with cellulose (GS) and starch (GA), namely hydroxy propyl methyl cellulose (HPMC), methyl cellulose (CMC), corn starch, potato starch and cassava starch with a comparison of gelatin: cellulose/starch for groups I, II, III, IV, V, VI respectively (4.5:0.5); (4:1); (3.5:1.5); (3:2); (2.5:2.5) and (2:3). The modified gelatin was observed for interactions between molecules with FTIR, and analyzed the viscosity profile, as well as the potential utilization for food and pharmaceutical products.

The results showed that the modified gelatin synthesized in the carboxylic, hydroxyl and amine groups was characterized by a shift in wave number. The GS modification results in better gel quality than GA. The viscosity profile of GS increases with increasing cellulose levels. GS1 & GS2 has the potential to be used as thickener for liquid food and pharmaceutical preparations (syrup, suspension and emulsion) and semi-solids (gel, cream, paste) while GS3, GS4, GS5, and GS6 can be used as a controlled release drug matrix and drug delivery system.

**Keywords:** fish gelatin, milkfish, modified gelatin, cellulose, starch, viscosity

**PS-3.1-02**

**TIME : 10.15-12.15**

**Nursalam Hamzah<sup>1</sup>**

<sup>1</sup>Institut Teknologi Bandung & UIN Alauddin, Makassar

### **Improving Quality of Halal Milkfish Gelatin by Cross-Link with Sucrose and Glutaraldehyde**

Gelatin is currently mainly sourced from pork, but is forbidden for Muslim. Gelatin sourced from cattle is possibly to be contaminated by mad cow virus. For this reason, an alternative source of halal gelatin is needed. One source that has great potential in Indonesia is from milkfish (*Chanos-chanos*). Milkfish scales are not consumed so that it is only a waste in the fishing/aquatic industry. However, gelatin from fish scales has low qualities such as viscosity and gel strength, so it cannot be used for food or drugs that require high quality such as making hard capsule shells and hydrogels. This deficiency can be overcome by making it a cross link gelatin.

The purpose of this study was to improve the quality of milkfish gelatin by cross-link. Quality parameters are viscosity and swelling index. This study also aims to examine the halal gelatin modified. Gelatin samples were extracted by alkaline (1 N NaOH) and acid (1 N HCl) method. The samples were divided into two large groups, namely cross linking of gelatin and chitosan-gelatin. The first group, 100 ml gelatin solution 10 % was crosslinked using glutaraldehyde in varies concentration : 0.25%; 0.1%, 0.05%; 0.01% and 0.005%; and oxidized sucrose in varies concentration : 0.25%; 0.1%, 0.05%; 0.01%. As the first group control is gelatin which is not crosslinked. The

second group, 10 grams of gelatin powder mixed with 1% chitosan solution in 100 ml acetic acid 1%. The mixture was crosslinked with glutaraldehyde and oxidized sucrose with the same concentration as the first group. As a control is a mixture of chitosan-gelatin that is not crosslinked. All samples were tested for identity using IR spectrophotometer, Oswald method for viscosity, and swelling index. Oxidized sucrose is made by reacting sucrose with sodium chlorate. The halal study uses the treaser method where the materials that used and the manufacturing process are identified the possibility the existence of forbidden ingredients.

The results showed creating cross link gelatin was successful as shown in the IR spectrum. The first group gelatin and the second group chitosan-gelatin had improved viscosity and swelling index quality. The second group has a better swelling index. Samples that cross-linked with glutaraldehyde had better viscosity and swelling index compared to samples with cross-linked oxidized sucrose. This shows that cross links have good polymeric properties. This good character can be utilized in the food and pharmaceutical industries such as the more rigid gel elasticity, high viscosity in hydrogel making, and fulfilling the requirements for the manufacture of hard capsule shells. For the study of halal crosslink gelatin, samples materials has no critical point or possibility contaminated by forbidden material. Similarly, the manufacturing process also does not find a critical point that requires supervision.

Based on this study, it can be concluded that crosslinked gelatin has better quality than gelatin which is not crosslinked. The materials gelatin is also halal.

**Keywords:** Cross-link, Gelatin, Halal, Fish

**PS-3.1-03**

**TIME : 10.15-12.15**

**Diar Herawati Effendi<sup>1</sup>**

<sup>1</sup>Universitas Islam Bandung, West Java

### **Isolation, Characterization, Formulation and Pharmaceutical Evaluation of Gelatin Chicken Feet Broiler (*Gallus Domesticus*) as Capsule Materials**

Gelatin is derived compound from collagen fibers of connective tissue hydrolyzed with acids or base. The alternative of gelatin from the animal's natural material is broiler chicken skin, these has function for base material of capsule shell in pharmaceutical purposes. Capsules are solid dosage form comprising a drug in a hard or soft shell that can be dissolved. The shell of the capsule is generally made from gelatin. There were two notable reasons for chicken skin used in capsule base

study, for the first knowing the best way for gelatin extraction from broiler chicken skin with commercial gelatin that has been circulating in the market. Secondly, the reason was knowing the best formula for the preparation of a gelatin capsule shell of broiler chicken leg skin.

Generally, the research methodology has eight steps : determination of materials, preparation of materials, gelatin isolation, gelatin characterization, characteristic test (organoleptic, pH, water content, ash content, viscosity, gel strength), optimization of the formula, printing hard capsule shell, evaluation of the capsule shell (specification and disintegration)

In chicken leg skin extraction step, some chemical and physical aspects had optimized for highest gelatin yield percentage. Many proportion in variation of solvent combine with some extraction techniques. Variation of polarities, temperatures, times and techniques have applied in research to obtain the biggest gelatin yield. In the research, using 4 % hydrochloric acid for hydrolysis extraction and 60 oC watering reflux were the best way for gelatin chicken feet isolate.

Second step, the best formula for chicken feet gelatin capsule was fourth formula with water and glycerin adding as plasticizer. The best formula reserved well when all of gelatin characterization fill the requirement. In printing step Gelatin solution is transferred into a dyeing container (capsule shell) and heated over a waterbath at 45 °C for 20 minutes.

After printing step, capsule evaluation refer to Indonesian pharmacopoeia requirement such as specification of the capsule shell observed by the length, diameter, thickness, weight, disintegration test and dissolution test. All of reason in this research was to improves the physical and chemical properties of gelatin from the chicken leg skin as the base material of the capsule shell to fulfil the pharmaceutical requirements and increases the yield of gelatin obtained.

Keywords: gelatin, capsule, chicken feet, pharmaceutical requirement

**PS-3.1-04**

**TIME : 10.15-12.15**

**M. Fakhri Husein<sup>1</sup>**

<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta

## **Economic Potential Analysis of Fish Gelatin**

Gelatin for industries in Indonesia is increasing because gelatin is widely used in the pharmaceutical, food and non-food industries. In Indonesia, the demand for gelatin is increasingly visible from the number of imports every

year. Gelatins are imported from China, Japan, France, Australia, India and New Zealand. The types of gelatin raw materials currently being researched are from fish bones and fish skin. Fish bones and fish skin have not been utilized optimally. Fish waste in various fishing industries has not been utilized optimally. Unused fish waste can pollute the environment with a strong odor and many flies around it. Fish waste has been used more for animal feed. Fish waste is dried in the sun.

There is a need in economic analysis in developing fish gelatin. Economic analysis involves assessing or examining topics or issues from an economist's perspective. Economic analysis is the study of economic systems. It may also be a study of a production process or an industry. The analysis aims to determine how effectively the economy or something within it is operating. For example, an economic analysis of a company focuses mainly on how much profit it is making. An economic potential analysis examines at the potential of an occasion on the economy in a indicated zone, extending from a single neighborhood to the whole globe. The economic potential analysis can include implementation of a new policy or project, or may simply be the presence of a business or organization. An economic potential analysis is commonly conducted when there is public concern about the potential impacts of a proposed project or policy.

An economic potential analysis attempts to measure or estimate the change in economic activity in fish gelatin. The potential of fish gelatin can be economically analysed from three aspects. First, analysis of production costs. Cost production analyses the capital and operating expenses required to produce to market size. Second, income aspect. This aspect analyses the gross and net income for gelatin production scenario. It will be assumed that all products could be marketed at these prices. Third, sensitivity analyses the preliminary indications of the effects on project financial indicators resulting from changes in production yield, cost and market price. Sensitivity analysis will show the changes in net change in total costs or selling price for the fish gelatin.

This research result will show the economic potential of fish gelatin to be developed in industry. This research will imply at least in three areas. First, there should be government policy in protecting fishery industry in Indonesia. Second, to market size, fish gelatin can be analysed from economic aspect. Third, this research can benefit in determining the economic factors that should be considered in fish gelatin industry development.

Keywords: analysis of production cost, income analysis, sensitivity analysis

# CURRENT STUDIES OF HALAL INDUSTRIES IN FOOD, PHARMACEUTICAL, TOURISM, AND INVESTMENT

DATE : **Thursday, 3 October 2019**

TIME : **10.15 - 12.15**

ROOM : **Senayan 2**

CHAIR : **Jawiah Dakir**

The halal tourism and financial industries that are becoming significant issues are new in the halal industries. Indonesia is the best halal tourism destination in the world, so these studies need to be developed. The rapid development of financial contracts, including types of halal investment has become a new trend in halal studies.

Based on the importance of these studies in supporting Indonesian halal industries, we propose a theme about "Current Studies of Halal Industries in Food, Pharmaceutical, Tourism, and Investment"

## *Panel Description*

The halal industries now is a world trend. Non-Muslim countries such as Japan, Korea, and European countries are competing to advance their halal industries. The rapid growth of their halal industries has caused them to become Muslim tourism destinations. Besides, their products can be exported to Muslim countries.

Halal labelling has become a significant demand today, especially in Indonesia. Law No.33 in 2014 concerning Assurance of Halal Products (Jaminan Product Halal) guarantees that all products and services in Indonesia must have Halal labels. Also, the awareness of Muslims about Syariah in life is getting stronger. MR vaccine controversy, noodles contaminated with pork, strengthening of halal tourism, growing of Islamic banks, and other demands for Shari'a are evidence of the strengthening demands of the halal industries.

Some Indonesians rejected the MR vaccination program because of the misunderstanding of fiqh medicines. Vaccines are a method to increase immunity of human. The national MR vaccination program aims to prevent the growth of Measles and Rubella diseases, which can cause death or permanent disability. However, even though they had been listened to a fatwa from MUI, the program was still rejected because of its halal controversy.

Food and drug products need to determined by analysis 'halal', in this study using gelatin cases. In the food and medicine industries, gelatin is a very popular material used as an additive. However, the primary source of gelatin is pork but is haram/forbidden for Muslims. Other primary sources, cattle, are also at high risk because of the possibility of being exposed to bovine spongiform encephalopathy (BSE). Others alternative sources are fish or poultry gelatin. Also, vegetable substances, such as cellulose and starch, also have characters similar to gelatin.

**PS-3.2-01**

**TIME : 10.15-12.15**

**Zulfahmi Alwi<sup>1</sup>**

<sup>1</sup>UIN Alauddin, Makassar

## **Halal Analysis Principle for Food and Pharmaceutical (Case Study of Gelatin)**

Halal certification of all food and drug products is demanded by Law No. 33 of 2014 concerning Halal Product Assurances, full implementation in 2019. The main obstacle in this issue is the raw materials that used have not been certified halal, mainly pharmaceutical ingredients. Also, the production process that is free from contamination of unclean ingredients is another obstacle factor. Knowledge of the limited fiqh of halal products by industries players is a supporting factor in the difficulty of finding solutions related to the guarantee of halal products. Preparation of fiqh principles and solutions that can be taken in the production of halal products can help industry players in determining the halal products produced. The purpose of this study is to establish the principles of fiqh and alternative solutions in the halal industry. The method used in this study is qualitative, and the case study is gelatin as a part of the ingredients that very often used in the food and medicine industry. The main principle in the halal analysis is fiqh knowledge regarding taharah and haram materials, referred to as a critical point. The critical point materials are pigs, hair/fur and human body parts, khamr, blood, carcasses, and wild and fanged animals. Including the critical point that needs supervision is micro-products or biotechnology. Istihalah, istihlak, and taharah are solutions in the halal industry, especially those that do not use pork ingredients or derivatives. The Development of science is also taken into consideration, such as chemical and physical changes in the materials used. Government oversight is also necessary through the Halal Product Guarantee Agency as well as the Food and Drug Supervisory Agency. Halal Gelatin must be sourced

from ingredients that are not pork and carcass. Gelatin needs to be supervised as it is sourced from animals or non-vegetable, except for fish. Gelatin sourced from cows, goats, other mammals or poultry, must be accompanied by a written guarantee that the slaughter process is carried out following Sharia. The manufacturing process that uses enzymes also needs to be traced to its halalness. The production facilities must also have been cleaned from unclean according to their severity. Another alternative to gelatin is vegetable ingredients. Amylum and cellulose can be alternative ingredients. The character of gel, viscosity, elasticity, and several other characters are similar to the character of gelatin.

**Keywords:** Halal Analysis, Gelatin, Fiqh, Food, Pharmaceutical

PS-3.2-03

TIME : 19.00-21.00

**Akbar<sup>1</sup>**<sup>1</sup>IAIN Kediri, East Java

### Haram Vaccination in the Prophet's Treatment Perspective

Vaccination is a controversial subject of discussion among the people of Indonesia, especially Muslims who have their own rules in the use of prohibited elements. Government policies on Measles-Rubella (MR) vaccine, for example, are disturbing Muslims because of the issuance of the MUI fatwa number 33 of 2018 which forbids it to use immunization, although later the MUI allowed it in emergencies with a maslahat approach. A reason for prohibiting vaccines is the hadith 'wa lā tadāwaw bi arām'. This study will analyze the understanding of the hadith approach of the ilmu ma'anī al-hadīth through textual, intertextual, and contextual interpretation techniques, and using an integrative hadith approach. This research shows that the statement of the Prophet Muhammad about the ability and forbidden treatment with illicit and unclean substances is not a contradictory statement but interrelated in principle. The Holy Prophet's hadith contains irsyādī in the form of ethical and ethical instructions in maintaining health, not just the halal and haram realms. Alternative healing with something that is forbidden is a test for Islamic pharmaceutical experts trying to find alternative vaccines and halal drugs. Utilization of the latest science and technology to create halal vaccines and drugs is a necessity because illicit treatment facilities that have been transmitted will continue as long as no alternative halal is found. Pros and cons related to the use of hadith as the proposition to reject the vaccine even the presence of the impression that the hadith hinders the development of civilization, especially in the health sector, should be avoided if the understanding of the hadith is comprehensive. The universal principle of the Prophet's respect must be revealed so that the dichotomy between the practice of the sunnah and the development of science and modern human civilization.

**Keywords:** vaccine, alāl, treatment, Prophet Muhamm

PS-3.2-02

TIME : 10.15-12.15

**Rika Dwi Ayu Parmitasari<sup>1</sup>**<sup>1</sup>UIN Alauddin, Makassar

### Financial Satisfaction of Islamic Investing: The Role of Religiosity and Financial Knowledge

Islamic investment has arisen as an excellent choice for investors to invest following their beliefs. Religiosity and financial knowledge as part of personal factors were claimed to stimulus investors in investment decision-making. Ultimately, Islamic investing contributes to the achievement of financial satisfaction. This rare topic is compelling to be discussed in the finance area concerning capital market behavior and financial satisfaction. The paper aimed to explore the role of religiosity and financial knowledge of Islamic investing and its impact on financial satisfaction. Data was collected from the questionnaire and analyzed quantitatively. The sample was 227 respondent, and Structural equation modeling was used to explore the relationship of each variable in this paper. The result showed that religiosity and financial knowledge played a role in Islamic investing. In terms of financial satisfaction, financial knowledge directly influenced financial satisfaction while religiosity did not. However, both religiosity and financial knowledge affected financial satisfaction through Islamic investing. The result implicitly stated that Islamic investing was an excellent mediator for religiosity and financial knowledge in achieving financial satisfaction.

**Keywords:** Religiosity, financial knowledge, investor behavior, and financial satisfaction

**Nur Rahmah<sup>1</sup>**<sup>1</sup>Institut Agama Islam Al Mawaddah Warrahmah Kolaka

### The Perceived Value of Consumer Sharia Hotels in Makassar

Indonesia is the first country as a halal tourist destination in the world. Halal tourism developed in three criteria, tourist destinations, hotels, and travel agencies. Sharia-based hotels innovate on halal food, provide a worship place, and sharia standard service system. The hotel industry began to develop halal products for halal food in hotels restaurant, although it does not have a sharia brand. This research aims to identify the dimensions of value perceived by consumers of sharia hotels in Makassar, they are Hotel al-Badar Syariah, Hotel Pesonna, Hotel JLStar Syariah, and Hotel Khadijah. Also, to develop items and measure these dimensions empirically and make initial preparations regarding dimensions. The author develops the consumer perceived value measurement scale by grouping 30 items of values into eight dimensions. The scale of research is hedonic, self-gratification, utilitarian, epistemic, social interaction, transaction, time convenience, and Islamic value. The analytical tool used to measure and analyze value dimensions is Structure Equation Modelling (SEM) and Muslim consumers as the object of this research. This study was conducted to Muslim customers and evaluated not only traditional aspects of all values but also aspects related to religious identity that contribute to value creation. The hotel manager targets Muslims as customers of hotel services by creating service standards that are following sharia. The results of the analysis of the eight dimensions of perceived value indicate the behavior of customers to make repeated orders and are willing to recommend to others. This research recommends that sharia hotels should be an alternative to halal tourism for Muslims and at the same time, hotel managers try to develop all aspects of sharia-based services to the maximum.

Keywords: perceived value, sharia-based hotel, Makassar

## MONITORING AND CONTROLLING OF HALAL PRODUCT IN TRADITIONAL COMMUNITIES: FROM SCIENCE TO HUMANITIES APPLICATIONS

DATE : **Thursday, 3 October 2019**TIME : **10.15 - 12.15**ROOM : **KEMANG**CHAIR : **M. Khusna Amal**

### *Panel Description*

As a tradition it has become down hereditary is very difficult to remove from people's habits. Tuak is not different from others alcohol liquor. Tuak is made conventionally, made from the sap of palm tree. The white liquid that initially collected tends to be very sweet and non alcoholic before it is fermented and begins ferment immediately after collection, due to natural microorganisms in the air (stimulated by yeast contamination). Within two hours, fermentation yields an aromatic wine and up to 4% alcohol content. Tuak is served in every traditional event in several regional communities and is still a tradition that is still maintained, while to support the values of local wisdom. In addition, it is common for local tourists or abroad who be consumers of tuak. The traditional communities believe that tuak is a drink that is not haram (Islam perspectives) because it's made from natural ingredients, because what is considered Haram is beverage with a chemical mixture. God tells us in the Quran that intoxicants and gambling are abominations from Satan and orders us to avoid them (Quran 5: 90). Islam takes an uncompromising stand towards alcohol and forbids its consumption in either small or large quantities. Many studies have proven that there is a strong link between alcohol and severe illness to vital organs; heart, liver, kidney, brain, and reproduction. Indonesia as the country with the most Muslim population, should be the most advanced in guaranteeing halal products. Currently consumer perceptions of the Halal are not only purely considering religious issues, but also become a symbol for quality assurance and lifestyle choices. Thus, these panel considers above to be a problem that needs to be studied from various aspects, sciences and humanities in its role of monitoring and controlling halal products, especially in traditional communities.

PS-3.3-01

TIME : 10.15-12.15

**Cut Muthiadin<sup>1</sup>**<sup>1</sup> UIN Alauddin, Makassar**Tuak Consumption Cause Malformation of Fetal Organ in Mice; Implications for the Fetal Alcohol Syndrome**

Tuak is a traditional beverage from fermented nira, a liquid tapped from the flower of palm trees (*Borassus Flabillifer L.*). One of the contents of sap is glucose which causes sweetness, and then causes fermentative microorganisms to become active, and change the original taste to become acidic. This natural fermentation process can take several hours, and will produce alcohol. Fermentation yields an aromatic wine, reach to 4% alcohol content, thus mildly intoxicated effect. Tuak may be allowed to ferment longer, up to a day, to yield a stronger, more sour and acidic taste, which some people prefer. In theory, excessive consumption of alcohol can damage various organs in the body, especially the liver, brain and heart, reproductive function disorders and Fetal alcohol Syndrome (FAS). FAS is characterized as a delay in development, cardiac abnormalities, central nervous system abnormalities, abnormal craniofacial features, and intellectual delay. In previous studies have shown that giving tuak can cause damage to the morphology of the heart, kidneys and liver in animal models and also could reduce motility of spermatozoid in mice. Then, in this study aims to see the effect of giving tuak on fetal morphology of mice (*Mus musculus*). Animal models were obtained from the Biopharmaceutical Laboratory, Faculty of Pharmacy, Hasanuddin University. Method of this study used a Completely Randomized Design with four groups and two replications. Then analyzed using SPSS. The treatment was carried out for 18 days, consisted of P 0 (Control), P 1 = 0.1 ml / day / mice, P 2 = 0.2 ml / day / mice, P 3 = 0.3 ml / day In day-18 of pregnancy, mice is dissected to take out the fetus. Then, measured fetal body length and fetal body weight of mice (*Mus musculus*). The results of this study indicate that there were significant differences [ $P < 0.05$ ] between controls and treatment groups, showed by mice tested with tuak cause decrease of weight and length in fetal mice (*Mus musculus*). In further study, it will be observed effect of tuak to the developmental toxicology, are pericardial edema, yolk sac edema, axial malformations, otolith defects, delayed development, and axial blistering to animal model Zebrafish.

Keywords: Tuak, fermented wine, Fetal malformation, FAS

PS-3.3-02

TIME : 10.15-12.15

**Fajar Hardoyono<sup>1</sup>**<sup>1</sup> IAIN Purwokerto, Central Java**Smart Electronic Nose Based on Metal Oxide Semiconductor Gas Sensor Coupled with Neural Network for Identifying of Ethanol in Beverages**

The Islamic sharia law explicitly prohibits Muslim people from consuming of khamr. The most common term of kharmr in the beverage is the presence of intoxicated and hazardous substance such as ethanol in large quantity. For that, the availability of an instrument to measure an intoxicated substance in the beverage is very important. So far, laboratory of halal assessment has employed standard instrument such as gas chromatography, Fourier transforms infrared spectroscopy, and high-performance liquid chromatography. However, the employment of these standard analytical instruments is high-cost and non-portable. This paper discusses the employment of smart electronic nose (e-nose) for identifying the quantity of ethanol in beverages. The e-nose employed 8 kinds of array of MOS gas sensor, i.e. TGS 813, TGS 822, TGS 2600, TGS 826, TGS 2611, TGS 2620, TGS 2612, and TGS 2602 with dynamic headspace for testing the beverage. In the experiment, 8 sets of orange juice sample were prepared, consisted of pure orange juice, and other orange juice added with 1%, 5%, 10%, 15%, 20%, 25%, and 50% of ethanol, respectively. In data recording, 10 ml of pure orange juice was put in the sample handler, heated at about 50°C for releasing the vapour. The control system of e-nose was set to be 1 minute for sensing and flushing the vapour, alternately. During the sensing process, the vapour of the liquid interacted with the metal oxide as the material of the sensor and decreased the resistivity of the sensor. Decreasing of resistivity of the sensor during the sensing process converted into a voltage signal. Oppositely, during the flushing process, the accumulation of gas molecules decreased gradually. Hence, the voltage signal decrease due to the increase in material sensor resistivity. This procedure was replied for recording of another set of orange juice sample added with ethanol in several portions. Backpropagation neural network (BPNN) designed using 8-12-2 (input, hidden, and output) layers was used to analyze the output signal of e-nose. Employment of BPNN was able to identify the quantity of ethanol in training dataset and obtained 100% of accuracy. In addition, employment of e-nose coupled with BPNN in three brands of beer (Heineken, Bintang, and Angker) was also able to identify the quantity of ethanol in the beer, obtained 94% of accuracy. It shows

that smart e-nose used in this study was accurate and good repeatability for supporting a rapid and low-cost assessment of khamr in beverages.

**Keywords:** smart electronic nose, gas sensor, halal assessment, beverages

**PS-3.3-03**

**TIME : 10.15-12.15**

**Harris Simaremare<sup>1</sup>**

<sup>1</sup>UIN Sultan Syarif Kasim, Riau

### **Development of Pig Meat Recognition Application with Color, Fat and Muscle Microstructure Parameters Using Local Binary Pattern Method**

The Ulama Agreement (Ijma') stipulates that all parts of the pig are haram. To increase the guarantee of halal and safety of food that consumed by Muslims, the status of halal food is the most important factors. Identifying pork is difficult to determine in plain view. To identify, we can test it using chemically method, but this method could damage the meat and takes a long-time process. Therefore, a method that can present fast, non-destructive and accurate examinations is needed.

Now there are some techniques to detect the meat such as optical imaging, ultrasound imaging, tomographic imaging, thermal imaging, and odor imaging, which have emerged and show great opportunities in assessment of meat quality and safety. The conventional determination of pig intramuscular (IMF) content can be replaced by the technique of the hyperspectral image analysis process. However, to detect pork it is necessary to pay attention to the location of muscles. Differences in muscle location lead to variations in flesh color, intramuscular fat and microstructure.

The detection of pork using image processing techniques has begun to be developed. What is currently being developed generally compares training data and testing data only. The weaknesses of this method are when the training images have a little bit different with testing image, the application directly identify that the testing image and training image does not match. It means the results have a high detection error rate.

This research aims to optimize meat detection by making detailed observations of the unique pattern of pork using the Local Binary Pattern (LBP) method. We use python to develop the image processing analysis applications. This application can recognize the testing data whether the image is a beef or pork. This application will compare the histogram of meat training data with meat testing data that analyzed by using LBP method. The parameters to analyze the meats are color, fat and muscle

microstructure.

We take 160 meat images of Beef and Pork for Brisket, Chuck, Plate, Flank, Rib, Round, Rump, Shank, Sirloin, and Tenderloin part as a training data. All these images will be analyzed using LBP to obtain unique metadata for each part of the meat image. To evaluate the applications, we use 40 samples meat image of beef and pork. The results show that the applications can detect the image with level of accuracy 75%. These application could be used as tools for evaluation of halal products.

**Keywords:** Local Binnary Pattern, Image Processing, Meat, accuracy

**PS-3.3-04**

**TIME : 10.15-12.15**

**Oki Dermawan<sup>1</sup>**

<sup>1</sup>UIN Raden Intan Lampung

### **Development of Comic Media to Improve Students' Knowledge about Negative Impacts of Liquor at Wiyatama Midle School Bandar Lampung**

The purpose of this study is to develop comic media in an effort to prevent and overcome the problem of alcoholism among teenagers. DKI Jakarta Institute of Human Resources Studies (Lakpesdam-PWNU) and the Center for Regional Autonomy Strengthening (PPOD) in 2017 released that the consumption of liquor by teenagers was quite high at around 65.3 percent. The study itself involved 327 respondents aged 12 to 21 years in Depok, Jakarta, Tangerang, Bogor, and Bekasi. Furthermore, this happens because of the access of teenagers to get liquor and environmental influences. The phenomenon of students who drink alcohol also occurs in Bandar Lampung, this problem occurs in various schools. Therefore we developed a comic media that would be tested for its feasibility at Wiyatama Middle School in Bandar Lampung. Negative impacts on students if this problem continues to increase not only causes drunkenness or loss of consciousness but can damage organs that develop and damage the brain, resulting in memory disorders, and emotional disturbances. This research is expected to produce media that can be used by teachers at the Secondary School in Bandar Lampung to provide information about the dangers of liquor through information services by comic media. This research is research and Development. The results of this study in addition to reduce the number of drinkers among students can also be a model of providing innovative information services for teenagers based on comic media for another purposes.

## NARRATING JIHAD IN THE REAL AND VIRTUAL MEDIA

DATE : **Thursday, 3 October 2019**  
TIME : **10.15 - 12.15**  
ROOM : **MATRAMAN**  
CHAIR : **Didik Andriawan**

PS-3.4-01

TIME : 10.15-12.15

**Ali Syahidin Mubarok<sup>1</sup>**<sup>1</sup>IAIN Tulungagung, East Java

### The Narration of Jihad: The Struggle for Millennials in the Reinterpretation of Jihad (Study of Cyber Psychology)

The main issue that discussed in this panel is about contemporary people's understanding of the terms of Jihad that developed in the real world and cyberspace. This understanding of the two types of community groups will provide a comprehensive overview of their concept on jihad in the modern era. Virtual media or cyberspace has become a media for channeling opinions that are clearly able to describe the understanding of individuals or groups regarding the terms of jihad. In addition, this panel also examines the understanding of jihad by the people of Southeast Asia and of Asia Minor. The discussion of the two groups is expected to provide a more comprehensive picture of how cross-regional communities understand the terms of jihad and how the real forms of jihad are in daily life.

To reach the goal, the four panelists will examine four sub-discussions, which are divided into two groups. First, the discussion focuses on virtual media. Two papers will attempt to reveal how the characteristics of interpretation regarding jihad in cyberspace with phenomenological and cyber psychological perspectives. Second, the reinterpretation of jihad in the real world. This discussion tries to uncover how the characteristics of the term jihad are interpreted by Southeast Asian people, specifically Acehnese scholars, and Asian Minor communities that is represented by Turkish society.

The conducted discussions indicate that this panel is based on an inter-disciplinary and comprehensive concept. The four types of discussion have represented the main points of the panel sub-theme chosen, namely Reinterpreting Jihad Doctrine for Youth. By discussing the theme, it is expected to bring up a picture of the concept of jihad among youth in cyberspace and the real world in cross-regions and how to realize harmonious interpretations that are in harmony with the needs of the people in the modern era

Jihad in the early day in Indonesia was built with narratives affiliated with violence/terrorism. Jihad is war, killing those who are not in line with the correct ideology according to them. The process of brainwashing carried out was successful, targeting various groups with the lure of heaven through suicide bombings. Various types of groups that are considered radical and commit acts of terrorism are born with various forms of movement, the narrative that does not change if jihad is implemented as the legitimacy of acts of violence. The shift in the meaning of jihad also occurs from various aspects, ranging from targets to jihadists. Islamism, militancy, extremism and the tendency to be exclusive are factors that begin to be seen clearly in their movements. Strengthening the narrative of Islamism is currently more directed at the younger generation. Existing propaganda is also done in a way that is closer to the world of young people. The tendency to live in groups, especially with people who have the same understanding is the process that was passed during this period. This is what makes the early adult phase the right target, considering the process of finding identity also occurs in this phase. The existing doctrines, especially religion, are two sides of the blade if given and accepted impartially. The psychological aspects that were attacked to launch the doctrines of jihad with violence were not only carried out with face-to-face media, but also through social networks which became one of the media closest to the younger generation. The narrative war between jihad with violence and jihad with the flexibility of interpretation becomes the struggle for two groups against the current millennial generation. Both of them are fighting over this generation to propagate their respective agendas. This study will focus on the psychological aspects of youth regarding understanding jihad violence with non-violence on social media in Indonesia. This research wants to reveal the pattern of psychology of youth in accepting, disseminating, and applying the understanding of jihad to the scope of social media. This research will show the tendency of interpretation or understanding of jihad in youth. Besides that, this research also tries to show the dynamics of changes in attitudes of youth before and after obtaining the doctrine of jihad on social media.

Keyword: Jihad narrative, cyber psychology, social media, youth generation

**PS-3.4-02**

**TIME : 10.15-12.15**

### **Wardatun Nadhiroh<sup>1</sup>**

<sup>1</sup>UIN Antasari Banjarmasin

### **Hashtag Jihad: How Instagram Convey the Visual Message of Jihad**

This article discusses the encounter forms of jihadism on social media, especially Instagram, through the search of hashtag jihad (#jihad). It is important to understand how the hashtag strategy and content formulation on Instagram attracts the sympathy and attention of young social media users to jihadist circles and teachings. In fact, Instagram contains very little explanation about the verses of jihad, but only displays visuals of interesting images that contain the message of jihad is no longer seen as violence or war but is accepted as part of Muslim identity. So far, the existing studies of jihad have only discussed the misuse of religious texts to legalize violence and only a few have discussed jihad in the context of social media, one of which resulted in the formulation of e-jihad in the meaning of hacking, cracking, and disruptive technological application. While I discuss the contents of #jihad and what it is implied. Using the phenomenological approach, this study finds that #jihad is used to spread the impression that jihad is an act of violence defending religion in a certain place (for example Palestine), visualized in an image with certain symbols such as a black/dark background, the words la ilaha illa Allah, hero figure, and battlefield. The purpose of visualization is intended to recall the bad memory of Muslims by playing a chain of memories of the oppression of Muslims and remembering the glory of Islam together. This visualization itself shifts the actual meaning of the jihad verse. After all, the most important point is that jihad as part of millennial identity is considered to be cool extremist piety.

Keyword: Instagram, hashtag, jihad, visual message

**PS-3.4-03**

**TIME : 10.15-12.15**

### **Lenni Lestari<sup>1</sup>**

<sup>1</sup>IAIN Zawiyah Cot Kala, Langsa, Aceh

### **The New Doctrine of Jihad (a Socio-Religious Study of Aceh Ulama's Thought)**

The position of Ulama in Acehnese's perspective is very important. Ulama recognized as scholars and authorities in the religious hierarchy of the Islamic religious studies.

They are the guardians of legal and tradition in Aceh. Therefore, ulama is a power of moral and spirituality of ummah and a power of Islam socialization. The role of local ulama has an effect on socio-religious of Aceh society. It can be seen from the history of Aceh, particularly in Sabil War (Prang Sabi) in 1873-1912. This war mobilizes from the spirit of religiousness of Aceh people in understanding and implementing the concept of Jihad. The concept of Jihad in this period, related to war. They were in fight against non-muslim, that is from Netherlands.

The paper discusses reinterpreting the term of "jihad" in Aceh Ulama's perspective. The paper addresses three points: How do local ulama reinterpret the new concept of jihad in Aceh? What is the social background of each reinterpretation? and how its reinterpretation influences social and religious movement in Aceh society? By observation, interview and document analyzing, it can be concluded that there is development in interpreting the term of jihad. Based on Aceh ulama's interpretation, jihad has two meanings; 1) "Makna hakiki", based on Aceh Ulama, jihad hakiki means to fight, to war, or to battle. This meaning applied in fighting the harbi unbelievers (kafir harbi) to enforce or preserve the Islamic law (syariah Islam), especially when the Dutch occupied Aceh in 1873. 2) "Makna maknawi", jihad is to fight the negative desire, including to study or to teach knowledge of Islam. The meaning of Jihad which should be actualized today is "Jihad maknawi", which emphasized the fighting of disorientation aqidah, Wahhabisme and Syi'ah. Accordingly, the new doctrine of jihad is now concentrating on "jihad aqidah", in fight against Wahhabisme. As a basis of local Islam development and a representative of muslim majority in Aceh, some ulama have been involved in the friction between Wahhabism and local Islam. They give some reactivity and confrontatively responses toward spreading of Wahhabism. These efforts are done for legitimating Ahlussunnah wal Jama'ah thoughts. This can be seen from a book "Virus Wahhabi" which is written by one ulama in Aceh, Tengku Murdani. In his book, he explicitly positions Wahhabism in disorientation thought category. Furthermore, dayah as a basis of local ulama in Islamic religious teaching is an undeniable part in this context. This is true due to the fact that dayah take a big role in spreading anti-Wahhabism and teaching Ahlussunnah wal Jama'ah.

Keyword: New Doctrine, Aceh Ulama, Jihad 'Aqidah, Wahhabism

**PS-3.4-04**

**TIME : 10.15-12.15**

### **Didik Andiriawan<sup>1</sup>**

<sup>1</sup>Necmettin Erbakan Üniversitesi, Konya, Turkey

## **The Concept of Jihad in Turkey in The Modern Era: Socio-Religious Studies Regarding the Understanding of Turkish Communities About Jihad**

The movement of Muslims in the area of Anatolia or Asia Minor in its history has an important role in efforts to spread Islam to Europe and Asia. This movement was colored by many Turks those origin from Central Asia. Since they embraced Islam, the Turkish nation has an important role in expanding the territory of Islam from the Gaznavid dynasty to the Ottoman Turks. Their achievements in conquering various regions to the heart of Europe one of them is based on the concept of Jihad in Islam. Until in this modern period the concept of jihad was still revived as a spirit that played a role in moving the spirit of defending the country.

This paper will discuss the understanding of the concept of jihad in Turkey in the Modern Era, the causes that influence the conception of jihad, and how the concept influences it in people's lives in the territory of Turkey. This research was conducted by analyzing documents, interviews and surveys. The format of the research is expressed by examining the history of understanding jihad in the periods of government in the form of dynasties to government in the form of the Turkish republic. Further explained the understanding of modern Turkish society regarding Jihad. With this format, it is hoped that the core concepts of jihad and the shift of concepts can be found to influence and shape the conception of jihad in the modern era.

The concept of jihad for Turkish society is generally divided into two terms, namely maddi cihad (jihad with material) and manevi cihad (jihad with morals). Moral jihad is related to personal qualities as a Muslim in applying Islamic teachings correctly and firmly to him. Jihad in this case includes affirming faith in heart, sincerity, knowledge and thinking. The essence of this jihad is that someone considers himself an enemy to himself. Maddi Cihad or jihad with material is briefly defined by jihad using body and wealth. This kind of jihad is realized in the form of war by carrying weapons in the face of the enemy. This jihad cannot be decided by individuals independently, but is decided by the ulama, the authorities and the government.

Keywords: Jihad, Turkish Society, Modern Era

## **PROLIFERASI NARASI JIHAD, MAQASHID AL SHARI'AH, DAN DERADIKALISASI KAUM MELINIAL DI INDONESIA**

**DATE : Thursday, 3 October 2019**

**TIME : 10.15 - 12.15**

**ROOM : SLIPI 1**

**CHAIR : Muhammin**

### ***Panel Description***

Pasca fenomena global terrorism (baca; 9/11) didengungkan. Diskursus jihad – khususnya di dalam Islamic Studies – amat sering diperbincangkan. Bahkan, hingga hari ini, diskursus tersebut acapkali disematkan pada kegiatan terror yang terjadi di pilahan dunia manapun. Bagi sebagian kalangan, indoktrinasi kata jihad di dalam agama merupakan pemanik semangat seseorang untuk berjihad. Di pihak berbeda, varian di dalam kegiatan teror tidak murni soal doktrin/kewajiban berjihad; ada faktor ekonomi, distabilitas politik, dan kondisi social yang tidak sesuai dengan carapandang masyarakat yang luas. Betapapun, harus pula diakui, ada fakta yang menunjukkan jika narasi jihad adalah senjata ampuh untuk memompa semangat masyarakat memperjuangkan nilai-nilai keagamaan atau ketertindasan. Sedikitnya, hal ini bisa dibuktikan dengan apa yang sering terjadi di Indonesia.

Berdasarkan pada pandangan di atas, keberadaan Panel ini berujuan untuk mendiskusikan kembali bagaimana makna jihad di dalam konteks kekinian. Pada bagian awal, penulis (baca; chair) akan menjelaskan proliferasi narasi Jihadi di Indonesia Pasca Politik Kesatuan di Indonesia; mulai dari Jihad melawan Penista Agama hingga Jihad Melawan Pemerintah Dzalim. Presenter selanjutnya akan menjalaskan pemaknaan ulang kata jihad dalam perpektif Maqashid Shari'ah. Selanjutnya, hampir sama dengan sebelumnya, taoi menggunakan perspekti yang lebih progresif, dengan judul "Dari Jihad Ideologis ke Jihad Progresif.

Dari konsepsi-konsepsi reinterpretatif tersebut, dua panelis terakhir akan membicarakan terkait langkah-langkah antisipatif-praktis, bagaimana narasi Jihad tidak lagi berkembang biak menjadi narasi hidup (living discourses) khususnya di dalam konteks Islam-Indonesia. Judul dua panelis terakhir ialah "Pemuda dan Radikalasi Agama: Menangkal

Radikalisme melalui kebijakan non-Penal” dan “Menangkal Radikalasi Agama Kaum Milenial di Era digital; Antara Gagasan dan Aksi”. Jadi, pada kesimpulannya, Panel ini akan membicarakan suatu topik yang holistic; khususnya terkait kata Jihad; dimulai dari pergeseran-pergeseran yang dimainkan, re-interpretasi yang bisa dilakukan, hingga pada aspek-aspek atisipasi-pratis di kalangan anak muda atau generasi masa depan.

PS-3.5-02

TIME : 10.15-12.15

**Holilur Rohman<sup>1</sup>**<sup>1</sup>IUN Sunan Ampel Surabaya

### **Reinterpretasi Doktrin Jihad Perspektif Maqasid Al-Syariah**

Terrorisme adalah musuh bersama yang telah ada sejak zaman dulu, bahkan terorisme ini disebut-sebut telah ada pada masa sahabat Rasulullah SAW, tepatnya ketika Sayyidina Ali dibunuh oleh Abdurrahman bin Muljam, seorang ahli ibadah yang gemar puasa, shalat malam, dan juga mengajarkan Al-qur'an. Dia beranggapan bahwa membunuh Ali merupakan cara untuk menegakkan hukum Allah yang telah Ali langgar dalam beberapa kebijakannya, termasuk pada peristiwa Tahkim.

Pada masa sekarang di Indonesia, kasus terorisme seakan tidak pernah berhenti walaupun berbagai upaya telah dilakukan, baik oleh pemerintah, organisasi masyarakat, dan juga oleh para pegiat anti terorisme. Walaupun banyak usaha telah dilakukan, akan tetapi paham radikalisme yang berujung pada terorisme tidak pernah selesai. Ada banyak faktor yang menyebabkan hal tersebut terjadi, salah satunya adalah pemahaman doktrin jihad yang keliru karena tidak tepat dalam memahami teks Al-qur'an dan Hadis seputar jihad. Ada beberapa ayat Alqur'an dan hadis yang berkaitan dengan persoalan peperangan, yang jika dibaca terjemahannya saja tanpa analisis lebih lanjut akan menimbulkan pemahaman yang cenderung mengarah pada terorisme, seperti pada surat At Taubah ayat 5, dan hadis Rasulullah SAW dalam kitab Sahih Bukhari dan Sahih Muslim, yang pada intinya adalah memerintahkan umat Islam untuk membunuh orang musyrik di mana saja ditemui sampai dia masuk Islam. Jika terjemah ayat dan hadis ini baca oleh masyarakat yang baru belajar Islam tanpa ada dasar kelimuan hukum seperti Usul Fiqh, Ilmu Hadis, Ilmu Alqur'an, dan Tafsir al-Qur'an, maka sangat mungkin dia memahaminya secara keliru dan mendapatkan legitimasi untuk melakukan aksi terorisme berdasar teks tersebut, apalagi jika yang membacanya adalah pemuda yang biasanya mempunya semangat keislaman yang tinggi.

Pemahaman tentang teks jihad tersebut tentunya tidak akan mengarah pada terorisme jika dipahami berdasarkan Maqasid al-Syariah. Kajian tentang Maqasid al-Syariah mengharuskan pembaca teks untuk mengetahui tujuan utama adanya perintah pada teks jihad, dan juga harus mengetahui sebab-sebab turunnya ayat dan hadis tersebut. Jika tujuan utama telah diketahui, serta sebab-sebab turunnya teks telah diungkap, maka akan menghasilkan pemahaman yang komprehensif dan lebih moderat. Bisa jadi perang

PS-3.5-01

TIME : 10.15-12.15

**Muhamimin<sup>1</sup>**<sup>1</sup>IAIN Jember. East Java

### **Proliferasi Narasi Jihad dalam Politik Kesatuan di Indonesia: Tawaran Hukum Islam terhadap Kodifikasi Hukum Pemilu**

Ada tujuan mulia dari diselenggarakannya Pemilu Serentak di Indonesia, yakni efisiensi-efektifitas, keadilan-kesetaraan, dan kesinambungan pilihan politik di dua level berbeda (baca; daerah dan pusat), sehingga akan tercipta kepemimpinan nasional yang solid serta dukungan masyarakat yang juga kuat. Namun, tanpa dinyana, banyak pihak juga menyayangkan penyelenggaraan pemilu serentak ini. Salah satunya karena menguatnya politik identitas di dalam penyelenggaraan Pemilu Serentak kali ini. Misalnya, pada Pilkada Jakarta muncul istilah “Jihad melawan Penista Agama”. Di Pemilu Serentak kali ini ialah “Jihad melawan Kecurangan Pemilu” dan “Jihad melawan pemimpin yang anti agama Islam”. Oleh sebab itulah, tulisan ini mencoba untuk menyemai bagaimana politisasi kata jihad ini berkembang pada proses politik di Indonesia; apakah narasi yang salah di dalam pemaknaan Jihad serta model kampanye yang dijalankan; apakah teks UU Pemilu No 7 Tahun 2017 tidak menyediakan payung hukum agar para kontestan pemilu tidak menggunakan politik identitas dalam berkontestasi; serta bagaimana idealnya sebuah aturan yang dinafaskan pada keyakinan keagamaan yang benar berasaskan pada hukum Islam. Kesimpulannya, harus diakui bahwa kata Jihad masih menjadi ‘trigger’ untuk mengikat kekuatan keagamaan di Indonesia. Serta, diperlukan aturan yang ketat agar para kontestan pemilu tidak lagi menggunakan narasi-narasi keagamaan sebagai main-issues untuk menarik perhatian masyarakat di Indonesia.

hanyalah sebuah media (wasilah), sedangkan tujuannya adalah perdamaian. Jika perdamaian sebagai tujuan (maqasid) telah diaraskan oleh masyarakat, maka perang sebagai media (wasilah) tidak harus dilakukan. Bahkan jika adanya perang justru membawa pada kemudaran, maka hukum perang adalah haram. Karena pada prinsipnya, Syariat Islam pasti mengatarkan kepada kemaslahatan dan menghilangkan kemudaran.

PS-3.5-03

TIME : 10.15-12.15

**Syaiful Bahri<sup>1</sup>**<sup>1</sup>IAIN Kediri, East Java

### **Dari Jihad Ideologis ke Jihad Progresif: Pemaknaan Baru Konsep Jihad Era Milenial**

Ayat-ayat jihad yang ada dalam Al-Qur'an cenderung disalahpahami oleh sebagian umat Islam, terutama oleh pemuda yang sedang mencari jati diri dalam beragama. Dalam pemahaman mereka, jihad yang ada dalam Islam hanya bersentuhan dengan dimensi fisik an sich. Jihad adalah jalan kekerasan yang hanya dapat dipraktikkan melalui jalan peperangan. Sementara dimensi kemanusian, yang tidak lain adalah ruh dalam agama (Islam) dikesampingkan oleh pemahaman yang sangat berbahaya ini. Implikasinya, pemahaman pemuda yang sudah teracuni dengan konsep jihad di atas akan cenderung ekstrim, radikal, dan terjebak pada pola pikir takfiri.

Pola pikir takfiri yang mengkristal menjadi ideologi akan sangat berbahaya jika meracuni para pemuda. Takfiri adalah cara berpikir ekstrim yang sangat berbahaya. Dalam pola pikir takfiri, setiap pemikiran yang tidak sejalan dengan yang mereka pahami, akan dihukumi kafir, oleh sebab itu layak untuk diperangi. Cara pandang ekstrim dapat melahirkan pemahaman yang salah tentang konsep jihad. Akibatnya, tidak sedikit pemuda yang menjadi pelaku bom bunuh diri akibat terjangkit virus ideologi takfiri. Untuk itu, perlu interpretasi baru yang segar tentang konsep jihad dalam Islam.

Tulisan ini mencoba untuk menawarkan konsep baru tentang jihad yang disebut Jihad Progresif. Jihad Progresif adalah hasil reinterpretasi terhadap makna jihad yang ada dalam Islam (Al-Qur'an). Untuk membangun konsep Jihad Progresif, penulis akan mengkaji pelbagai ayat jihad dalam Al-Qur'an, sekaligus penafsiran terhadapnya. Ayat-ayat tersebut penulis bedah menggunakan teori Ijtihad Progresif Abdullah Saeed. Ijtihad Progresif adalah tawaran baru dalam ijtihad yang basis utamanya adalah konteks (context based ijtihad). Dengan teori Ijtihad Progresif, konsep

jihad dalam Islam (Al-Qur'an) dapat direinterpretasi guna menghasilkan konsep jihad baru yang relevan untuk generasi milenial.

Dari kajian yang penulis lakukan, terdapat dua kesimpulan penting tentang masalah jihad. Pertama, konsep jihad yang ada dalam Islam pada dasarnya bukan untuk melegitimasi praktik kekerasan. Perang dalam Islam hanya boleh dilakukan untuk mempertahankan diri ketika sudah tidak ada upaya lain yang dapat dilakukan. Kedua, konsep jihad yang bersifat ideologis harus digeser menjadi Jihad Progresif. Jihad Progresif adalah berjihad memperjuangkan agama (Islam) bukan dengan cara kekerasan, melainkan melalui pemikiran, ilmu pengetahuan, dan pengembangan kapasitas diri. Yang diperjuangkan dalam Jihad Progresif adalah kemajuan bangsa melalui kontribusi pemudanya, sekaligus (mereka) sebagai agen utama dalam menampilkan wajah agama (Islam) yang sebenarnya.

PS-3.5-04

TIME : 10.15-12.15

**Moh. Mufid<sup>1</sup>**<sup>1</sup>UIN Sunan Ampel Surabaya

### **Menangkal Radikalisasi Agama Kaum Milenial di Era Digital: Antara Gagasan dan Aksi**

Artikel ini bertujuan untuk menangkal arus radikalisme di kalangan kaum milenial di era digital. Pemuda jaman now atau generasi milenial sebagai agensi memiliki kecenderungan kuat dan berpotensi besar untuk terlibat dalam gerakan sosial radikal karena kaum muda mengalami fase transisi dalam pertumbuhan usia yang menyebabkan rawan krisis identitas. Krisis identitas itu, menyebabkan kalangan generasi milenial memiliki kerentanan yang tinggi terpapar dan terpengaruh paham radikalisme atas nama agama. Pada masa transisi ini pula kalangan kaum muda mengalami apa yang disebut cognitive opening (pembukaan kognitif), sebuah proses mikro-sosiologis yang mendekatkan mereka pada penerimaan terhadap gagasan baru yang lebih radikal. Hal itu dibuktikan dengan data pelaku teror dan bom bunuh diri didominasi oleh kalangan kaum muda. Kajian ini menjadi relevan karena fenomena radikalisisasi agama di kalangan kaum muda dewasa ini bukan sekadar ancaman, tetapi sudah menjadi kenyataan, baik di tingkat global maupun nasional. Dalam konteks ini, gagasan dalam upaya membentengi kaum milenial terhadap paham radikalisme adalah dengan mengembangkan pola keberagamaan inklusif-dialogis di lingkungan pendidikan. Pendekatan ini sangat relevan sesuai konteks kemajemukan bangsa Indonesia dalam bingkai membangun toleransi beragama. Untuk membangun

pola kebergamaan inklusif dibutuhkan kurikulum pendidikan agama Islam yang berbasis keanekaragaman (multicultural) agar tidak menciptakan pemahaman yang monolitik dan tertutup. Adapun aksi nyata dalam menangkal arus paham radikalisme agama di kalangan kaum milenial dapat dilakukan melalui karya seni. Misalnya, upaya menghalau radikalasi melalui media film. Media film diklaim sangat efektif sebagai alat untuk perubahan sosial. Kekuatan film sebagai perubahan sosial itu telah menjadi diskursus pada Center for Public Leadership Harvard Kennedy School's. Melalui film "Mata Tertutup" MA'ARIF Institute berhasil menghadirkan tontonan yang mendorong kritisisme anak muda pada upaya-upaya untuk menegaskan hakikat kemanusiaan. MA'ARIF Institute mengetengahkan fakta radikalisme mutakhir dan mendorong upaya bersama untuk mencegahnya. Dengan pemahaman Islam inklusif dan pencegahan radikalasi melalui film diharapkan membangun sikap toleran dan membangkitkan rasa empati dan simpati kaum muda dalam mencegah perkembangan ideologi kebencian yang seringkali dipromosikan oleh kelompok-kelompok gerakan radikal.

Kata kunci: Radikalasi, inklusif-dialogis, kaum muda, film

**PS-3.5-05**

**TIME : 10.15-12.15**

**Muhammad Fauzinudin Faiz<sup>1</sup>**

<sup>1</sup>IAIN Jember, East Java

### **Pemuda dan Radikalasi Agama : Menangkal radikalisme melalui kebijakan non penal**

Radikalisme dan terorisme masih menjadi momok yang sulit diatasi oleh banyak negara di dunia, termasuk di Indonesia. Selain penyebabnya yang begitu kompleks, pola dan bentuknya juga beragam. Oleh sebab itu, bentuk penanganannya pun akan bervariasi. Di Indonesia sendiri, penanggulangan terorisme dilakukan dengan dua cara atau pendekatan. Pertama adalah dengan pendekatan keamanan (hard approach) yang disebut kontra radikalisme. Kedua adalah dengan pendekatan soft approach yakni deradikalasi. Pandangan bahwa terorisme itu terus terjadi karena adanya ideologi yang melegitimasi aksi teror, sebagai argumentasi dasar kenapa upaya deradikalasi ini harus dan terus dilakukan. Penangkapan dan penahanan saja tidak cukup, jika tidak dilakukan penyadaran. Melalui Peraturan Presiden (Pepres) Nomor 6 Tahun 2010, Negara telah membentuk Badan Nasional Penanggulangan Terorisme (BNPT). Badan ini memiliki

peran utama yang merumsukan dan menerapkan kebijakan deradikalasi.

Generasi milineal yang sedang mencari jati diri atau yang memiliki ghirah keislaman tinggi tetapi memiliki bekal pengetahuan agama yang minim adalah sasaran paling empuk kelompok-kelompok Islam yang berpaham radikal. Ditambah fasilitas internet dan jejaring media sosial yang semakin mempermudah dan menambah jalan untuk mengakses berita-berita yang bernuansa intoleran. Dari ratusan ribu atau jutaan yang mengakses informasi keislaman di internet dan media sosial. Tidak sedikit dari generasi muda yang terindoktrinasi. Dari situ tinggal membina, membangun jaringan dan merawatnya untuk memperkuat posisi dan tentu akan menjadi bom waktu untuk bangsa Indonesia. Secara intelektual seluruh gerakan keagamaan ini memang memiliki jaringan intelektual dengan berbagai lembaga pendidikan dan ormas keagamaan di luar negeri, baik secara langsung maupun tidak. Dari sini kebijakan Nonpenal terhadap radikalisme agama dapat dilakukan melalui jalur pendidikan, penguatan sistem hukum dan perbaikan sistem ekonomi agar warga negara sejahtera. Tulisan ini mencoba untuk memberikan tawaran pencegahan sebagai upaya deradikalasi melalui kebijakan non penal. Kebijakan yang bersifat preventif dan protektif ini menyasar pada bidang pendidikan dan hukum yang melibatkan stakeholder instansi pemerintah seperti Kementerian Agama, Kementerian Pendidikan dan Kebudayaan, Kementerian Sosial, Kementerian Hukum dan HAM., Ditjenpas dan Satgas Bom Polri. Adapun strategi deradikalasi secara khusus dilakukan oleh Deputi I bidang Pencegahan, Perlindungan dan Deradikalasi dalam bentuk program deradikalasi. Tugas Deputi I secara khusus adalah merangkum program deradikalasi melalui pendekatan reeduksi, rehabilitasi, reintegrasi dan resosialisasi.

Kata Kunci : Pemuda dan Radikalisme, deradikalasi, kebijakan non penal

# REINTERPRETING JIHAD DOCTRINE FOR YOUTH

DATE : Thursday, 3 October 2019  
 TIME : 10.15 - 12.15  
 ROOM : SLIPI 2  
 CHAIR : Syarif

PS-3.6-02

TIME : 10.15-12.15

Afaf/Sukirno<sup>1</sup><sup>1</sup> University of Zaitunyah, Tunisia

## الجهاديّة العالميّة ما بعد "داعش": المواجهة والمعالجة

PS-3.6-01

TIME : 10.15-12.15

Syarif<sup>1</sup><sup>1</sup> IAIN Pontianak, West Kalimantan

## الجهاديّة العالميّة ما بعد "داعش": المواجهة والمعالجة

تناول هذا المقال بحثاً ونقاشاً في قضية الجهاديّة العالميّة ما بعد "داعش". وأيد البحث محمد هاني عطوي (٢٠١٥) حيث قال إن العمليات الجهاديّة باتت تأخذ الآن أشكالاً بدائيّةً ويتم تنفيذها من قبل أفراد متصرّفين ذاتياً، ويعملون بمفردهم أو في جماعات صغيرة جداً. وفي البداية قدم الباحث موجز الإستعراضات لنفهم الجهاديّة العالميّة ما بعد "داعش"، وإن التصور الطاهري لـ "الجهادي" لم يضعف وإن هذه الظاهرة تكشف عن ظهور ما يمكن اعتباره "اقتصاد الإرهاب"، الذي وضعه وتصوره المنظر الأعلى للإرهاب التولى أين الضواحي، منذ العام ١٩٩٤. واقتصر هذا النقاش على سبعة محاور، وهي: طبيعة تهديد الجهاديّة العالميّة وتطوراتها، والأشكال الجديدة التي سوف يتّخذها الجهاديّون، وأنواع الأهداف التي ستستهدفها، والشّرعيّة التي سيذعنون أنهم متمسّكون بها، والمراجع الإيديولوجيّة التي سيستندون إليها، ونظرياتهم الجديدة ومصادر قوتها، وإمكانيات إحباط الجهاديّة العالميّة والتغلب عليها. خلاصة هذا البحث أن النجاح العسكري والأمني في مواجهة الجهاديّة العالميّة ما بعد "داعش" لا يعني القضاء على التطرف الفكريّ ما لم يتم مواجهته فكريّاً ومعالجة التوافع الجاذبة له.

الجهاديّة العالميّة، ما بعد "داعش"، المراجع : الكلمات الإسترشادية الإيديولوجيّة، المواجهة والمعالجة

يعتبر المجتمع التونسي من أكثر المجتمعات العربية افتاحاً. وجانب ذلك تحولت التّونسيّات من الإفتتاح إلى التشدد، وإن اختيارهنّ من التّحول إلى "مقاتلات" وعناصر مؤثرة في تنظيم متشدد تحمل القتل وتلرسه تحت يافطة الدين، أمر يدعو إلى التشكيك المعمق في أسباب هذا التّحول لنساء اختلفت مستوياتهنّ التعليمية والتّقافية ونشأتهنّ وأساليب حياتهنّ. أضف إلى ذلك، أنّ أكثر من تسعين بالمائة من التّونسيّات اللّواتي انخرطن بأفكار تصوّغها الجماعات المنطرفة. وفيما يتعلّق بالجهاديّة النّسائية في تونس نجد أنّ المتأثّرات بالأفكار الجهاديّة فكراً أو ملمساً هنّ من المراهقات أو الشّابات تتراوح أعمارهنّ بين ١٦ و ٣٥ سنةً. تناول هذا المقال بحثاً ونقاشاً في قضية المراهقات الجهاديّات في تونس خلال السنة ٢٠١١ وبداية ٢٠١٢. خلاصة هذا البحث لا يمثل الفقر كعامل رئيسيّ يدفع المراهقات التّونسيّات المتأثّرات بالأفكار الجهاديّة فكراً أو ملمساً بل هنّالك أسباب أخرى نحو توفير المؤنة وتأمين احتياجات معيشية وخدمات جنسية للجهاديّين في الجبال مقابل مبالغ مالية تحت مسمى بـ "جحود التّكّاح". وثبتت أنّ أكبر العمليات الجهاديّة شرّكت فيها نساء المتعلّمات ولدى أغلبيّن شهادات جامعة. والتّفكّك الأسريّ والحرمان العاطفيّ وغياب الأب أو قسوة الأم وكذلك الشّعور بالموئنة في العائلة أو لقد أكّد بغضّه الأسرة والمجتمع، قد دفع فتيات إلى البحث عن بديل. هذا البحث ما تشيره عالمة الأنثروبيولوجيا الفرنسيّة دنيا بوزار (Dounia Bouzar: 2015)، أنّ المرأة قد تكون استجابة 2014 للمعتقدات الواديكيّة لطبيعتها التقسيمية المطلّعة للمثالّيات والأحلام الخيالية وعن كانت وسط جماعات تتبنّى منهج العنف وقطع الرؤوس.

الكلمات الإسترشادية: المراهقات التّونسيّات، الأفكار الجهاديّة ، بالجهاديّة النّسائية، العمليات الجهاديّة

PS-3.6-03

TIME : 10.15-12.15

Syaifudin Herlambang<sup>1</sup>

<sup>1</sup>IAIN Pontianak, West Kalimantan

## الفتاوى والمعمارسة الجهادية الاستشهادوية النسائية

إن الذين رأوا في تمكين المرأة من تنفيذ العمليات التفجيرية استنبطوا إلى مجموعة من الفتاوى عن الموقف من العمليات الإشتهدادية النسائية كفتوى القرضاوي الصادرة سنة ٢٠٠٤ والتي رأى فيها أن من حق الأخوات الملتزمات أن يكون لهن حظ دور في الجهاد لهن أن يساهمن في خط الشهادة، وفتوى الشيعي محمد حسين فضل الله الذي اعتبر أن للضرورة قد تقتضي قيام المرأة بالعمليات الاستشهادوية، وفتوى السعوادي عبد الله بن عبد الرحمن الجيرين في إمكان المسلمة استهداف الكفار في المليّات التجigerية وإلحاد الضّرر بهم في بلدانهم، وكذلك فتوى يوسف العيري الذي اعتبر جواز تفجير الجسد للمرأة كما هو جائز للرجال. وتعالى الجدل في تونس بخصوص فتوى منسوبة للشيخ محمد العريفي ومجهولة المصدر أطلقت عليها وسائل الإعلام وشبكات التواصل الاجتماعي "فتوى محمد النّكاح" أو "محمد المناكحة"، وتدعى هذه الفتوى النساء التونسيات إلى التوجه نحو الأراضي الجهادية من أجل ملرسة فع خاص من الجهاد، أي إمتاع الجهاديين لساعات قليلة بعقود زواج من أجل تشجيعهم على العمليات الاستشهادوية. ورغم أن الداعية السعوادي نفى أن يكون مصدر الفتوى، فإن تأثيرها امتد عميقاً خاصة وسط الشباب المراهقين المتأثرين بالفكر السلفي وأثارت الكثير من ردود الأفعال الغاضبة من المجتمع المدني الذي اعتبرها بمثابة اختراق لقيم تونس التي كانت دائماً مبنية على احترام حقوق المرأة.

الفتوى، العمليات التفجيرية، الملرسة الجهادية، الكلمات الإسترشادية العمليات الإشتهدادية النسائية

PS-3.6-04

TIME : 10.15-12.15

Budi Juliyandi<sup>1</sup>

<sup>1</sup>IAIN Cot Kala, Aceh

## الباعة الجائلون وتنظيم الممارسة الجهادية في ميدان سومطرة الشمالية

علم الباعة الجائلون دون أي أوهام أنهم لا يستطيعون منافسة الحكومة الطاغية على أساس القوة العسكرية، وأن السلاح الأكثر قوّة

لـ"المجاهدين" لن يتمثل في امتلاك أسلحة متقدمة. وكان هذا البحث في الباعة الجائلون بميدان سومطرة الشمالية المتأثر بالآفكار الجهادية، هم من الشبان تتراوح أعمارهم بين ٣٠ و٣٥ سنةً، واستهدفوا العمليات الإشتهدادية مقراً للشرطة وقاموا عمدًا بتكون شبكات صغيرة والقيام بعمليات صغيرة النطاق توجه إلى الأهداف المحلية. يختار الباعة الجائلون الإرهاب منخفض التكلفة (low cost terrorism) بدون استخدام لأي وسائل عسكرية أو تنفيذية كبيرة في النهاية باختيار استخدام السكين في أعمالهم الدموية. وكان الهجوم بالسكين شكلًا جديداً من أشكال الإرهاب أو العملية الجهادية الاستشهادوية. إن هذا البحث هو بحث ميداني بالأساس سيعتمد المنهج الاستقرائي ومتابعة الظواهر الحياتية للباعة الجائلون من جانبها السوسنولوجي والاتربولوجي، وسيستخدم أيضاً المنهج التحليلي والنظرية الوظيفية الهيكيلية من أجل البحث عن القيم والمعاني وأسس الحياة للباعة الجائلون المجاهدين في ميدان سومطرة الشمالية.

الباعة الجائلون، الأفكار الجهادية، مقر للشرطة، الكلمات الإسترشادية ميدان سومطرة الشمالية

PS-3.6-05

TIME : 10.15-12.15

Muhammad Sholihin<sup>1</sup>

<sup>1</sup> Doktoral Student of UIN Sunan Kalijaga, Yogyakarta

## العائلات والإعتداءات الإنتحارية الإشتهدادية الخدّامية في سورابايا جاوى الشرقيّة

ترتبط موجة الإعتداءات الإنتحارية الدّامية التي شهدتها سورابايا، ثاني مدن إندونيسيا بشبكة جماعة أنصار التّوله (JAD) المتطرفة التي بايعت تنظيم التّوله الإسلاميّة. واستهدفت التفجيرات الإشتهداديّات كأكاسن ومقراً للشرطة واعتبرت أكثر دمويةً منذ سنوات ونفذتها العائلات وأفرادهنّ ومن بينهنّ أطفال. وأيد هذا البحث آمال قرافي (٢٠١٧) حيث اعتبرت مشركة العائلات أو إمكان المرأة والأطفال أن يشاركو في بعض الأنشطة التي كانت حكراً على الرجال تعدّ شكلًا جديداً من أشكال التطور داخل التنظيمات والجماعات الجهادية الاستشهادوية. وأكتشفت قرافي أنهم يتذكرون قوة ضربة لا يستطيع أي سلاح إحباطها، وهي تصميم مقاتليهم على التضحية بأنفسهم ليوتوا. وعلاوة على ذلك، فإن هؤلاء لم يعودوا يكتفون فقط بالموت والسلاح في أيديهم من أجل "القضية المقدسة"، حسب زعمهم، ولكنهم باتوا يريدون أن يتحولوا إلى "قنابل بشرية" مرعبة لا يستطيع أي جيش نظامي منافستها.

العائلات، سورابايا، الإعتداءات الإنتحارية :

# **ISLAM IN THE DIGITAL ERA: THE USE OF MODERN MEDIA OF INFORMATION FOR RELIGIOUS PURPOSES**

**PS-3.7-01**

**HusnulQodim & NaufalFajri<sup>1</sup>**

<sup>1</sup>UIN Sunan GunungDjati Bandung

**DATE : Thursday, 3 October 2019**  
**TIME : 10.15 - 12.15**  
**ROOM : MENTENG**  
**CHAIR : Husnul Qadim**

## ***Panel Description***

Islam has much been presented in various kinds of media, both offline and online. The massive development of information and telecommunication technology has provoked the use of online media for a variety of human communication and information needs, including religious dakwah and education in the Islamic world. Therefore, the studies of Islam is now not limited only on offline materials but also on materials available on many websites. This panel attempts to explore both Islam presented in online media as objects of studies and the use of online media to spread Islam and to the process of education of Islam for public consumption. The contributors come from Southeast Asian countries, including Brunei Darussalam, Thailand, and Indonesia. Having experience from those three countries, the panel will elaborate more on several important questions related to Islam in the digital era. How is poetry that has become a modern media of interaction play important roles in the development of the practice of Islam within the Malay in Brunei and beyond in Southeast Asia? How youth interacts with media in this millennial era within Malay in Thailand and the surrounding countries? How is Islam presented in online media as it is in the public sphere by online media based in Indonesia? The panel will enrich the thesis and arguments provided by the papers presented by the panelists before they are published in Jurnal Wawasan and the AICIS 2019 conference proceeding

## **The Meaning of Jihad and its Influence on Internet**

In the digital era, most people use the internet for a variety of human communication and information needs, including religious dakwah and education in the Islamic world. There are two categories of internet usage: 1) Online Media such as website, blog, online news and others; 2) Social Media such as youtube, facebook, Instagram, Twitter and chat application. The internet gives a big influence on Islamic understanding and meaning, including the meaning of Jihad because of more than half people in Indonesia (132,7 million from 265 million peoples) as users of the internet. This research attempts to examine the meaning of jihad presented in both online media and social media. The method used the comparative method by using content analysis, which is step by step describing some content and interpretations of Jihad within. The results of the study found some findings: firstly, the material and the explanation of jihad in social media are shorter than in online media (website at NU Online.or.id, Suara Muhammadiyah.id, and Muslim.or.id) which has a wider explanation and interpretation. Secondly, when dominantly the meaning of jihad in social media was fighting unbelievers and polytheists, in online media/website could be explained as increasing worship, rejecting lust, fighting shaitan, and trying to stay away from everything that keeps away from Allah SWT. Thirdly, social media has more influenced the public of internet users than online media/website, because social media has more users, followers and readers than online media/website. The conclusion is the most people of internet users, who just learn from the internet, will be influenced dominantly that the word jihad is fighting unbelievers and polytheists.

Keywords: Jihad, Internet, online media, social media

**PS-3.7-02**

**IzzahFaizah S.R Khaerani<sup>1</sup>**

<sup>1</sup>UIN Sunan GunungDjati Bandung

## **Tafsir Audio Design for Blind People**

This study aims to look for a presentation model of interpretations that is easy to use and easy to understand by people with blind disabilities. The method used is reset and development (R & D). The findings show that interpretations that are easily understood by blind people are concise interpretations, simple language and do not use complicated terms. The pronunciation is clear and avoids ambiguous language. The technology that is easy to use for people with visual disabilities is mobile compatible technology that uses Android. This is because Android is very familiar, and many applications can be used even though the presentation of the interpretation is not facilitated by audio, but it can still be helped by a screen reader application.

Keywords: Audio, net disability, interpretation of the Qur'an, model, technology

### PS-3.7-03

**Izzah Naqibah binti Kamis<sup>1</sup>, Muhammed Sahrin bin Haji Masri<sup>2</sup>**

<sup>1</sup>Universiti Islam Sultan Sharif Ali, Brunei Darussalam

<sup>2</sup>Universiti Islam Sultan Sharif Ali, Brunei Darussalam

### Shaer Yang Di-Pertuan: The Relation between Umara and Ulama in the Era of Digital Islam

Displaying very basic relations, Umara and ulama have become two groups of people having very important roles in the development of the nation of Brunei Darussalam (Negara Brunei Darussalam). As it is understood in Islam that the Ulama inherit the priesthood of the Prophet of Muhammad, they also play as the murshid (the guide to understand and practice Islam) within the Malay people including the Malay in Brunei Darussalam. This issue has been recorded in many different forms, including historical manuscripts, stones and artifacts, hikayat (saga) and folklore. Nevertheless, the studies of the relations between umara and ulama throughout the use of syair (poetry) have not much been widely presented. This paper aims at exploring the work of "Shaer Yang Di-Pertuan" that has been important to the life of people in Negara Brunei Darussalam. The poetry is authored by PehinSiraja Khatib Awang Abdul Razak bin Hasanuddin, important Ulama in Brunei in the late 19th century and early of the 20th century. The poetry consists of several important "religious" events and momentum in the era of Sultan Muhammad JamalulAlam II (Sultan Brunei the 26th). Also, the paper attempts to elaborate the very influential points in the Syaer Yang Di-Pertuan in terms of the relations between umara and ulama and the issue of Islamization of Brunei in earlier times about Islam in this current digital era. It is also important to discuss the influential figures described in the Syaer Yang Di-Pertuan

and their contribution to the development of the government of Negara Brunei Darussalam today.

Keywords: Ulama, Umara, Shaer Yang Di-Pertuan, Relation, Melay, Islam, Digita

### PS-3.7-04

**Abdul Razak Panaemalae<sup>1</sup>**

<sup>1</sup>School of Liberal Arts Walailak University, Thailand

### Educating Millennials through Fiction

The nature and tendency of the youth to the entertainment world are very high. Moreover, in the context of the digital era, it is easier for adolescents to access information. The overflow of information makes them in unconsciousness and will be lost in the wilderness of information. So, entertainment media should be an educational channel to build a superior character among youths in the digital age world. This paper will analyze the role of Islamic literary works in the construction of noble character in youth. in addition to reinforcing the faith of the tauhid in their hearts. Such efforts have been proven by some scholars who produce Islamic works. This study uses a tauhid approach as a research framework.

Keywords: Islamic microfinance, Baitul Maal wat-Tamwil, Service quality, CARTER model, SMEs

### PS-3.7-05

**Busro dan IzzahFaizah S.R Khaerani<sup>1</sup>**

<sup>1</sup>UIN Sunan GunungDjati Bandung

### Trend of Methodology in Exploring The Messages of Al-Quran in Online Media

There are many media available in spreading messages from the Koran to public usage including the available on the internet. In explaining the message of the Qur'an to the public sphere, people require a certain method. The method used in this study is a descriptive method, namely by describing the method used in explaining the message of the Qur'an. The website used is Muslim.or.id, Almanhaj.or.id, BincangSyariah.Com. The results of this study found the method used by the three websites in explaining the message of the Koran is a thematic method (maudhu 'i) with the bi al-ma`tsur approach because the interpretation is based on a certain theme in this case jihad only does not follow the method the standard interpretation of maudhu 'i. The style of interpretation used is adj ijtima 'i.

# INTERNET OF RELIGION: KNOWLEDGE PRODUCTION & CONSUMPTION AMONG THE MUSLIM SOCIETY

DATE : **Thursday, 3 October 2019**  
 TIME : **10.15 - 12.15**  
 ROOM : **PEGANGSAAN 1**  
 CHAIR : **Hasse Juba**

## Panel Description

Religion is an interesting and endless topic to discuss both in offline and online ways. The production of knowledge in online way spreads extensively which can be reached by all levels of society. Today, the internet becomes an important medium in the production of religious knowledge, especially Islam. Islamic knowledge has even been openly distributed to many people, even outside the Muslim community. It means, people's interest in Islam increases massively. This is influenced indeed by the use of internet as a medium for disseminating knowledge systematically. The Muslim community tends to rely a lot on the use of internet for getting information about Islam.

This panel discusses four important issues. First is the discussion about fatwa and internet. Religious fatwa can be quickly, easily, and openly disseminated and shared to many people through internet. The Muslim community forms a new form of community called the online Muslim community. Everyone in this community is connected and knowing one another even they have never met before. Second is the discussion about the orientation change among young Muslims in seeking religious information. Nowadays, young Muslims use not only written books or literatures, but also internet as a main source for obtaining Islamic knowledge. Third is the discussion about the Muslim scholars' conception on products or halal industries such as halal tourism. Halal tourism issue reaps the pros and cons of the Muslim community, especially among scholars. Fourth is the discussion about the construction of religiosity in the social media. This issue explores young millennial responses to online sermons.

Those four issues show not only the enrichment process of mediating religion, Islam, but also the role of the internet in Muslims today. On one hand, the internet produces and distributes Islamic knowledge

extensively, but it also weakens Islamic authority itself on the other side. Religious authority is no longer monopolized and centralized on one party, but it becomes public property which is difficult to control. It means, there has been a shift in religious authority from one source to another authority.

**PS-3.8-01**

**Christine B. Tenorio<sup>1</sup>**

<sup>1</sup>University of Science and Technology of the Philippines

## Fatwa and the Internet: A Study of the Relationship of Fatwa Decision and Kind of Internet Utilization

The manners of expressing religious identity has changed rapidly over the past decade. Thus, it resulted to the emergence of the online global community. Consequently, also known as 'networked religion', that is used to recognize how religion functions online. The internet has become the predominant marker of community life and social identity within Muslim minority communities and in a while Muslim majority society. One of the internet advantages has generated a ready availability of Islamic moral guidance. The Muslims that are detached from institutions which are traditional such as mosques and madrasas are now easily able to consult a mufti about past action or future plan anywhere around the world.

The internet deals lay Muslim the opportunity to remain connected to Islamic authority while managing with the unpredictability and unevenness of modern life. However, religious authorities were at the start suspicious of the slow and medium to adopt, popular online today, that are connected to acknowledged institutions, Muslim scholars and state bodies. Exploring the relationship of fatwa decisions and internet utilization provides visions into the common aspect of religion online and help establishing an understanding of current trends in religious practices of a society with a network-based. On the other hand, Islamic disciplinarians argued concerning the dissemination of religion via digital. That leads, issued fatwas against the use of digital technology which they assert in some instances against Islamic principle.

This study applies a content analysis to the fatwa and to explore fatwa decisions relating to the kind of internet utilization. Those who claim approving fatwa contend that it is helpful to spread the word of Allah. And to explain the fatwa's disapproval, other scholars contend that people

are being corrupted by the use of internet. The study also discusses the influence of religion on the dissemination of technologies communication. Furthermore, it also predicts pattern of opinion in the introduction of new technology communication that is controversial towards the culture.

Key Words: fatwa decision, mufti, global community, religion online, Muslim

### PS-3.8-02

**Mustaqim Pabbajah<sup>1</sup>**

<sup>1</sup>University of Technology Yogyakarta

### From Scriptural to Digital: the Changing of Religious Resources among the Muslim Youth

Religious sources which used to be the main reference source for Muslims seeking solutions to the problems faced, is now being abandoned along with the presence of the internet that provides information that is faster and more accessible. The tradition of reading Islamic books and the holy Qur'an began to disappear and was replaced by new media facilities with all forms of convenience in them. The availability of information on the internet is very diverse and can be enjoyed by users with a short time and low cost. The internet is now a connecting bridge from all parts of the world, both people and goods. Religious sources are no longer only available and accessible in libraries, but also can be opened and read anywhere. The internet has also turned into a new and even a major source of reference for Muslims on various problems faced with a high level of technological sophistication.

This paper aims to discuss the perceptions of Muslim youth about the presence of internet media, especially in relation to the availability of information on religious issues. This problem is answered through three questions. First, how do young Muslims perceive this new media expansion? This question is closely related to internet penetration that has penetrated the realm of privacy, especially Muslim youth today. Second, what factors allow Muslim youth to choose the internet as the main source of reference in finding solutions to problems faced? There are many factors that support the choice of Muslim youth so that they are more likely to choose the internet as a source of reference and start leaving something textual like books, holy books, and other texts. Third, what is the impact of the choice of the internet as a source of reference to the originality of information

concerning with religious issues? This is closely related to concerns over the growing loss of enthusiasm of Muslim youth to read the texts that are inherited from Islamic thinkers that must be maintained. These three questions will be parsed in detail in the discussion of this paper.

As a basis for thinking, this paper relies on three assumptions. First, Muslim youth see the internet as a source of information that can be maximized for various purposes, including as a media provider of information on religious issues. Second, the ease of access and availability of information and low cost are the factors behind Muslim youth choosing the internet as a reference source. The internet is considered as a medium that is easy to access with a high level of speed so it is more efficient in terms of time and cost. Third, Muslim youth are more spoiled and have relatively lighter efforts in obtaining information so that their fighting spirit becomes low. However, another impact that can arise is the reluctance of Muslim youth to read the text directly so that the concern for the source in the form of text also decreases.

Key Words: internet, authoritative sources, Muslim, religious issues, access

### PS-3.8-03

**Mohamad Yusuf<sup>1</sup>**

<sup>1</sup>Universitas Gadjah Mada, Yogyakarta

### How Halal is it? Religious Authority on Halal Tourism Governance in Indonesia

This study aims to investigate the role of religious authority in dealing with halal tourism in Indonesia. What is the perception of Ulama towards halal tourism? To what extend should Ulama's opinion be implemented in tourism industries? Studies have revealed that the acceptance of the halal brand is due to the increasing number of middle class Muslims and their changing ideas regarding leisure time. Even though halal tourism has contributed significantly to the global tourism market, there is still no agreement on the concept of halal tourism. Several scholars have suggested that using the term halal for tourism practices remains problematic (Battour, Ismail, Battor, & Awais, 2014; Eid & El-Gohary, 2015; Henderson, 2010; Carboni & Janati, 2016; Jafari & Scott, 2014). Some halal tourism providers provide halal tourism packages that are suitable for Muslims and are considered to be Muslim friendly through providing halal food, suitable dress codes for staff members and segregation of facilities. However, such halal tourism

providers (hotels, companies, etc.) may still be conducting non-halal (haram) activities within their premises (e.g. providing alcohol and non halal food to other customer, offering dancing and nightclubs with alcohol to other non-Muslims customers, allowing unconservative TV channels, etc.).

Mohsin et al. (2016) indicates that Halal tourism provides an emerging opportunity for global tourism. The growth of halal tourism is triggered by several factors; for instance, the growing Muslim population and the increase in middle class income within the Muslim community. The PEW Research Center indicates that the Muslim population is the fastest-growing religious segment of the world population, making up 26 percent of the world's population by 2030. It is even predicted that by 2050, this Muslim population increase will occur more quickly than the rest of the world's population as a whole. Another key factor supporting a global Halal market is the increase in Muslim middle-class income. In countries with large Muslim populations such as Malaysia and Indonesia, we find a continual increase in the size of the middle class.

This study assumes that halal tourism in Indonesia is not merely perceived as a tourism marketing strategy to gain international tourists from predominantly Muslim countries. The Indonesian Statistic Bureau reports that the number of international tourists from Muslim countries has not increased significantly since the halal brand was launched in 2013. Particularly if we trace back the history of contestation between Muslim and non-Muslim groups in Indonesia, the implementation of halal tourism is part of "the Islamization process" of the state (Sterkens & Yusuf, 2015; Yusuf & Sterkens, 2015). Yusuf and Sterkens (2015) have observed that the amendment of the 1945 State Constitution (UUD 1945) in 1999-2001 triggered the state into becoming more accommodative to Muslim preferences, including in aspects related to tourism development.

Keywords: religious authority, Muslim, fatwa, ulama

#### **PS-3.8-04**

**Yance Z. Rumahuru<sup>1</sup>**

<sup>1</sup>Institut Agama Kristen Negeri (IAKN) Ambon Maluku

### **Religiosity on Social Media: the Response of Millennials to Online Preaching**

The use of social media is not only for entertainment, social network, business, but also it is used for constructing and developing of the religiosity particularly for millennials who are familiar with the Gadget. They are

online for almost 24 hours in a day. They are in the connecting world that can communicate each other around the world. This study is aimed to analyze on how the millennials of Ambon respond to the religiosity issue on social media especially online preaching and how they are affected by that preaching specifically on their religiosity.

This study is developed based on the research which is done in Ambon city. The Ambon is selected as it presents many millennials who actively get online on social media trying to access some information including the religiosity information. The issue of online preaching is chosen because this issue is closed with constructing of millennials' religiosity particularly in Ambon city. The data present both qualitative and quantitative data. The qualitative data is collected by interview, observation, and documentation and the quantitative data is applied by surveying the millennials in Ambon city. The collected data is analyzed by critical perspective to gain in-depth insights of millennials' response in Ambon city.

There are two main reasons for the researcher to single out and focus on this study which are at first the millennials mostly use social media to get some information, self-exploration, communication activities, self-identity presenting, and career. Second, some millennials like to get in touch with some materials of religiosity on online instead of having it at home, formal school, formal religiosity organization that usually done at face to face. The online preaching is believed to have its power due to it is not only about the person who talks, but also it is supported by sound and digital that is fascinated for everyone. This study recommends to continually study at any other perspectives focusing on social media of millennials to find out potential policy in the future.

Key words: Social Media, Millennials, Religiosity, Preaching

# RELIGIOUS AUTHORITY IN THE ERA OF DIGITAL ISLAM

DATE : Thursday, 3 October 2019  
 TIME : **10.15 - 12.15**  
 ROOM : **Pegangsaan 2**  
 CHAIR : **Hamdani**

PS-3.9-01

**Hamdani<sup>1</sup>**

<sup>1</sup> Nahdlatul Ulama Indonesia (UNUSIA) Jakarta

## Reaffirmation of Traditional Religious Authority in The Death of Expertise Era (*Ulil Abshar Abdalla's Experiment with Ihya's Preaching*)

This panel presents the complexity of religious authority in the digital era in which Muslim preachers and agents have a lot of benefit to magnify their personal influence by a variety of canals in social media with a prompt and swift mode. It focus on the main question: to what extent has the religious authority in the digital world been formed and, at the same time, degraded by its critics? In this panel, it will be explored how religious authority of Ulama institution has strengthened and weakened dealing with Indonesian social and political transformation since Suharto era to Jokowi's administration. While the conservative ideas have shaped the dark image of Indonesian Islam, moderate ideas have been pushed by progressive agents through elements of Indonesian civil society. However, the changing pattern of preaching, which uses social media and digital channel, has provided an opportunity and challenge for those who involve in the contested religious authority and legitimacy. The use of facebook, instagram and meme which is spread in social media, has facilitated audience to acces various contents of religious messages. On the other hand, those contents do not fully represent the moderate or progressive perspective of Islamic teachings, instead they reflect banality and anti-intellectual way of thinking. The inclination of preaching of Salafi and hijrah communities among youth Muslims, to some extent, show such an apprehensive trend. That's why, there have been a cultural movement among santri communities to reaffirm their authority and recollect old network throughout the world. Apart from established institutions of pesantren, traditional Muslims agents attempt to compete with their counterparts such as puritans, conservatives and radical groups in the changing constellation of religious discourse. Those topics will be published as article for journal in their respective university.

The rapid development of media for human interaction has paved the way for preachers to expand audience in a more extensive outreach and more documented broadcast. Preachers compete each other to gain public attention in a variety of canals of social media with respective ideology, style and method. While this canal has been dominated by modern and puritan Muslims, traditional Muslims are still left behind. One of few traditional-moderate agents, Ulil Abshar Abdalla, attempts to fill the huge gap where traditional framework and approach have not been introduced yet in a wider audience. Although his viewers do not reach as many as current popular preachers such as Ustadz Abdul Shomad and Felix Siauw, his commitment to share his religious knowledge through the teaching of 'Ihya Ulumuddin' is getting bigger attention from public. This study examines the efforts of traditional agents to involve in the contestation of religious authority and legitimacy during Jokowi's administration. Using social media and nahdliyyin networks, Abdalla has gained a great deal of viewers and simphatizers not only from national audience, but also from Indonesian audience overseas. This study attempts to capture the partial impact of Abdalla's cultural experiment who introduces traditional method and reference to public in the post-expertise era. While traditional agents have been teaching in pesantrens with limited media and approaches, Abdalla has shown exciting ways of preaching with a new media and intellectual wandering which are favored mostly by literate Muslims.

Keywords: religious authority, traditional Muslim, social media, preacher, Ulil Abshar Abdalla.

PS-3.9-02

**Ahmad Suaedy<sup>1</sup>**

<sup>1</sup> Nahdlatul Ulama Indonesia (UNUSIA) Jakarta

## Mainstreaming Moderate Fatwa in the State Policy: The Challenge of Religious Authority in the Internet Era

The emergence of conservative and radical ideas in religious edict (fatwa) has forged the image of Indonesia to make a distance with Islamic moderation. The characteristic of Indonesian people who dignify pluralism and multiculturalism has been dragged into unproductive agenda. In the last few years, the product of fatwa which has been issued by the Indonesia Ulama Council (MUI) shows its peculiarity such as fatwa on pluralism, secularism and liberalism, religious minority (Ahmadiyah) and prohibition to elect non-Muslim leader. Although moderate ideas and agents still remain become main element in the Indonesia society, such conservative trends have worried many scholars and observers. This study examines the dynamic degree of religious authority of Indonesia Ulama Council (MUI) since its enactment in the New Order regime until Jokowi's administration. Although fatwa does not legally bind for Muslims, its existence reflects a dynamic social structure in the changing social and political constellation. This study attempts to emphasize the importance of strategic ways to mainstreaming moderate fatwa in state policy which is mostly determined by the political will of the ruling regime. While state is mostly depended on political support of its mainstream element of citizen, the victory of conservative elements certainly become a catastrophe for moderate majority groups in which Nahdlatul Ulama (NU) and Muhammadiyah become its stakeholder.

Keywords: religious authority, state policy, fatwa, Indonesia Ulama Council (MUI), moderation.

**PS-3.9-03**

**Faried F. Saenong<sup>1</sup>**

<sup>1</sup>Victoria University of Wellington and PTIQ Jakarta

### **[Re]Establishing Religious Authority: The Revitalisation of Pesantren Authority in the Digital World**

The last three decades have witnessed new challenges of the traditional religious Islamic authority in contemporary Indonesia. The new challenges have made used social media as a medium of "authorisation" of their capacity in delivering religious Islamic messages to audiences. All media have been made use as good medium to online-ly pass many materials including religious messages. Many Muslim preachers have made advantage of the advance of information technology to reach vast audience and plant religious authority. This has created the so-called "online congregation" (Richardson 2003) by which a religious authority is

somehow acknowledged. The online characters have been adopted to provide quick religious services to religious audiences. Reacting to this phenomenon, the challenged traditional authority have revitalised their influence by extending their traditional jurisdiction to the online congregation. The digitisation and mediatisation of the traditional Islamic authorities by pesantren community have reaffirmed their genuine Islamic authority within Muslim community both offline and online. However, recipients do not take messages blindly. They critically filter and examine all information available online including religious messages. My preliminary research indicates that there have been various reactions to his sermons. I believe that audience is not passive. They have capacity to absorb and filter whatever they heard from any sources.

This paper observes the reaffirmation of the traditional religious Islamic authorities by pesantren community in contemporary Indonesia and their competing groups. Making use of Hall's (1973) encoding-decoding theory, despite Ross's (2011) and Morley's (2006) criticism, this paper also analytically pictures how encoding and decoding processes work for both messenger (preacher) and recipient respectively. Employing Hall's encoding-decoding system, this may ensure the presence of hegemonic, negotiated and oppositional positions when audience makes sense of the message.

Keywords: religious authority, pesantren, online congregation, coding and decoding, mediatisation and digitisation

**PS-3.9-04**

**Eva Leiliyanti<sup>1</sup>**

<sup>1</sup>Universitas Negeri Jakarta Postgraduate School, Jakarta

### **The Religious Praxis on Women's Body, Sexuality and Domestication: The Discourse Analysis on Salafi Preaching Videos on Instagram**

In today's digital era, religious preaching in social media, such as Instagram, can arguably be seen as no longer reflecting the groundbreaking platform of proselytization. However, such medium provides a prompt and swift mode in delivering its messages to the addressers/receivers. This discourse analysis highlights the Salafi preaching videos (three one-minute-length videos) in Instagram, especially on how they propagate the issues of women's body and sexuality as well domestication. It focuses on how these videos represent

the catering of alternative Salafi strand of analysis on how the feminist Islamic discourse is devised and propagated. The data were taken from the one-minute-length of Salafi preaching videos based on stratified purposeful sampling. Deploying appraisal theory of language evaluation, its preliminary finding demonstrate that the language use by the Salafi preachers in their discourse demonstrates the plausible transcendental salvation of women vis-à-vis the way they interpret the religious praxis on women's body, sexuality and domestication. Keywords: Salafi preaching videos on Instagram, women's body, sexuality and domestication, discourse analysis.

PS-3.9-05

**Dawam Multazamy Rohmatulloh<sup>1</sup>**

<sup>1</sup>IAI Sunan Giri Institute, Ponorogo, East Java

### **In Meme Dakwah: Netnographic Study on Online Youth Muslim Communities in Indonesia**

There is a demanding trend among online youth Muslim communities in Indonesia that utilize textual and mostly pictorial memes to spread the message of dakwah through their social new media account such as Facebook and Instagram. Seen from their memes' online virality – that is an important aspect of anything to be called a meme, the practice in proselytizing religious idea is somehow powerful. By using Robert V. Kozinets' Netnography that is a number of related online research methods that adapt to the study of the communities and cultures created through computer-mediated social interaction, this paper follows six steps as in ethnography: research planning, entree, data collection, interpretation, ensuring ethical standards, and research representation. By doing so, this paper explores the motives of why that communities utilize this kind of medium of dakwah and how do they manage that. It is merely an unavoidable fact that people's engagement to information technology nowadays is ubiquitous; in almost every aspects of human life. Hence, to reach the audiences who mostly exist in cyber world, preachers need to develop a new way of dakwah in particular using one of lightest method of idea spreading: meme. The earlier success in using meme at its turn encourages them to benefit more and more, including in dakwah field. In a brief conclusion, this paper confirms that meme is one of the most effective ways of dakwah in this age of cutting edge technology.

Keywords: meme, new media, dakwah community, netnography

## **RETHINKING TEKS TEOLOGI ISLAM NUSANTARA; SERAT CEBOLEK, MEUREUKON, SYAIR RABBANI WAHID, DAN PEURATEB ANEUK**

DATE : **Thursday, 3 October 2019**

TIME : **10.15 - 12.15**

ROOM : **Pancoran**

CHAIR : **Zulfikar Ali Bhuto**

### **Panel Description**

Era teknologi digital 4.0 dan literasi masa kini telah mengubah cara pandang masyarakat terhadap suatu hal. Tidak hanya itu, cara hidup, berpikir, dan bertingkah laku telah ikut berubah sehingga perubahan zaman membuat sudut pandang masyarakat terhadap teks teologi menurun. Pemanfaatan teks ini sebagai rujukan dan media pembelajaran tidak dinomorsatukan lagi dalam masyarakat. Di samping itu, perhatian pada teks teologi juga ikut berubah sehingga masyarakat fokus pada bacaan yang dangkal akan nilai-nilai ketuhanan sehingga melahirkan masyarakat yang apatis, radikal, dan ekstrim. Panel ini akan membahas tentang pemanfaatan teks teologi Islam dengan mengkaji dan mengaktualkan kembali teks melalui literasi teks-teks: Serat Cebolek, Meureukon, Syair Rabbani Wahid, dan Peurateb Aneuk adalah upaya interdisiplinary yang dilakukan gunakan mengeksistensi isi dan makna yang terkandung dalam teks sehingga akan mengubah haluan berpikir masyarakat kepada hal-hal yang logis, sistematis, dan didasari pada akidah yang kuat. Hal ini karena teks-teks suci ini mengandung teologi yang sarat akan makna; kuat akan nilai; dan kokoh dalam membentengi pembaca akan hal-hal yang bertentangan dengan hukum agama dan negara. Di samping itu, nuansa dan suasana serta konflik yang terkembang dalam teks mampu menenangkan pembaca karena amanat yang ingin disampaikan mengantarkan jiwa pada Illahi Rabbi. Jadi, dengan cara mengangkat kembali "ruh" teks itu di era digital ini melalui literasi akan mampu mengaktualkan kembali teologi yang pernah eksis dulu.

PS-3.10-01

**Muhajir<sup>1</sup>**<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta

### **Teosofi Pemberontakan Syaikh Mutamakkin (Kajian Pada Serat Cbolek R. Ng. Yasadipura I (1729-1983))**

Abad ke-18 masehi atau zaman Mataran Kartosuro menjadi saksi sejarah atas “kontroversi” pemikiran Syaikh Mutamakkin (selanjutnya disebut SM) dalam Teks Serat Cbolek. Kontroversi SM, disebabkan oleh beberapa hal; Pertama, keberaniannya dalam melawan kebijakan penguasa terkait “larangan” mengajarkan tasawuf pada masyarakat awam. Pelajaran tasawuf hanyalah untuk kalangan elit, penguasa dan kaum bangsawan. Kedua, ajaran teosofi SM dianggap menyimpang dengan teosofi mainstream seperti Naqsyabandiyah, sehingga dia digolongkan dengan kelompok inkar al-Sunnah. Ketiga, sikap SM yang berani menjadi gerakan “oposisi” penguasa. Sikap oposan SM sebetulnya lahir atas konteks sosial-politik Mataram Kartosuro yang dianggapnya tidak sejalan dengan nilai-nilai luhur Islam. Islam bagi penguasa hanya dijadikan alat legitimasi kekuasaan yang melahirkan tindakan “represif” terhadap rakyatnya. Sayangnya SM digambarkan dalam Serat Cbolek sebagai aktor “pemberontak” yang seolah-olah hanya memainkan peran antagonis dan sesat. Padahal, SM menjadi pemeran yang mampu memecah kebuntuan atas relasi makhluk dengan kholiknya, relasi rakyat dengan penguasanya serta relasi bersifat egaliter. Konsep teosofi SM, telah mampu memberikan pondasi tasawuf yang membumi dan memperlihatkan kepada penguasa atas makna kehidupan. Baginya ajaran agama tidak boleh dimaknai politik-kekuasaan, tetapi ajaran agama bermakna politik-strategi, politik-kebudayaan, dan politik-kemanusiaan. Teks Serat Cbolek seakan mendiskreditkan SM, sebagai seorang yang sesat dan anti penguasa. Padahal, Serat tersebut menggambarkan strategi kultural SM dalam mengenalkan nilai-nilai ketuhanan baik kepada penguasa maupun kepada masyarakat.

Kata Kunci: Teosofi, Pemberontakan, Mataram

PS-3.9-02

**Mohd. Harun<sup>1</sup>**<sup>1</sup>Universitas Syiah Kuala

### **Aktualisasi Meurukôn Sebagai Media Pembelajaran Teologi dalam Masyarakat**

Kini teks teologi tidak masyhur lagi dalam masyarakat, salah satunya Teks Meureukon. Daya tarik meurukôn tidak lagi terpatri dalam darah masyarakat. Teks ini semakin kurang diminati dan bahkan tidak mendapatkan perhatian secara masif dan intensif dari masyarakat juga pemerintah lantaran dianggap tidak memiliki nilai jual di masa kini. Hilangnya budaya meurukôn dalam masyarakat mengakibatkan tidak terjadi regenerasi, sehingga generasi penerus justru lebih mengenal budaya modern ketimbang budaya tradisional. Padahal, meurukôn penting untuk diaktualisasikan kembali karena melalui meurekon masyarakat dapat memperkaya ilmu tauhid, fiqh, dan ibadah. Sebab itulah, teks ini menjadi media pembelajaran tentang teologi kepada masyarakat. Meurukôn tergolong dalam jenis teks yang sangat islami dan sudah mengakar dalam masyarakat. Bahwa meurukôn dapat digunakan sebagai media pembelajaran dan pendidikan agama Islam bagi masyarakat sudah terbukti karena meurukôn mengandung (1) tiga unsur utama pendidikan Islam, yaitu (a) pendidikan aqidah; (b) pendidikan fiqh; (c) pendidikan akhlak terpuji; (2) mampu menyalurkan pesan/materi agama Islam; (3) diyakini oleh masyarakat meurukôn sebagai seni yang bertauhid dan bersyariat; (4) mudah dipahami; dan (5) sebagai tontonan hiburan dan berseni.

Kata Kunci: Media, Teologi, Meurukôn

PS-3.9-03

**Arrazi<sup>1</sup>**<sup>1</sup>Sultan Idris Education University Malaysia

### **Eksistensi Teks Teologi: Syair Rabbani Wahid dari Sudut Pandang Struktur dan Fungsi**

Eksistensi syair Melayu yang berasal dari pesisir Aceh ini perlu rethinking. Pernah populer pada tahun 1989 oleh T.M. Daud Gade. Dalam kesusastraan Melayu, syair salah satu jenis puisi lama yang berasal dari Arab dan telah dibawa masuk ke Nusantara bersama-sama dengan kedatangan Islam. Masalah dalam kajian ini tentang eksistensi teks Syair Rabbani Wahid dari sudut pandang struktur dan fungsi. Syair Rabbani Wahid dibentuk oleh struktur fisik dan batin. Struktur fisik meliputi penggunaan diki, pengimajian, kata konkret, bahasa figuratif, dan versifikasi. Selain itu, struktur batin

meliputi tema, perasaan, nada dan suasana, dan amanat. Di samping itu, Syair Rabbani Wahid berfungsi informasional, ekspresif, estetis, dan edukatif. Syair Rabbani Wahid penting untuk dieksistensikan kembali karena mengandung arti sebagai Allah Sang Rabbi yang satu. Hal ini dapat menggambarkan identitas dari syair ini karena berisikan puji-pujian kepada Allah dan nasihat-nasihat serta cerita-cerita yang semuanya bertujuan untuk mendekatkan diri kepada Allah Swt.

Kata Kunci: Eksistensi, Teks Teologi, Struktur Syair, Fungsi Syair

PS-3.9-04

TIME : 19.00-21.00

**Muhammad Iqbal<sup>1</sup>**

<sup>1</sup>IAIN Lhokseumawe

### Literasi Teologi Islam dalam Teks Peurateb Aneuk Di Aceh

Pergeseran nilai kearifan lokal dampak perkembangan teknologi digital telah mengubah cara hidup sosial, ekonomi, psikologis hingga tatanan hidup berkeagamaan secara totalitas. Sebagian masyarakat berpandangan bahwa perkembangan tersebut memberikan manfaat yang sangat besar. Di sisi lain, tantangan dengan kondisi masyarakat yang semakin memprihatinkan, misalnya perilaku sosial yang lambat laun menghilang; perilaku ekonomi sulit terkontrol, emosional bertambah pasif, dan respon agama mengarah radikal. Menghadapi tantangan di era digital ini masyarakat lokal dapat membentengi diri dengan menelaah teks teologi islam dalam teks peurateb aneuk untuk mengembalikan nilai-nilai kearifan lokal yang telah berkembang dan mengakar dalam masyarakat. Kajian ini menganalisis teks dengan pendekatan analisis isi terhadap teks syair Aceh yang dinilai memiliki penanaman teologi sehingga menjadi penguatan kembali generasi melenial di era digital. Hasil analisis ditemukan bahwa teks syair Aceh mengandung pendalaman teologi, di antaranya teologi akhlak, ibadah, sosial, dan teologi perjuangan bangsa dan agama.

Kata Kunci: Literasi, Teologi, Teks Peurateb Aneuk

## THE NEW FACE OF DYNAMICS OF AL-QURAN AND TAFSIR IN THE DIGITAL ERA: POWER RELATIONSHIP, CONTESTATION, AND INTERPRETATION

DATE : **Thursday, 3 October 2019**

TIME : **10.15 - 12.15**

ROOM : **Pinangsia**

CHAIR : **Islah Gusmian**

### Panel Description

Panel ini membahas tentang wajah baru dinamika Al-Qur'an dan tafsir di Indonesia dalam merespon era digital yang berkembang sangat cepat dan canggih. Pertanyaan mendasar yang hendak dijawab adalah tentang bentuk dan model hadirnya produk al-Quran dan tafsir di Indonesia dalam merespon kebutuhan masyarakat Indonesia di era digital yang sarat dengan kontestasi dan kepentingan kekuasaan dalam bentuk dan model hermeneutik yang beragam.

Dua dari lima paper dalam panel ini membahas tentang fenomena living Qur'an di Media elektronik dan media sosial yakni paper yang berjudul Dinamika Living Qur'an di Media Sosial: memanfaatkan fenomena digital disruption untuk menegaskan moderasi keagamaan yang ditulis oleh Syukron Affani serta paper dengan judul Living The Qur'an in Indonesian Television During Ramadhan: Between Informative and Performative" oleh Wardatun Nadhiroh. Satu paper membahas tentang pemanfaatan media digital dalam pembelajaran al-Qur'an secara digital (e-learning of Qur'an) dengan judul paper E-Learning dalam Pembelajaran al-Qur'an di Indonesia: Perspektif semiotika dalam membaca wajah al-Qur'an di era Digital oleh Hamdi Putra Ahmad. Sementara dua paper lainnya membahas tentang penafsiran (interpretasi) al-Qur'an melalui media sosial dan digital. Paper jang berjudul Interpretation of al-quran Pamphlet Virtual justification in social media mengelaborasi bagaimana media sosial (social media) di era digital telah digunakan oleh banyak kelompok keagamaan tertentu untuk melegitimasi pandangan dan

kepentingan bernuansa politik dan kekuasaan tertentu melalui teks-teks al-Qur'an dan penafsiran tertentu yang sesuai dengan aliran dan pandangan mereka. Sedangkan paper lainnya yang berjudul Negara Dan Relasi Kuasa Dalam Produk Al-Quran Terjemah Dan Tafsir Digital Di Indonesia menjelaskan tentang bagaimana Kementerian Agama Republik Indonesia melalui Lajnah pentashihan Mushaf al-Qur'an sebagai representasi kekuasaan negara memproduksi wacana tafsir keagamaan baik melalui tafsir Ringkas maupun Tafsir Ilmi dan tafsir tematik dalam bentuk digital sebagai salah satu cara untuk menormalisasi pandangan keagamaan khususnya penafsiran-penafsiran kontemporer dalam berbagai topik dari seksualitas, kerukunan beragama, moderasi beragama, kenegaraan, kemasyarakatan dan lain sebagainya. Cara ini juga dalam sudut pandang relasi kuasa di samping sebagai bentuk normalisasi dan pendisiplinan dalam pandangan keagamaan, juga sebagai salah satu cara efektif di era digital untuk menyokong dan memperkokoh berbagai program pemerintah dalam berbagai aspek pembangunan.

### PS-3.11-01

**Islah Gusmian<sup>1</sup>**

<sup>1</sup>IAIN Surakarta

### **Interpretation of Qur'an Phamplet Virtual Justification in Social Media**

In the era of post truth, there was a large flow in which people flocked to search for truths and facts — not least the truth in terms of understanding and interpreting the Koran — through memes, pamphlets, or narratives designed and distributed through various media streams social, such as Facebook, Instagram, and various other social media applications. The big flow occurred, for example, in the context of the political case of the 2019 Presidential Election. Hoax news circulated not only related to political events and matters relating to power, but even related to the interpretation of the Qur'an. Because uncontrolled political desire and resentment over political opponents have closed the awareness and reason of the people; the Qur'anic texts are dragged and twisted as justifications for the political events that occur. This article will show the reader that in the era of free and

open social media services in sharing information and news, the phenomenon of the death of expertise has also attacked the Qur'anic world of interpretation. In the homepage of social media we find free people as they please, passing by or interpreting the Qur'an based on political desires and hatred, not equipped with the knowledge of the Qur'an. Really, this is something that is very worrying. Indeed, there is no single interpretation and no absolute truth and interpretation, but interpreting based on political desires and hatred does not have a niche in the basic context of the Qur'an itself. There is a strategy for matching political events with verse numbers and suras that are post factum. Finally, the acceptance of the Qur'anic interpretation is not based on the use of scientific tools and general requirements in the practice of Al-Qur'an interpretation as formulated by the scholars in the field of the Qur'an, but rather because of political desires and interests. That's when interpretations are nothing more than advertisements and pamphlets

### PS-3.11-02

**Akhmad Supriadi<sup>1</sup>**

<sup>1</sup>IAIN Palangkaraya

### **Negara dan Relasi Kuasa dalam Produk al-Quran Terjemah dan Tafsir digital di Indonesia**

Makalah ini membahas dan mengelaborasi tentang negara dan relasi kuasa pengetahuan dalam produk al-Qur'an dan Tafsir digital yang disusun oleh Kementerian Agama Republik Indonesia melalui Lajnah Pentashihan Mushaf al-Quran (LPMQ). Secara faktual, Kementerian Agama Republik Indonesia melalui Lajnah pentashihan Mushaf al-Qur'an (LPMQ) sejak tahun 2008 hingga tahun 2016 telah menghasilkan secara massif berbagai produk mushaf al-Qur'an dan terjemah serta tafsir al-Qur'an dalam berbagai genre, pendekatan dan beragam topik baik dalam bentuk Mushaf al-Qur'an dan Terjemah, tafsir tematik maupun tafsir ilmi yang jumlahnya mencapai lebih dari 40 volume. Hal yang menarik adalah bahwa produk al-Qur'an dan Tafsir tersebut tidak hanya diproduksi dalam bentuk edisi cetak (printed edition) namun juga dalam bentuk edisi digital yang dapat diakses dan diunduh melalui media digital. Artikel ini secara spesifik membedah aspek relasi kuasa pengetahuan dalam produk al-Qur'an dan tafsir digital yang diinisiasi oleh Kementerian Agama. Al-Qur'an dan Tafsir digital tersebut dihadirkan dalam bentuk CD, DVD, hingga tersedia dalam website Lajnah Pentashihan Mushaf al-Qur'an Kementerian Agama yang disebarluaskan

baik dalam bentuk diseminasi secara resmi melalui lembaga kampus, kementerian agama, sekolah, pondok pesantren dan lain sebagainya. Hal ini menurut penulis menjadi penting dan menarik karena produk al-Qur'an Terjemah beserta tafsir dalam berbagai genre tersebut diproduksi oleh lembaga negara yang tentu saja sarat dengan kepentingan kekuasaan dan ideologi baik untuk normalisasi kehidupan beragama maupun untuk meligitimasi ideologi tertentu seperti gender atau pun pengukuhan teologi tertentu seperti Sunni maupun sebagai upaya mengukuhkan program pemerintah melalui wacana atau diskursus tafsir di era globalisasi dan digital yang serba accessible. Untuk membedah hal tersebut, penulis menggunakan dua teori yaitu teori otoritas Khaled Abou el- Fadhl dan teori relasi kuasa pengetahuan yang digagas oleh Michel Foucault. Melalui dua teori tersebut, akan dibongkar bagaimana terbentuknya otoritas dan proses relasi kuasa pengetahuan yang bekerja dalam produk dan wacana Terjemah al-Quran dan produk tafsir yang disebar di Indonesia baik dalam bentuk diseminasi formal dan resmi maupun tidak resmi.

Kata Kunci: Kementerian Agama, Al-Qur'an dan Tafsir digital, Relasi Kuasa

**PS-3.11-03**

**Syukron Affani<sup>1</sup>**

<sup>1</sup>IAIN Tulungagung, East Java

### **Dinamika Living Qur'an di Media Sosial**

memanfaatkan fenomena digital disruption untuk menegaskan moderasi keagamaan. Belum lama ini, umat Islam ditarik perhatiannya pada video unggahan di Youtube yang menayangkan pandangan beberapa orang yang berada dalam posisi memberikan ceramah. Pandangan-pandangan itu berkaitan dengan al-Quran, misal Q.S al-Dluha 93:7; Q.S al-Bayyinah 98:2; Q.S al-Ahzab 33:70. Karena pandangan tersebut tidak biasa dan mengusik pemahamanan umat, maka reaksi-reaksi sebagai konter, muncul atas pandangan-pandangan tersebut. Artikel ini akan membahas pertama, analisis akademis terhadap pandangan tersebut; kedua, menjelaskan gambaran baru "living Quran" di medsos, ketiga, strategi disruptif di dalam mengembangkan wacana-wacana penafsiran al-Quran sesuai dengan karakter digital disruptif. Metode analisis yang akan digunakan adalah analisis deskriptif. Hasilnya adalah, pertama, tafsir al-Quran berpotensi dimanfaatkan oleh siapapun, baik yang berkepentingan

atau tidak berkepentingan, ditampilkan dalam wacana-wacana post-trut; kedua, tantangan dan peluang untuk menyelamatkan dan merebut ruang-ruang penafsiran keagamaan, misal melalui penafsiran-penafsiran al-Quran yang mencerahkan nalar sehat, dapat dilakukan dengan strategi yang tepat dan efektif. Caranya adalah digitalisasi secara massif semua sarana wacana moderat, memproyeksikan tafsir-tafsir yang cerdas di ruang-ruang virtual, dan terus melancarkan gerilya-gerilya digital dengan strategi dan taktik yang sesuai dengan pola dan karakter market pengguna media sosial. Tantangan dan peluang tersebut dapat dilakukan dengan optimis sebagai bagian dari jihad digital. Kejutan-kejutan inovatif dari situasi disruptif harus diakui telah memberi dampak positif di bidang pelayanan publik namun di sisi yang lain, wacana-wacana dan informasi-informasi post-truth telah menjadi penumpang digital disruptive yang meresahkan akhir-akhir ini di tanah air. Fenomena disruptif memunculkan kecemasan dan kekuatiran. Apa saja bisa eksis menumbangkan eksistensi yang telah mapan. Di dunia penafsiran al-Quran, seseorang dari latarbelakang apapun, dapat memviralkan pandangan-pandangannya dan menggeser penafsiran-penafsiran konvensional yang establish. Sebenarnya di era disruptif, antara kekuatiran dan harapan memiliki ruang yang sama. Di era disruptif, kemelimpahan (abundance) adalah peluang untuk melawan ekses dari digital disruptive seperti isu-isu post-truth dalam rangka menyelamatkan kewarasan beragama. Dengan strategi dan taktik yang tepat serta usaha yang ekstra, wacana-wacana tandingan dapat dimunculkan melampaui wacana-wacana post-truth. Situasi disruptif harus dihadapi dengan optimis sebagai tantangan yang harus dihadapi termasuk dalam wacana-wacana keagamaan. Tentu tidak mudah karena wacana post-truth yang semula merupakan konsumsi dan komoditas politik, akhir-akhir ini telah menarik masuk wacana keagamaan sehingga wacana keagamaan yang ditarik tersebut memberi eco-chamber pada kepentingan-kepentingan politik yang terselubung. Politik menyelingkuhi wacana keagamaan sehingga sempurna membentuk wacana post-truth. Kemelimpahan dan keluasan informasi adalah modal yang secara efektif dapat dimanfaatkan untuk melawan penafsiran-penafsiran keagamaan tendensius.

**PS-3.11-04**

**TIME : 19.00-21.00**

**Wardatun Nadhiroh<sup>1</sup>**

<sup>1</sup>UIN Antasari Banjarmasin

## Living The Qur'an in Indonesian Television During Ramadhan: Between Informative and Performative

This paper examines the faces of the Qur'an in the digital world, especially through Indonesian television during Ramadan. In fact, every year in Ramadan, every Indonesian TV channel competes to present special Ramadan programs, from religious lectures, Qur'an recitations and interpretations, Islamic films, variety shows, to Islamic competitions. This study focuses on special Ramadhan events that present verses of the Qur'an, either in oral or written text, in Indonesian TV, such as Ngaji Pagi and Hafizh Indonesia in RCTI, Tafsir al-Misbah in Metro TV, Sahur Ramadhan in TVOne, and Salam Ramadhan in SCTV. By using the theory of reception to the Qur'an, I find that the form of living the Qur'an in Indonesian TV was dominated by learning and teaching the audience about the meaning of the verses of the Qur'an on the one hand. In addition, the verses of the Qur'an are also present to be enjoyed by the strains of the sounds as well as competed among some participants. If delivering the meaning of the verses is an informative mission as showed in the program Tafsir al-Misbah, Sahur Ramadhan, and Salam Ramadhan, then reciting the verses of the Qur'an, either is competed like in the program of Hafizh Indonesia or not such as Ngaji Pagi, contain a performative mission. These two types are actually not new in the Muslim community because the Qur'an has lived in it for a long time. What distinguishes only the spread media that spiced with elements of dialogue between the conveyer and audiences, between performers and listeners, which are recorded so that everyone can follow and access, even they do not actually present at the place where the TV program recorded. The face of al-Qur'an in the form of digital makes it easy to spread it to be not limited to a particular audience or certain group, but to global community. Because of unlimited access, the impact factors reach more global as well. So far, it can be seen that the performative mission in TV has more impact to the audience. It is evidenced by the motivations of parents throughout Indonesia to educate their children to memorize the Qur'an through Hafizh Indonesia shows.

Keyword: Living Qur'an, Indonesian Television, Ramadhan

PS-3.11-05

Hamdi Putra Ahmad<sup>1</sup>

<sup>1</sup>IAIN Tulungagung, East Java

## E-Learning dalam Pembelajaran al-Qur'an di Indonesia: Perspektif semiotika dalam membaca wajah al-Qur'an di era Digital

Kemajuan teknologi berbasis software di era ini benar-benar menjadi ladang subur untuk menarik perhatian banyak orang. Pemanfaatan teknologi ini sudah mempengaruhi hampir semua aspek dari kehidupan manusia, tidak terkecuali dalam lingkup pembelajaran al-Qur'an. Jika beberapa dekade silam umat Islam (khususnya anak-anak) masih menerapkan metode pembelajaran berbasis iqro' dan harus menempuh waktu bertahun-tahun untuk mempelajarinya bersama seorang guru, maka saat ini mulai bermunculan aplikasi-aplikasi berbasis software yang menawarkan berbagai metode instan dalam mempelajari al-Qur'an tanpa perlu bertatap muka secara langsung dengan guru. Artikel ini mencoba mengungkap bagaimana pola-pola yang diterapkan oleh sejumlah aplikasi (software) al-Qur'an untuk anak-anak berbasis android. Penelitian ini hanya akan mengambil tiga contoh aplikasi dengan rating tertinggi di Playstore. Melalui pendekatan semiotika yang digagas oleh Charles Sander Pierce, penulis akan mengungkap bagaimana simbol-simbol yang digunakan dalam aplikasi-aplikasi pembelajaran al-Qur'an tersebut dapat menarik minat pengguna gadget, sehingga pembelajaran al-Qur'an berbasis software di era ini dapat teruji eksistensinya. Penelitian ini juga akan meninjau seberapa besar pengaruh yang ditimbulkan oleh aplikasi pembelajaran al-Qur'an berbasis software terhadap mental dan psikologis anak, serta dampak positif dan negatif yang ditimbulkannya.

Kata kunci: Pembelajaran al-Qur'an, aplikasi berbasis software, pendekatan semiotika, simbol

# الظاهرة الدينية في عصر ما

PS-3.12-01

## بعد الحقيقة

DATE : Thursday, 3 October 2019

TIME : 10.15 - 12.15

ROOM : Tamansari 1

CHAIR : Muslikhun

Muhammad Makmun<sup>1</sup><sup>1</sup> UIN Walisongo Semarang

### من المغالطات المنطقية إلى اختفاء الحقيقة الدينية باندونيسيا في عصر ما بعد الحقيقة

#### Panel Description

تبحث هذه الدراسة في الظواهر الدينية التي حدثت في عصر "ما بعد وهو العصر الذي ينظر فيه الإنسان إلى ،،(post-truth era)" "الحقيقة الأشياء بعواطفه أكثر من أن ينظر بالعقل السليم. وظهر هنا العصر تراثنا مع نبض التطور الصناعية والتكنولوجية التي تساعد الإنسان في شؤونه استخدم الإنسان في هذا العصر الأدوات المنتجات من التكنولوجية اليومية. لزيادة قدرهم في الإنتكلات والآخرات حيث يكاد الإنسان لم يتواصل مع الآخرين إلا باستعمال الوسائل التكنولوجية. ومن أمثلة تطورات التكنولوجية في هذا العصر انتقاء الإيقنوت سريعة حل الأخبار؛ ولكنه في نفس الوقت، قد ضاع تحقق المعلومات المسجلات في الوسائل التكنولوجية للأغراض المعينة سواء كانت الدينية أو السياسية. ومن ثم كانت المعلومات التي انتشرت في هذا العصر تتنبى على المغالطة المنطقية في الإعلام والاتصال حتى تأثر إلى المشاعر والعواطف الدينية للدفاع عن مخلفتها على كل الصورة الظاهرة التجربة الدينية من وسائل التواصل الاجتماعي مع أن ظهور الدفاعة الدينية أكثر سياسية من كون الدين نفسه. فالناس يستخدمون المعلومات الخادعة ويشرونها من أجل التأثير على التصورات العامة لأهداف الفرد. وهذه الفرصة، يستفيد السياسيون لتحقيق أهدافهم الفردية في طلب الجاه والمتنعة من الناس العامة. ويفزع عنهم إنسانيتهم كما يزعون عنه إنسانيته من أجل تلك السياسية، ويبلغون بالعيوب من بين أنفسهم حتى خرجت من أفواههم كلمة كاذبة زائفة متكررة وصدق عليها بعض الناس وردت الباقية منهم. وهذا الواقع العياني قد يسعى إلى البلدان في أنحاء الأرض سواء كانت شيئاً أو غيرها لأن الأخبار الوافنة والصادقة مختلط في الإعلام والاتصال من موقع الشبكة الإليرنت على حسب طرفة العين لإيجاد المعلومات فيها.

إنطلاقاً من هذا الكل، حولت هذه الدراسة لإطلاع ما وراء الواقع في عيش المجتمع الحالي بنظرية المعرفة الظاهرية التي ترتبط بهذه الثقافة الدينية في عصر "ما بعد الحقيقة". وبعد ملاحظة ومتتابعة من هذه الدراسة العميق، وجدنا أن الثورة الصناعية الأخيرة من التكنولوجية تأثر إلى وسيلة الأخبار الوافنة بأي وجه من أوجه الأغراض من تسييس الدين بدءاً من المحلية مروراً إلى العالمية. لذا، يلزم علينا أن يبرز ما وراء هذا الواقع الظاهر بتدقير المشاكل وحلها لجلب المصلحة ودفع المضار فيها.

هذه المقالة تسعى لعرض الدراسة عن دور الحجج والأدلة المغالطية خاصة فيما يقرب عليها من موت الحقائق الدينية واحتفائها في عصر ما بعد الحقيقة في سياق المحلي الإندونيسي. فالدين من مظهـر التـاريخي المتـغير لا من جانب جوهرـه العـقائـدي الثـابت يمكن أن يـتسـلط عـلـيه مـعـتـقـوهـ في تـحـقـيقـ أـغـرـاضـهـمـ شـبـهـ الـدـيـنـةـ وـلـيـسـتـ فيـ الـحـقـيقـةـ منـ الـدـيـنـ أـصـلـاـ، فـصـارـ هـؤـلـاءـ الـمـعـتـقـوهـ فيـ الـدـيـنـ يـتـسـيـطـونـ عـلـيـهـ فيـ تـحـقـيقـ غـايـاتـهـ الـدـيـنـةـ الـتـيـ مـنـ بـيـنـهـ تـحـقـيقـ الـسـلـطـاتـ الـحـاكـمـةـ وـالـسـلـطـاتـ الـعـلـمـيـةـ وـالـدـيـنـيـةـ بـعـدـهـ عـمـاـ فيـ الـدـيـنـ نـفـسـهـ مـنـ الـحـقـائقـ الـكـلـيـةـ السـامـيـةـ. وهذاـ بـالـإـضـافـةـ إـلـىـ أـنـ مـنـ ضـرـارـ هـذـاـ الـعـصـرـ أـنـ قـلـاءـ الـمـعـلـومـاتـ الـمـغـلوـطـةـ غـيرـ الـحـقـيقـةـ الـتـيـ يـرجـىـ مـنـهـ إـقـاعـ الـآـخـرـينـ فيـ الـشـوـؤـنـ الـسـيـاسـيـةـ بـلـ الـدـيـنـيـةـ أـيـضاـ، وـيـكـوـنـ الضـرـارـ أـشـدـ إـذـاـ كـانـ الـأـمـرـ مـرـتـبـطاـ بـشـأنـ الـمـنـطـقـ الـذـيـ هوـ إـحـدىـ طـرقـ الـوصـولـ إـلـىـ الـحـقـيقـةـ، إـذـ دـوـنـ الـمـنـطـقـ الصـحـيـحـ لـاـ يـمـكـنـ أـيـ شـخـصـ مـنـ التـعـرـفـ وـالـوصـولـ إـلـىـ الـحـقـيقـةـ الصـحـيـحةـ. فـالـمـنـطـقـ (ـالـدـيـنـيـ)ـ الـمـبـنيـ مـنـ الـمـغـالـطـاتـ أـوـ الـحـجـجـ وـالـأـدـلـةـ الـمـغـالـطـيـةـ لـاـ يـخـفـيـ مـنـهـ أـنـ يـؤـديـ إـلـىـ مـوـتـ الـحـقـيقـةـ ذـاتـهـ مـنـ الـدـيـنـ إـضـافـةـ إـلـىـ اختـفـاءـ الـدـيـنـ مـنـ الـحـقـيقـةـ. الـكـلـيـاتـ الـمـفـاتـحـةـ:ـ الـحـقـيقـةـ،ـ الـحـقـيقـةـ الـدـيـنـيـةـ،ـ الـمـغـالـطـاتـ،ـ الـقـيـاسـ الـمـغـالـطـيـ،ـ عـصـرـ ماـ بـعـدـ الـحـقـيقـةـ

PS-3.12-02

Muhammad Subhan Azhari<sup>1</sup><sup>1</sup> Sekolah Tinggi Ilmu AlQuran, Yogyakarta

### جدلية الحقيقة بين الدين والسلطة في عصر ما بعد الحقيقة (تجربة إندونيسية)

هذه المقالة تسعى لعرض الدراسة عن دور الحجج والأدلة المغالطية خاصة فيما يقرب عليها من موت الحقائق الدينية واحتفائها في عصر ما بعد الحقيقة في سياق المحلي الإندونيسي. فالدين من مظهـر التـاريخي المتـغير لا من

جانب جوهره العقائدي الثابت يمكن أن يتسلط عليه معتقدوه في تحقيق أغراضهم شبه الدينية وليست في الحقيقة من الدين أصلاً، فصار هؤلاء المعتقدون في الدين يتسيطرون عليه في تحقيق غاياتهم الدينية التي من بينها تحقيق السلطات الحاكمة والسلطات العلمية والدينية بعيدةً عما في الدين نفسه من الحقائق الكلية السامية. وهذا بالإضافة إلى أن من ضرار هذا العصر أن تملأ المعلومات المغلوطة غير الحقيقة التي يرجح منها إقامة الآخرين في الشؤون السياسية بل الدينية أيضاً، ويكون الضرار أشد إذا كان الأمر مرتبطة بشأن المنطق الذي هو إحدى طرق الوصول إلى الحقيقة، إذ دون المنطق الصحيح لا يمكن أي شخص من التعرف والوصول إلى الحقيقة الصحيحة. فالمنطق (الديني) المبني من المغالطات أو الحجج والأدلة المغالطية لا يخفى منه أن يؤدي إلى موت الحقيقة ذاتها من الدين إضافة إلى اختفاء الدين من الحقيقة.

الكلمات المفتاحية: الحقيقة، الحقيقة الدينية، المغالطات، القياس المغالطي، عصر ما بعد الحقيقة

### PS-3.12-03

Muhammad Farid Abdullah<sup>1</sup>

<sup>1</sup>IAIN Salatiga

## مراجعة نقدية لمفهوم فلسفة الحقيقة في العرب والغرب في عصر ما بعد الحقيقة

تحظى كلمة "post-truth" أو ما بعد الحقيقة بشعبية متزايدة عندما يميل السياسيون إلى تجاهلها بين الحقائق والآراء، ولم تعد الحقيقة معيناً. ولاشك أن العالم الرقمي لوسائل التواصل الاجتماعي ذاته هو المحرر الفيروسي لذاك المصطلح. ومن ثم تحولت وتغيرت الأنماط التفكيرية المستخدمة وسائل التواصل الاجتماعي وفي أقدمهم جيل الألفية بحيث تصبح وحمة نظرهم في تفسير مفهوم الحقيقة المختلقة (الحقيقة الكلية ذاتها) من إحدى الحالات التفكيرية التي أصبحت دائرة الضوء اليوم. فكان بناء التفكير البشري في عصر ما بعد الحقيقة "فريداً" من حيث أنه يبحث عن الحقيقة وصياغتها. فتصبح الحقيقة الكلية في عصر ما بعد الحقيقة تقتصر بوصفها حقائق تتوافق مع العواطف الاجتماعية خسراً. وبالتالي فإن فلسفة الحقيقة التي قام بها العلماء الكلاسيكيون وعلماء العصور الوسطى والمحدثة غير كافية لإرضاء البشر في عصر ما بعد الحقيقة من جيل الألفية التي يعتقد أنها مفهوم نهائي. من ناحية أخرى، يعتبر هذا المنظور مشكلة أساسية - من قبل العديد من الأطراف - لأن معيار الحقيقة الذي يعتقد

أنه يجعل الحقيقة سخيف وسريع. فالمشكلة الرئيسية التي ترکز عليها عصر ما بعد الحقيقة هي تفشي الأكاذيب التي تخترق مفاصل الحياة البشرية المختلفة، وخاصة في مجالات السياسة العامة والسياسة الانتخابية. فيُستخدم نشر معلومات خدعة وأخبار خدعة من أجل التأثير على التصورات العامة لهذه الحقول باعتبارها إستراتيجية يمكن منها تحقيق أهداف الغدر. فهذه الورقة تحاول البحث عن الفلسفية الكبرى لفكر الحقيقة التي بدأها علماء العرب (الشرق) والغرب، وأهميتها في التفكير في مفهوم الحقيقة في عصر ما بعد الحقيقة، ثم البحث عن تجميل للفجوة بين القطبين في الفوزج.

الكلمات الرئيسية:  
فلسفة الحقيقة، عصر ما بعد الحقيقة، العواطف الإجتماعية.

### PS-3.12-03

Muhammad Muslich Huda<sup>1</sup>

<sup>1</sup>IAINU Madiun

## قضية الإسلامية وسياسة الهوية والشباب الإندونيسي في عصر ما بعد الحقيقة

تبحث هذه المقالة عن قضية الإسلامية وسياسة الهوية ودور شباب إندونيسيا في عصر ما بعد الحقيقة في سياق المجتمع الجديد من هذا العصر الذي تطورت فيه التكنولوجيا والمعلومات التي لا يحد لها. لاشك أن موجات الإسلامية التي وقعت في بعض مناطق العالم تعد من القضايا الهامة التي لا تزال تتعلق بشأن المعرضة بين الدين والدولة. ففي قضية الإسلامية الواقعة في إيران على سبيل المثال أشار الباحث الإيراني، أسيف بيات، إلى أن مفاهيم ولاية الفقيه (velayat-e faqih) هي صورة من استخدام علوات الحكومة والسلطة طبقها حكومة إيران في مشروع إسلامية الحكومة (produce and reproduce Islamic citizens). فنتيجة من ذلك المشروع مثل نظام وجوب استخدام الحجاب للمرأة حتى تغيير الرموز والشعارات والنشيد الوطني إلى شكل أسلم من قبل. وأما قضية الإسلامية الحادثة في ماليزيا كما أوضحتها فلريس نور مثلا فإنها فرع من موجة الإسلامية في صورة أسلامة السياسة والنظم في بعد أبعاد حياة المواطن بعد فوز حزب العبرة الإسلامية (oppositions Islamic Party) لا وهو حزب عموم ماليزيا (Pan-Malaysia Islamic Party) بعد انتخاب العام سنة 2008.

1999. موجة الإسلامية حدثت أيضاً في إندونيسيا. لاحظ نور هيدي حسن على تلك الظاهرة خلال بحثه وكتابته عن "أثر إيديولوجية العابرة للحدود (Transnasional Ideology)" بعد فتوحة الديموقراطية في إندونيسيا في عالم التربية الرسمية وبعض الأنشطة الدينية وملحوظة مواطن هذه الدولة إلى قضية الإسلام، خذ على سبيل المثال أنشطة "ذكر الأكبر" رعاه شخصيات دينية أو شخصيات عامة ليس لها جذر قوي وعميق في ملrasات وثقافة العلمية الإسلامية. تدل نتيجة هذه المقالة أن أحدى المتغيرات التي لا يمكن إنكارها بحيث تقوم بين قضية الإسلامية وسياسة الهوية هي السلطة إما السلطة الحكومية أو السلطة الدينية أو السلطة المعلوماتية خلال وسائل الإعلام. فالناس معظمهم في مرحلة الشباب يبحثون ما يحتاجون من العلوم الدينية خلال تلك الوسيلة بحيث تورث موت الخبرة تتجهها مؤسسة التربية الرسمية مثل البيساقين أو المرسدة أو الجامعة.

#### الكلمات المفتاحية:

قضية الإسلامية، سياسة الهوية، شباب الإندونيسية، عصر ما بعد الحقيقة.

pornography, online gaming violence, cyberbullying, radicalism, online buying consumptive, and social media addicting, Moreover, the psychological condition of vulnerable young people is affected emotionally, and they are easily depressed, as evidenced by the higher suicide rate, drug consumption, and dropping out of school each year. Therefore, the use of the internet for millennial generations of Muslims not only requires technological skills but also attempts to internalize Islamic values digitally packaged by parents, educators, and experts. The synergy of all parties is very urgent to build the foundation of Muslim millennial generations to stand firm amid thousands of internet temptations.

The sub-theme of this panel contained the discussion of the healthy use of the internet by the Muslim millennial generations, its psychological impact, and efforts to instill Islamic narratives in the digital form for young Muslims. The authors consisted of several researchers from the Indonesian Institute of Sciences, university lecturers in the fields of psychology and counseling, education, and Islamic studies from Indonesia and Malaysia. These multidisciplinary perspectives will contribute theoretical and practical information for the parents, educators, and further researchers.

The results of this panel will be published in reputable international journals. The journal editor has been contacted to ensure the feasibility of the topic issues discussed in the paper. Overall, each paper is appropriate for the theme of the journal published in the 2020 edition.

## INTERNET SYNDROME: KILLING OR REVIVING THE MILLENNIAL MUSLIM GENERATIONS IN THE DIGITAL 4.0 ERA

DATE : Thursday, 3 October 2019

TIME : 10.15 - 12.15

ROOM : Tamansari 2

CHAIR : Amirah Diniaty

PS-3.13-01

**Amirah Diniaty<sup>1</sup>**

<sup>1</sup>UIN Sultan Syarif Kasim Riau

### Do We Have to Worry the Internet Syndrome at The Millenial Muslim Generations in The Digital 4.0 Era?

The internet-based digital era is inevitable in the current needs of human life so that Muslim millennial generations are categorized as a generation of "gadget," with almost 80% of them accessing the internet in their daily activities. The internet use for young Muslims is like a sharp sword that can contribute benefits if it is appropriately used. Conversely, it can "kill" their spiritual mentality if it is misused for accessing the

Many studies have explained that 10-19-year-olds spread across urban areas and villages in Indonesia are internet users. Muslim is majorities people in Riau Province, and they bequeath the traditional Malay culture for the younger generation. There are no specific data about Muslim adolescent internet users in the city of

Pekanbaru. The general research question is; Do we have to worry for the internet syndrome at the younger generation Muslim in Pekanbaru?. This aims of this research is to describe the internet syndrome at the younger generation of Muslims in Pekanbaru; frequency, duration, type of application, content accessed, and their attitude towards the negative content. This research applied the survey method. The respondents were elementary, junior, and senior high school students, in the city of Pekanbaru, which numbered 130 people. The purposive random sampling research sample is students in Islamic curriculum background schools, which are accessible to researchers. I collected data with closed questionnaires and analyzed descriptively. The results showed that internet use in the younger generation of Muslim in Pekanbaru was worrying, judging from the frequency and duration of their access, and more on social media to chat, to share photos or to view videos. Most respondents from junior high school (76,09%) used their allowance to access the internet, compared to elementary school respondent (52,38%) and high school respondents (40.48%). High school respondents are tempted to see sadistic and pornographic content when accessing the internet, compared to junior and elementary school respondents. The findings imply the importance of the program or training about self awareness and time management for the younger generation of Muslims in Pekanbaru. They must know and have a habit to arrange their self, using time in daily activity, what is the priority thing to prepare their self as a Muslim. They could do the best action for their future and the end of day. By that skills, we will not worry to the younger generation of Muslim in the digital era 4.0 using internet.

Keywords: Internet, syndrome, millinial muslims

### **PS-3.13-02**

**Amalia Madihie<sup>1</sup>**

<sup>1</sup>Pembangunan Manusia Universitas Malaysia Serawak

### **Relationships between Compulsive Internet Use and Psychological Distress among Undergraduate Counselling Students**

The purpose of this research is to assess the relationship between compulsive internet use and psychological distress. This study focuses on undergraduate counselling students at a local university in Malaysia. The study employs survey method which there are two questionnaires: Compulsive Internet Use Scale (Meerkerk et al., 2009) and Kessler Psychological

Distress Scale (Kessler, 1996). There are five components under compulsive internet use which measures loss of control, preoccupation, withdrawal symptoms, coping strategies and conflict whereas psychological distress measures status of mental well-being. A pilot study was conducted with thirty counselling students. The samples of the study were counselling undergraduate students whom in their Year 1 to Year 3. A total of 120 counselling students responded in the study. Pearson Product Moment Correlation Coefficient was carried out to analyse the hypotheses. The results found that there is a strong correlation between compulsive internet use and psychological distress. Hence, the finding shows that all components of compulsive internet use; loss of control, preoccupation, withdrawal symptoms, coping strategies and conflict has a significant relationship with psychological distress. The findings imply the importance of counselling services provided to the counselling students at university continuously in order for them to be resilient during their studies at university and at the same time, to develop their holistic education environment before they graduated. Nevertheless, mental health counsellors are suggested to propose interventions relate to the trainee counsellor's psychological wellbeing at higher education institutions through nurturing future graduate programmes.

Keywords: compulsive internet use, psychological

### **PS-3.13-03**

**Saidna Zulfiqar Bin Tahir<sup>1</sup>**

<sup>1</sup>Universitas Iqra Buru, Maluku

### **Healthy Social Media Use for Digital Natives: A Case Study of Muslim Cleric Families**

Social media has become an essential part of digital native ways of life and the demand for the industrial revolution 4.0. Thus, this study attempted to investigate the employment of social media by Muslim digital natives and to explore the parenting style of cleric toward their children use of social media. It employed a qualitative approach using a case study design. Seven cleric families in Ambon city involved as the informants who have been selected purposively. The data gained through the observation, interview, and documentation have been analyzed descriptively. The results found that Muslim digital natives actively used social media. Besides, clerics applied a role model parenting and 1 + 1 method, i.e., one hour of studying or reciting the Quran, one hour will be given for activating the social media. The study

contributed information and references to parents and further researchers in parenting the healthy use of social media.

Keywords: Social media, cleric families, digital natives

**PS-3.13-04**

**Anggi Afriansyah<sup>1</sup>**

<sup>1</sup>P2 Kependudukan Lembaga Ilmu Pengetahuan Indonesia (LIPI)

### **Study on Instagram Account of Rohis Organization in Jakarta)**

Social Media is an effective tool for distributing information to the public. Rohis in high school in Jakarta is very aware of this. One of the adaptations of the preaching that they did was displaying cool faces of Islam for young people through social media accounts, especially through Instagram. Instagram is an arena where they spread the faces of Islam that they believe in. The preaching packaging is displayed to attract the attention of young people. Through Instagram, Rohis builds two narratives: First, Rohis aims to convey his work program at school. Second, the introduction of Islamic preaching for young people. This paper aims to explain: first, what kind of Islamic narrative does Rohis want to build through his Instagram account? Second, how is the network between Rohis organizations in each school to build Islamic discourse or narration through social media? Third, is the Islamic narrative accepted by young moslem? Data was collected through in-depth observations of ten Rohis High School accounts in Jakarta.

Keywords: Instagram, Rohis organization

**PS-3.13-05**

**Zulfan Saam<sup>1</sup>**

<sup>1</sup>IAIN Tulungagung, East Java

### **Employing of Social Media and Expression of Student Feelings**

The development of technology and knowledge is so fast that various social media have sprung up, such as Facebook, WhatsApp, Instagram, Twitter, and YouTube. Data in the field shows that a student has not only one

social media but more than one. The irony is that some students have seminal social media, and they cannot escape from the android. Problems will arise if students are talking about social media and ignoring academic tasks as a student. The purpose of this study is to analyze the use of social media among students and how the media relates to the behavior and emotional expression of students. A total of 62 students were selected randomly. Data were collected using a questionnaire and analyzed descriptively and qualitatively. The results of the study indicate that generally, students have at least four social media, and some even have up to 11 social media. The function of social media for students in addition to completing academic tasks is also used for emotional expression, both positive and negative emotions.

Keywords: Social media, Expression feelings

## **MODERN MANAGEMENT ISLAMIC BOARDING SCHOOL OF DEVELOPMENT ENTREPRENEURSHIP IN INDUSTRIAL REVOLUTION ERA**

DATE : **Thursday, 3 October 2019**

TIME : **10.15 - 12.15**

ROOM : **Marunda**

CHAIR : **Nurul Azizah**

### **Panel Description**

Modern Management of Islamic Boarding Schools in the Era of the Industrial Revolution, which will we discuss at the Annual Conference on Islamic Studies, is very interesting and new issues. The theme explore discussion about the role and challenges of Islamic boarding schools in now. hopeful this theme give scientific contributions to education institutions in Islamic boarding schools to develop economic independence of Islamic boarding schools, create entrepreneur students to answer the challenges of the digitalization in the industrial era.

In the era industrial revolution 4.0 Islamic boarding schools have big role social capital in the development economics. with the resources pesantren part the social system the big Muslim community in Indonesia. have three social capital owned by pesantren namely: First, pesantren as

agents of social change. good business ethics approval to get halal profits, able become santri entrepreneurs to build Indonesian economy

Secondly, the pesantren as laboratory syaria buisness. Some buisness in Islamic boarding schools namely: production, marketing, digital media like as Radio, and savings and loan cooperatives, SPBU (Station Pengisian Bahan Bakar Umum) for economic independence of pesantren. Third, the pesantren as learning center for economic sharia involves community in developing superior local products

The composition the panelists consisted combination of lecturers from various university in East Java, Central Java and from the island of Aceh but also sciences interdisipliner presentation discussions namely social sciences, Islamic education, economic and management. Panelists are lecturer field study subjects in economics, management, Islamic religious education, and social science.

So this composition can to be continued in scientific development and the output process papers after discusstion presentatation in conference can be published by international journals indexed by Scopus.

### **PS-3.14-01**

**Suliswiyadi<sup>1</sup>**

<sup>1</sup> Muhammadiyah University of Magelang

### **Risk Mitigation Analysis of Santri Entrepreneurship Development Process Using House of Risk Matrix in The Pabelan Pesantren At Disruption Era**

Pabelan Islamic Boarding School (Pesantren) is an educational institution that has experienced a long history and is now the third resurrection. Pesantren Pabelan organizes education for santri with the Kulliyatul Mu'allimien al-Islamiyah (KMI) curriculum which is equalized based on the Decree of the Minister of National Education. The santri stayed in the dormitory for 24 hours, in coordination with the management of the Pondok Pabelan Student Organization, which was supervised and guided directly by the Clerics, the duty of caregivers to train santri in the context of self-understanding of responsibility, honesty, discipline, skill and creativity, thus forming solid identity. Pesantren Pabelan also has functions and roles as community development institutions, including the economic

development of the people. The consequence is to equip and train santri to be able to become entrepreneurs, so that after graduation they are able to be independent with their business. But in practice, the pattern of education still prepares students to become workers or laborers in a production process. In addition to the problem of reduced employment due to the impact of automation from the entry into force of the industrial revolution 4.0. Therefore, it is necessary to manage efficient education activities through actions to identify, evaluate risks and mitigate risks in order to achieve continuing education. The thing that will be discussed in this research is identifying risk factors in input, process, output, outcome, and impact to find out the frequency level of how often the event takes place and the degree of its influence on sustainability. Keep in mind the risks that must be minimized using the Risk Map matrix. Then identify the emergence of risks to be given a correlation to the risk events using the House of Risk matrix. From this research, it is expected that handling can be expected to reduce the incidence of risks that arise in creating entrepreneurship of santri.

**Keywords:** Management of Pesantren, Santri Entrepreneurship, Risk Management

### **PS-3.14-02**

**Muhammad Armoyu<sup>1</sup>**

<sup>1</sup> Universitas Ibrahimy of Situbondo (UNIB) East Java

### **Relation Between Business Ethic, Halal Profit And Behavior Produser In Islamic Boarding School Slafiyah Syafi'iyah Sukorejo Situbondo East Java**

This research is about business ethics and producer behavior at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School in Situbondo. The focus this research is first, Ethics is important element in business, because businesses get clean and halal profits. Secondly maximizing profits have the opportunity to produce business deviant behavior that violates the law and leads moral crisis that can harm public. This condition has business image the bad must keep regulations for business. The theory use is the theory producer behavior, about how producers behave in producing products that always achieve efficiency in production activities. The object this research is business in Islamic Boarding Schools, namely: Musa'adah Cooperative, UD Asasyarif, SPBU Assyalafi, PT. Radio Basa, ice manufactory. The aim this study is ethics important element in business, ethics also has strategic position make fundamental changes business image. This research use method is qualitative research with in-depth interviews,

observation, and documents. The results this study that Islam has norms that rule human life, and is believed to have ethical principles in business.

Keywords: ethics, business, producer behavior, profit

#### PS-3.14-03

**Mukhibat<sup>1</sup>**

<sup>1</sup>IAIN Ponorogo, East Java

### Strengthening the Vision of Virtual Pesantren in Continuing Locality, Nationality, and Globality

Virtual Islamic Boarding School is a new model Islamic boarding school which has no real form the same as the pesantren which is as an institution tafaqquh fiddin. The presence of virtual schools in the era of globalization has become a necessity, because the propaganda must have the innovation and development, including the media used, so it could be more attractive, varied and communicative which has a range towards the receiver / students(user). The characteristics of virtual santri and the innovations of virtual boarding schools are in developing the right material for santri, so the language of the material used can be adjusted with virtual santri and the material is adjusted so that the material is appropriately understood. Because virtual boarding schools are not limited by space and time in the learning process, the problem arises when virtual boarding schools raise the theme of extreme purification practices that question the teachings of religious teachings understood by some Muslims and label them as syncretic teachings that are contrary to Islamic purity. This kind of peace has led to the definition of Islam as a single thing. Islam is perceived and believed to be single. As a result, it failed to identify the power of Islam to dialogue creatively with local culture. It is not a concern if it will cause a loss of vision historical boarding schools where boarding is not only synonymous with the meaning of Islam, but also contains the authenticity of Indonesia(indigenous). This article uses a historical-critical analysis approach that focuses on how Virtual Islamic Boarding Schools build the power of providing religious information that continues to attract users while maintaining the pesantren's original character. then how about the presentation of educational programs in the Islamic Boarding School to attract thousands of students? These two fundamental questions are logically-reflective, have found that Islamic boarding schools with various innovations and developments are at a crossroads between maintaining historical traditions and adopting new developments. All agree indeed, that its presence inspires Muslim individuals, groups and Islamic

organizations to continue to develop nonstop innovations in Islamic broadcasting in cyberspace with different styles and colors as well as competitive creative power. However, what needs to be considered is that, whatever the form, pesantren still must be built based on the Islamic values of tasamuh, tawassuth and tawazun. For this reason, by looking at the inherent cultural traditions of the pesantren, the ability of pesantren in carrying out continuity and change in bonding between the values of locality, nationality and globality must be the basis of the development of pesantren. In other words, the future of the pesantren is determined by an educational model that links between the pesantren's cultural values, nationality, and global humanitarian issues.

Keywords: Pesantren, virtual, locality, nationality, globality

#### PS-3.14-04

**Harjoni Desky<sup>1</sup>**

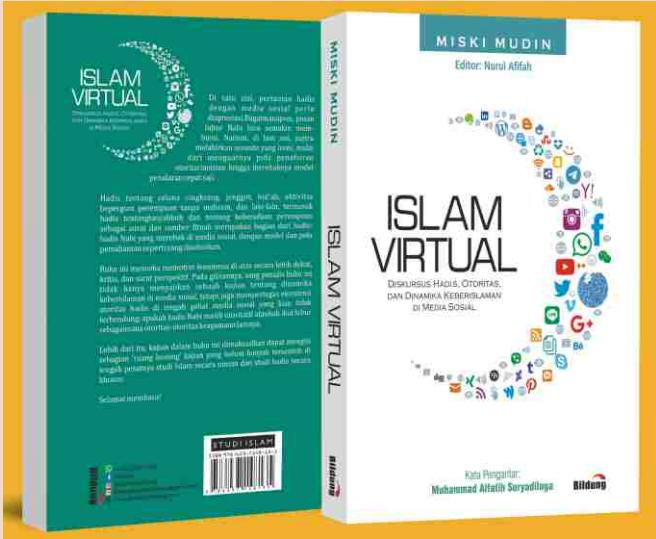
<sup>1</sup>IAIN Lhokseumawe, Aceh

### Analisis Behavioral Intention Nasabah Pada Kasus Konversi Bank Aceh

The Regional Development Bank of Aceh has converted to Bank Aceh Syariah (BAS) or Aceh Sharia or Islamic bank. The conversion is expected to give birth to certain behaviors. To elaborate on this problem, this study applies the theory of planned behavior (TPB) which aims: first, to determine the influence of the perceived behavior control (PBC) proxied by Aceh's privilege in the field of religion and customs towards behavioral intention of customers at BAS; second, the influence of subjective norms on customers' behavioral intention; and third, the effect of attitude toward behavior (ATB) towards customers' behavioral intention at BAS. The samples in this study are 160 respondents. This quantitative research method uses Structural Equation Model (SEM) with AMOS program version 24. The results show that Aceh's privilege in the field of religion and custom has a significant positive effect on behavioral intention with a critical ratio (CR) value of 2.451 which is above the requirements of CR>1.96 with a significance level of 0.014 (smaller than 0.05). Subjective norm does not have a significant effect and is negative on behavioral intention with a CR value of -1,600 which is below the requirements of CR>1.96 with a significance level of 0.110 (greater than 0.05). ATB has a significant effect on behavioral intention with a CR value of 2.928 which is above the requirements of CR>1.96 with a significance level of 0.003 (smaller than 0.05).

Keywords : Bank Aceh, Behavioral Intention, Conversion, Attitude, Customer Behavior

# BOOK REVIEW



## MISKI MUDIN

Di satu sisi, pertautan hadis dengan media sosial perlu diapresiasi; bagaimana pun, pesan luhur Nabi bisa semakin membumi. Namun, di lain sisi justru melahirkan sesuatu yang ironi, mulai dari menguatnya pola penafsiran otoritarian hingga merebaknya model penalaran cepat saji.

Hadis celana cingkrang, jenggot, bidah, aktivitas bepergian wanita tanpa mahram dan lain-lain, termasuk hadis tentang tasyabuh dan hadis tentang keberadaan perempuan sebagai aurat dan sumber fitnah merupakan bagian dari hadis-hadis Nabi yang merebak di media sosial, dengan model dan pola pemahaman seperti yang disebutkan.

Buku ini mencoba memotret fenomena di atas secara lebih dekat, kritis dan kaya perspektif. Pada gilirannya, sang penulis tidak hanya menyajikan sebuah kajian tentang dinamika keberislaman di media sosial, melainkan juga mempertegas eksistensi otoritas hadis di tengah geliat media sosial yang kian tidak terbendung; apakah hadis Nabi masih otoritatif ataukah ikut lebur sebagaimana otoritas-otoritas keagamaan lainnya.

Lebih dari itu, kajian dalam buku ini dimaksudkan dapat mengisi sebagian 'ruang kosong' kajian yang belum banyak tersentuh di tengah pesatnya studi Islam secara umum dan studi hadis secara di khusus.

Place

**KEMAYORAN ROOM**

2nd Floor of Mercure  
Jakarta Batavia

Time  
**10.15 - 12.15**

Date  
**THURSDAY**  
3 October 2019

## PARALLEL SESSION

**PS-4****ARTICULATION, AND THE DIGITAL MEDIA**

DATE : Thursday, 3 October 2019

TIME : 13:00 - 15:00

ROOM : Senayan 1

CHAIR : Aliftri

***Panel Description***

Young people are very identical with the use of digital media. Advances in information technology in various platforms that can be accessed from gadgets, make the daily life of the millennial cannot be separated from the digital media. Previously the use of digital media by this group was still dominated by aspects of social life such as friendship or modern lifestyle. However, content of political, economic and cultural conditions communicated via the internet or computer networks has made other aspects of life, including religion, part of millennial social media experiences. This panel aims to discuss what kind of religious articulation of young people in this digital media era. There are four papers that specifically look at the influence of the use of social media on the motives of the articulation of religious identity, religiosity and pro social attitudes, as well as the typology of religious attitudes of millennial Muslims. This panel confirms that although the use of digital media has its positive side to the diversity of young people, the negative impacts such as superficiality, fear of missing out, or exposure to radicalism need to be anticipated.

PS-4.1-02

TIME : 13.00-15.00

Safrilsyah<sup>1</sup><sup>1</sup>UIN Ar-Raniry, Banda Aceh**Religiusitas, Pengunaan Media Online dan Tingkah Laku Prososial Remaja di Aceh**

Fenomena kemerosotan tingkah laku prososial di kalangan remaja saat ini sangat membimbangkan. Terutama remaja di era perkembangan pesat teknologi informasi saat ini. Hal ini telah menyebabkan terjadinya penyusutan nilai religiusitas dan pelanggaran norma-norma dikalangan remaja. Oleh itu, penelitian bertujuan untuk melihat pengaruh religiusitas dan penggunaan media online terhadap tingkah laku prososial remaja di Aceh. Kajian ini melibatkan 12 SMA/MA di provinsi Aceh. Teknik pengambilan sampel menggunakan Stratified sampling non-proportional berjumlah 402 siswa. Data penelitian dikumpulkan menggunakan tiga skala, (1) religiusitas menggunakan SPPIM-R dari Azma (2006), (2) penggunaan media online dan (3) Tingkah laku prososial menggunakan PTM-R dari Carlo (2011). Data dianalisis dengan analisis Multiple regresi (multiple regretion) dan t-tes. Hasil dapatan kajian menunjukkan terdapat hubungan positif yang signifikan antara religiositas ( $r=.556$ ;  $p<.00$ ) dan media sosial ( $r=.361$ ;  $p<.00$ ) dengan tingkah laku prososial pelajar. Dapatan juga menunjukkan terdapat pengaruh yang signifikan di antara dimensi variabel utama dan demografi pelajar terhadap tingkah laku prososial ( $R^2=.528$ ;  $p<.00$ ). Kesimpulan kajian menunjukkan variable religiusitas dan penggunaan media online mampu mempengaruhi varibel tingkah laku prososial sebesar (52,8%). Seterusnya ditemukan bahwa tidak terdapat perbedaan religiusitas, penggunaan media online dan tingkah laku prososial yang signifikan diantara siswa SMA dan siswa MA. Secara keseluruhan responden kajian ini memiliki tingkat religiusitas rata-rata menengah, dimana kelompok perempuan lebih religius dibandingkan dengan siswa laki-laki. Sementara tingkat penggunaan media online prososial rata-rata menengah, dimana kelompok perempuan lebih kerap dalam penggunaan media online dibandingkan dengan siswa laki-laki. Namun secara keseluruhan responden kajian ini memiliki tingkat prososial rata-rata menengah, dimana kelompok laki-laki lebih prososial dibandingkan dengan siswa perempuan.

PS-4.1-01

TIME : 13.00-15.00

Sabiqotul Husna<sup>1</sup><sup>1</sup>UIN Sunan Kalijaga, Yogyakarta**Typing Religious Identity, Hijrah Euphoria & Cyber Social Anxiety: The Interlink between Religious Identity Articulation and Fear of Missing Out (FoMo) in Cyberspace among Indonesian 'Hijrah' Millenial Muslims**

Keywords: Religiusitas, Media Online, Prilaku Prososial

PS-4.1-03

TIME : 13.00-15.00

**Nuzulul Khair<sup>1</sup>**<sup>1</sup>Institut Ilmu Keislaman Annuqayah**Tipologi Sikap Beragama Pemuda Muslim Perspektif Online Disinhibition Effect: Studi Fenomenologis di Jejaring Sosial Facebook**

Penggunaan facebook sebagai medium untuk mengekspresikan penghayatan beragama merupakan fenomena yang lumrah di jagad dunia maya. Pada kenyataannya, dunia maya kerap kali menjadikan seseorang menampilkan kepribadian ganda yang oleh John Suller diistilahkan dengan online disinhibition effect. Penelitian ini ingin mengungkap apa motif yang memengaruhi sikap beragama pemuda muslim di jejaring sosial facebook yang dilatar oleh kondisi online disinhibition effect dan apa saja tipologi sikap beragama yang terbentuk pada diri mereka. Penelitian ini menggunakan riset kualitatif dengan pendekatan fenomenologis. Subjek penelitian terdiri dari 6 orang dan pemilihan subjek menggunakan teknik purposive sampling. Data dikumpulkan menggunakan kuisioner dan wawancara mendalam. Data kemudian dianalisis menggunakan analisis fenomenologis dari Van Kaam. Hasil penelitian menunjukkan penggunaan facebook sebagai ekspresi penghayatan beragama didorong oleh 2 motif, pertama motif eksplorasi emosi. Terkait motif yang pertama ini, subjek menjadi lebih terbuka di dalam mengemukakan nilai, mengekspresikan harapan, ketakutan, bahkan merasa lebih nyaman saat mengekspresikan kemurahan hati. Pada intinya, subjek berusaha mengembangkan penghayatan keberagamaan ke arah yang lebih positif di dunia virtual, disebabkan ada kendala yang menyangkut hubungan interpersonal di dunia nyata. Motif eksplorasi emosi, mengarah pada tipologi sikap beragama yang progresif dan cenderung altruistik. Kedua, yaitu motif murni katarsis. Motif ini terkait dengan keinginan subjek untuk meluapkan tekanan emosional yang dialami dalam kehidupan sehari-hari yang tidak memungkinkan untuk diekspresikan di dunia nyata. Ciri umumnya, subjek lebih bebas mengumbar kata-kata kasar, sarkastis, intoleran, dan hal-hal lain yang di dalam kehidupan beragama seringkali dikategorikan sebagai racun (toxic). Motif yang kedua ini, mengarah pada tipologi sikap beragama yang regresif dan cenderung ekstremis. Kesimpulannya, motif seseorang di dalam mengekspresikan penghayatan beragama di dunia maya melalui media sosial facebook, menjadi faktor yang sangat menentukan tipologi sikap dan perilaku beragama pemuda muslim, apakah mengarah pada progresif-altruistik atau regresif-

ekstremis.

Keywords: Religious attitude; Online disinhibition effect; Muslim youth; Facebook

PS-4.1-04

TIME : 13.00-15.00

**Novi Nur Lailisna<sup>1</sup>**<sup>1</sup>Badrus Sholeh, Purwoasri Kediri**Cyber Psychology: Understanding a Woman-Social Media's Interaction**

Face is currently able to display how emotion of human; some research concluded that it is possible be different details of emotion and event. As following in the gender studies, man and woman are having professional anger in both statuses for their own emotion. Especially for woman who are actively become netizen of social media such as facebook, twitter and instagram; women are predictively more interactive in that media and having various emotion of say and receive anything from them. The critical introduction of social media from N. Bakić-Mirić explained as a wide variety of topics including: how to define the characteristics of new media; social and political uses of new media and new communications; new media technologies, politics and globalization; everyday life and new media; theories of interactivity, simulation, the new media economy; cybernetics, cyber culture, the history of automata and artificial life. Therefore, more specifically, women have their own psychology of becoming women in social media. This study is going to explore the research questions such as: to what extent cyber psychology to women and how their emotion be in the social media. Applying qualitative methodology, this research is going to explain and explore those questions above. After this study, women are going to be care to herself in social media usage.

Keywords: Women; Emotion; Social Media

# ISLAMIC VALUES WITHIN LITERATURES OF MILLENIAL GENERATION

DATE : Thursday, 3 October 2019  
 TIME : 13:00 - 15:00  
 ROOM : Senayan 2  
 CHAIR : Moh Dahlan

## Panel Description

First, the study with the title identification of the value of religious characters in the video by Millennial Youtubers aims to identify the characters of religious values in the video by Millennial Youtubers. The results showed that of the total videos uploaded on the Ria Ricis Official youtube page, Atta Halilintar and Rans Entertainment there were 131 video contents that were used as analysis material. From the video analyzed, religious values were obtained which included the values of faith, Islam, ihsan, science, and charity.

Secondly, the study entitled the analysis of moral education discourse for the lives of millennials: the exploration of the teachings of Sunan Drajat in the Anbiya Kite book 'aims to describe the essence of the Sunan Drajat doctrine, as a propagator of Islam in Java, and to explain the moral values spread by Sunan Drajat to the community, especially for millennial generation. The results showed that there are moral doctrines formulated in three ways of life (margo); 1) margo suko wiryo tan tan keno loro are concerned; 2) margo sublime drajat iro so andhap asor; 3) margo keneng blades are so full of wiyoipun.

Third, research with the title presents a new construction on nurturing for the millennial generation of Indonesian Muslims through Islamic books aimed at looking at the discourse about nurture offered by several authors of Islamic books published in Indonesia. Discourse about the role of a mother according to Islamic teachings remains the center of attention. Mothers are assumed to be responsible for the good attitude and success of their children, including succeeding in being a devout Muslim.

Fourth, the research with the title of inserting moral messages through the Islamic novel "kidung volendam" with positive parenting support in early millennial adulthood aims to determine the quality of the delivery of moral messages inserted in the

Islamic novel Song of Volendam supported by Positive Parenting. Positive Parenting offers good support that parents can choose to accompany their children who are experiencing a transition from adolescents to today so that good development occurs.

PS-4.2-01

TIME : 13.00-15.00

Nur Syamsi<sup>1</sup>

<sup>1</sup>Institut Agama Islam Negeri Samarinda

## Identification of Religious Character Values in Millennial Youtuber Videos

The youtube page is the most favorite page for millennials. Although the main purpose of the content in the videos is to entertain, but unconsciously it is also able to influence the audience both cognitive, affective, and behavioral. Therefore, it is necessary to identify whether in the video content there are religious characters that can have a positive impact on the audience.

This study aims to identify the character of religious values in the videos by Millennial YouTubeists. Data collection method used is the documentation method, data were analyzed using descriptive qualitative content analysis techniques. The results showed that of the total videos uploaded on the Ria Ricis Official youtube page, Atta Halilintar and Rans Entertainment there were 131 video contents that were used as analysis material. From the video analyzed, religious values were obtained which included the values of faith, Islam, ihsan, science, and charity.

Keywords: Religious Character, Video, Millennial Youtuber

PS-4.2-02

TIME : 13.00-15.00

Alimul Muniroh<sup>1</sup>

<sup>1</sup>IAI Tarbiyatut Tholabah Lamongan, East Java

## Moral Education Discourse Analysis for Millennial Generation Life: Exploration of Sunan Drajat's Teachings in Layang Anbiya'

Moral education is a set of acceptable values which is learned through education in the context of prevailing culture. Moral education is necessary for society, because it can develop harmonious and human dignity. In Indonesia moral values are derived from religious teachings, especially Islam. The purpose of this study was to describe the essence doctrine of Sunan Drajat, as a propagator of Islam in Java, and to explain the moral values propagated by Sunan Drajat to the community, especially for millennial generation. This study used content analysis of the book Layang Anbiya', the manuscript in traditional Java language, written by Sunan Drajat. The results showed that there was a moral doctrine formulated in three ways of life (margo); 1) margo suko wiryo saking tan keno loro prihatin (ways of happiness are based from never easy to give up); 2) margo luhur drajat iro saking andhap asor (ways of glories are based from humble); 3) margo keneng bilahi saking lali wiyoipun (ways to get miseries is because of forgetting ancestry).

Keywords: Moral Education, Sunan Drajat, Layang Anbiya

PS-4.2-03

TIME : 13.00-15.00

**Wahidah Zein Br Siregar<sup>1</sup>**

<sup>1</sup>Universitas Islam Negeri Sunan Ampel Surabaya

### **Presenting New Construction on Mothering to Indonesian Muslim Millennial Generation through Islamic Books**

This paper aims to look at discourse on mothering offered by some authors of Islamic books published in Indonesia. It is based on my curiosity to know what the authors say in those books are. There are ten books that I look. Titles of those books imply the beautifullness of being mother, how to become a respectful mother. Most of the books are written by men. I bought most of the books in one well known book store in Indonesia. They are placed at the front entrance of the store. Therefore, anyone enters the book store can clearly see those books. Some of those books can also be bought online.

Discourse on the role of a mother according to Islamic teachings is remain central. Mother is assumed to be the one whom responsible for good attitude and successful of her children, including successful to be devout Muslims. The fact that many Muslim mothers are now active in public activities, having high level of education and good career in many fields of life, is commented variously by Islamic scholars. Some say it is fine, but others think it is endangering Muslim society. Rocketing rate of divorce in

Indonesia assumed to be one of the results of continuous grow of women activities outside their home. In 2015, for instance, Ministry of Religious Affairs noted that there are 398,245 proposals for divorce. About two third of them were proposed by women. In 2017, the number increased into 415,898 proposals. In average the number of divorce in Indonesia experiences three percent increase every year.

Besides other factors, feminism becomes an accusation of this phenomenon to happen. In fact, it is feminism that bring the issue of equality of women and men in society including the family. It is feminism that raises the issue of subordination of women to men. It is also feminism that criticizes the use of Islamic texts by Muslim scholars to strengthen the powerful position of men in Muslim society. Therefore, many Muslim scholars against the presence of feminism in Muslim society.

However, in this paper I do not want to focus my intention to judge whether the authors of the books are against feminism or not. Particularly because I do not conduct any interviews to the authors. Instead what I want to do is doing ethnographical textual analysis on those books. What do the authors want to offer in those books? What do they think about the role of mother in Islam? Do they offer certain tips or advise of how to be good mothers? What Islamic texts do they use to strengthen their arguments? In this paper, I argue that the publications of these books are in line with the raise of conservatism within Indonesian Muslims. It is a way to encounter feminism, to bring back Muslim women from public to domestic domain, to be what is perceived to be good mother for their children. Millennial female Muslim generations are basically the targets of this

Keywords: New Construction, Mothering, Indonesian Muslim Millennial Generation, Islamic Books

PS-4.2-04

TIME : 13.00-15.00

**Weni Tria Anugrah Putri<sup>1</sup>**

<sup>1</sup>Institut Agama Islam Negeri Ponorogor

### **Slipping Moral Messages through the Islamic Novel "Song of Volendam" with Positive Parenting Support in Early Millennial Adults**

This study aims to determine the quality of the delivery of moral messages inserted in the Islamic novel Kidung Volendam supported by Positive Parenting. The novel is one of the reading media favored by the public, one of which is the millennial generation. Indeed there is no definitive study of millennial generation demographics, but there are differences in how to obtain information and

technological developments so it is easy to guess people who are included as millennial generation. The millennial generation in this study is early adulthood which has developed in recent years. Based on the stages of psychosocial development, Erick Erickson classifies early adults in the intimacy vs. stage. isolation. These periods include reproductive age, ages to establish position, age that has many problems and emotional stress often occurs. Referring to this, support is needed to make it a stable person and able to determine the future direction. Frequent reading also influences his mindset. The novel that is currently on the rise is a novel called Kidung Volendam. This novel is one of the Islamic novels with a background in place and culture in Banyuwangi. Novels with a lot of moral messages including slip respect for parents, respect for partners, loyalty is worth reading by these early millennial adults. Nevertheless, the role of parents is also still very much needed for the development of the individual in this early adult. Proximity is needed. Positive Parenting offers good support that parents can choose to accompany their children who are experiencing a transition from adolescence to today so that good development occurs. Approaching sons or daughters by reviewing the contents of the novel Kidung Volendam as chat material is expected to be able to provide opportunities for early adult individuals to be able to determine decisions that are not only rational but also promote religion and respect for parents.

Kata Kunci: Kidung Volendam; Positive Parenting; Early adulthood

## DIGITAL TECHNOLOGY AND HEALTH SCIENCE

**DATE : Thursday, 3 October 2019**  
**TIME : 13:00 - 15:00**  
**ROOM : Kemang**  
**CHAIR : Erika Setyanti Kusumaputri**

### Panel Description

Devices and programs using digital technology to foster or support behavior change (digital interventions) are increasingly ubiquitous, being adopted for use in patient diagnosis and treatment, self-management of chronic diseases, and in primary prevention. They have been heralded as potentially revolutionizing the ways in which

individuals can monitor and improve their health behaviors and health care by improving outcomes, reducing costs, and improving the patient experience. However, we are still mainly in the age of promise rather than delivery. Developing and evaluating these digital interventions presents new challenges and new versions of old challenges that require use of improved and perhaps entirely new methods for research and evaluation (Michie S, Yardley L, West R, Patrick K, Greaves F, 2017; Journal Of Medical Internet Research, 1438-8871, 2017 Jun 29, Vol. 19, Issue 6).

This article discusses these challenges and provides recommendations aimed at accelerating the rate of progress in digital behavior and health intervention research and practice.

Areas addressed include intervention at the Model of Development Therapeutic speech in the digital Era and Shalat Tahajud as intervention to decrease blood pressure.

This articles are the result of AICIS with topic digital technology and health science, on how to create, evaluate, and implement effective digital interventions in relation to health behaviors.

**PS-4.3-01**

**TIME : 13.00-15.00**

**Samsul Arifin<sup>1</sup>**

<sup>1</sup>Universitas Ibrahimy Situbondo, East Java

### Model Pengembangan Tutur Terapeutik Era Digital (Kajian "Tafsir Al-Mishbah" untuk Layanan Cyber-Counseling)

In the digital era, counseling services are required to use internet technology media or cyber-counseling. This paper aimed to develop therapeutic speech principles in "Tafsir Al-Mishbah" by M. Quraish Shihab and their implementation on cyber-counseling communication skills for Indonesian culture. This study used a hermeneutic type of qualitative method. Results: Therapeutic speech principles in Al-Qur'an: 1) qaulan baligha, which means a good speech, concise and easy to understand. 2) qaulan ma'rufa means kind, honorable and received by values prevailing in the society. 3) qaulan sadidan, means the truth speech, right and bright. 4) qaulan kariman means noble, gentle, generous speech and respect. 5) qaulan layyinah, means soft and polite speech. 6) qaulan maysuran means is the speech that triggers positivism and positive vibes. These six

principles can be applied to cyber-counseling communication skills; on attending skills, listening skills, and influencing skills. In its implementation, it must maintain a balance between verbal and non-verbal speech, between the personality qualities of the counselor and the high desire of the counselee; so that both hearts are united (congruence), which can be seen from the texts in the counseling process that show how warm their self-disclosure is.

**Keywords:** Therapeutic Speech, Communication Skills, and Cyber-counseling

**PS-4.3-02**

**TIME : 13.00-15.00**

**Setiowati<sup>1</sup>, Khasanah<sup>2</sup>, Zulfa<sup>3</sup>**

<sup>1</sup> Departemen Keperawatan Dasar UIN Syarif Hidayatullah Jakarta

<sup>2</sup> Departemen Keperawatan Komunitas UIN Syarif Hidayatullah Jakarta

<sup>3</sup> Mahasiswa Program Studi Ilmu keperawatan UIN Syarif Hidayatullah Jakarta

### **Profil Tekanan Darah pada Penderita Hipertensi yang Melakukan Shalat Tahajjud**

Shalat tahajjud merupakan suatu ibadah yang disunnahkan kepada orang Islam. Shalat tahajjud dapat menjadi salah satu teknik relaksasi meditasi bagi orang Islam. Teknik relaksasi meditasi dapat memberikan pengaruh terhadap penurunan tekanan darah pada pasien hipertensi namun belum diketahui apakah shalat tahajjud sebagai salah satu teknik relaksasi meditasi dapat menurunkan tekanan darah pada pasien hipertensi. Penelitian ini bertujuan untuk mengetahui tekanan darah pada pasien hipertensi yang melakukan shalat tahajjud di Kecamatan Ciputat Timur Tangerang Selatan Banten. Jenis penelitian kuantitatif deskriptif pada 30 pasien hipertensi. Pengumpulan data menggunakan kuesioner kekhusukan shalat tahajjud dan spigmomanometer digital. Hasil penelitian menunjukkan mayoritas responden adalah berjenis kelamin perempuan sebanyak 17 responden (56,7%), berusia prelansia dan lansia yang berjumlah masing-masing sebanyak 15 responden (50%), berasal dari suku Betawi sebanyak 19 responden (63,3%), mempunyai nilai Indeks Massa Tubuh (IMT) dalam kategori gemuk sebanyak 15 responden (50%), mempunyai kebiasaan berolahraga sebanyak 23 responden (76,7%), berpendidikan Sekolah Dasar sebanyak 16 responden (53,3%), diet rendah garam sebanyak 30 responden

(100%), mengkonsumsi obat antihipertensi dengan jenis obat Amlodipin sebanyak 18 responden (60%), tidak mempunyai kebiasaan merokok dan tidak minum minuman beralkohol sebanyak 30 responden (100%), mempunyai riwayat prehipertensi untuk tekanan darah sistole (TDS) sebanyak 18 responden (60,0%) dan tekanan darah diastole (TDD) sebanyak 13 responden (43,3%), dan mempunyai tingkat kekhusukan shalat tahajjud yang tinggi sebanyak 16 responden (53,3%). Disarankan untuk petugas kesehatan dan pasien bagi pasien hipertensi untuk meyakini bahwa shalat tahajjud dapat dijadikan sebagai terapi relaksasi meditasi nonfarmakologi dalam menurunkan atau mengontrol tekanan darah. Peneliti selanjutnya dapat meneliti pengaruh shalat tahajjud dan masing-masing aspek dalam shalat tahajjud dengan tekanan darah pada pasien hipertensi.

**Kata kunci :** Hipertensi, Shalat Tahajjud, Tekanan Darah

**PS-4.3-03**

**TIME : 13.00-15.00**

**Yulia Fitri<sup>1</sup>**

<sup>1</sup> UIN Sunan Ampel, Surabaya

### **Measuring the Existence of Islamic Literature in Indonesia in the Milleneal Generation**

The era of globalization is a process in which individuals and groups even State interact with each other, depend on and influence each other freely. The era of globalization has also influenced every aspect of culture in each country, this has resulted in the original nature of the culture that has taken root experienced a shift or even a decline. The study of Islamic literature in Indonesia is one example of the aspects that have been affected by globalization, this study has undergone a shift, that is, from classical literature to contemporary literature. The beginning of Islamic literatur in Indonesia was dominated by the translation of Islamic ideological works into Indonesian and these books were massively circulated. In this study we will explore what trends in Islamic literature are circulating in the current millennium. This paper shows that the millennial generation is no longer reading as early as the works of Islamic ideology, but millennial generation prefers to access Islamic knowledge from Islamic works written from Indonesian Muslim scholars who are appropriating Islamic ideas and then concocting, articulating and packing these Islamist ideas into pop culture.

**Keywords :** Globalization, literature Islamic, milleneal generation.

PS-4.3-04

TIME : 13.00-15.00

Juhana Nasrudin<sup>1</sup>

<sup>1</sup>STAI Muhammadiyah, Garut, West Java

### Digitalisasi Literatur Islam di Era Milenial

Digitalisasi literatur Islam di Era milenial merupakan sesuatu yang urgen. Mengingat Keberadaan internet merupakan satu kebutuhan masyarakat milenial. Salah satu fenomena yang menarik terkait dengan eksistensi literatur Islam ditemukannya berbagai aplikasi digital. Keberadaan aplikasi yang menyediakan literatur digital disisi lain sebagai sebuah kemudahan bagi masyarakat milenial tetapi disisi lain keberadaannya melahirkan sebuah pemikiran yang serba praktis. Maka dalam paper ini penulis akan mengeksplorasi sejauh mana proses digitalisasi literatur Islam dan sejauh mana dampak terhadap pemikiran Islam di era milenial?. Adapun perfektif yang digunakan penulis adalah perfektif fenomenologi Alfred Schutz. Hasil temuan dari penelitian ini menghasilkan sebuah temuan bahwa secara reflektif proses digitalisasi literatur Islam merupakan suatu hal yang memicu timbulnya pemikiran praktis dan pragmatis pada masyarakat milenial. Hal tersebut didasarkan pada eksistensi realitas masyarakat milenial yang memiliki kecendrungan bersifat praktis dan pragmatis.

Key Word : Digitalisasi, Islam dan Era Milenial

## ISLAMIC EDUCATION IN MILLINEAL AGES: CONCEPTS AND INNOVATIONS

DATE : Thursday, 3 October 2019

TIME : 13:00 - 15:00

ROOM : Matraman

CHAIR : Aris Dwi Nugroho

#### Panel Description

Islamic education is an education that aims to develop a balanced growth of the potential and personality of humans, through spiritual, intellectual, self-rational practice, feelings and physical sensitivity, so Muslim will continue to develop in terms of faith, devotion to Allah SWT and morality noble in personal life, society, nation and state. In the framework of the realization of the ideal

function to improve the quality of the nation's dignity, the Islamic education system must always orient itself to respond to the needs and challenges that arise in society as a logical consequence of change. The challenges of Islamic education today are far different from those of classical and medieval times, both externally and internally. The challenges of education in classical and medieval times are quite heavy, but psychologically and ideologically it is easier to overcome. Internally, Muslims in classical times are still fresh, their lives with the source of Islamic teachings are still very close, and the spirit of jihad in fighting to advance Islamic teachings is still very strong. Externally, Muslims are still unable to face serious threats from other developed countries. The challenges of Islamic education in the millennial era today, in addition to facing the struggle of the major ideologies in the world as developed countries, such as America, Japan, China, European Continent, etc., also face various trends that are not unlike the great storms, including the tendencies the use of high technology, especially information and communication technology.

With the presence of trends in the millennial era, on the one hand Islamic education got benefits for the development and improvement of its quality. But on the other hand leaves many problems, if not immediately addressed will make Islamic education even further from achieving its ultimate substance. Technological sophistication that is considered capable of answering all the problems of Islamic education, but not to understand the human soul which is the core of the object of Islamic education. Thus, various concepts and innovations are needed by Islamic education in this millennial era, both originating from the study of previous concepts, as well as the results of their compromise with current realities, so that Islamic education will become a system that is always committed to realizing its main objectives to make humans as complete human beings

PS-4.4-01

TIME : 13.00-15.00

Nur Kholis<sup>1</sup>

<sup>1</sup>UIN Sunan Ampel, Surabaya

### Islamic Universities Facing Disruptive Era: Implication For Management Change

The disruptive era has penetrated the world including Indonesia. New disruptive technology-based (online-based) innovations have shaken and even replaced many business practices that have long been established (Flavin, 2012). This era has also affected the world of education. Christensen and Eyring (2011) asserted that universities had experienced the effects of disruptive technology, forcing them to rethink the traditional college model; otherwise, they would face huge financial risks. Harden (2012) predicted that there would be an enlarged free access to tertiary level education, the defunct of physical campuses, the lessening of many teaching jobs, the increased irrelevance of a bachelor's degree, and a significant increase in a number of students for campuses with online program offering. Indonesia's higher education also faces disruptive changes, thus fundamental system changes are unavoidable. The Indonesian Minister of Research, Technology and Higher Education suggested universities to make preparations in meeting this disruption era including the digital technology use in educational programs (Wurinanda, 2018). The disruptive era will increasingly affect university in the future. How do Islamic Universities (IUs) prepare themselves to be able to deal with it? This conceptual article, informed by extant literature, discusses fundamental ideas the IUs may use for their survival and continuous development. First, university education must be transformational that is helping students to be the best they can be. This requires a change in learning from a productive learning to generative learning and adopting an adaptive approach; a more flexible lecture system based online and offering several online lectures that are measurable, standardized and systemic; and all lecturers must master ICT and update pedagogy continuously. Second, IUs must avoid doing average; they must find a way to place themselves uniquely among their competitors, e.g., overseas student admissions, innovative curricula, overseas study opportunities, and a digital career portfolio. Third, IUs should identify potential expansion, through total penetration of primary markets, introduction of new programs to key markets, promotion of institutions and programs in new markets, and diversification comprising both new programs and new markets. This study suggests that the IUs management must innovate relentlessly, invest strategically in the most important initiatives and programs for prospective students, maximum utilization of institutional strength, and focus on providing value propositions in line with market needs. Further empirical research is needed to explore the IUs innovative and strategic actions in facing disruptive era allowing for the formulation of management, leadership, and policy improvement.

Keywords: Islamic universities, disruptive era, management change

PS-4.4-02

TIME : 13.00-15.00

Agus Zaenul Fitri<sup>1</sup><sup>1</sup>IAIN Tulungagung, East Java

## The New Paradigm of Prophetic Education in The Disruption Era of Industrial Revolution 4.0

The role of educators has shifted from the initial function as the main source of learning to the function as facilitator. The sophistication of technology and the automation of work by relying on robots and big data is thought to be able to answer all things that are knowledgeable, but to understand the soul of human being needed by people who have strong psychological intelligence and character. Transformation in education is an inevitable transformation. At this stage, the new education model is proven to be better than the old education model in the context of knowledge transfer to students. Therefore, the incumbent institution will accelerate and transform the new model in education management. However, the transformation at this stage will be more severe considering that the incumbent institution is relatively large so that it is not as agile and adaptive as the newcomer (startup) institutions that come with new models. Things that change after disruption are in the way of serving, the impact and consequences. Services become self-service and more efficient. Administrative services must change and be changed. The increasing number of students if it is not balanced with the support of digital technology will be increasingly ineffective. In the era of student disruption simply enter the self-corner (Eco) to serve administrative aspects independently, then request validation from staff and leaders. This will reduce the bureaucracy which has been a barrier in almost all institutions, including educational institutions. Then the educational revolution through shifting paradigms needs to be done through: (1) strengthening prophetic values, (2) strengthening character values, (3) humanization of technology in learning, (4) inclusion of information technology in study rooms, (5) assignments paperless tasks, and (5) learning outside the classroom. The results of this study indicate that uncertainty, complexity, and anxiety are the main characteristics of the era of disruption and the era of industrial revolution, so that the era was disrupted not as a threat but as an opportunity for the world of Education to innovate and develop.

Keywords: Paradigm, Disruption, Prophetic, Transformation

## الثورة الرقمية نحو تجديد آليات الخطاب الديني

PS-4.1-01

TIME : 13.00-15.00

Alfa Syahriar<sup>1</sup>

<sup>1</sup>Universitas Islam Nahdlatul Ulama, Jepara

### Menakar Jati Diri Seorang Muslim di Era Millennial (Analisis Kritis Pemikiran Ibn Atha'illah al-Sakandari Tentang Jati Diri Muslim Dalam Kitab al-Hikam)

Penelitian ini dimaksudkan untuk menganalisis secara kritis terhadap pemikiran Ibn Atha'illah al-Sakandari dalam kitab al-Hikam tentang rumusan jati diri yang ideal bagi seorang Muslim di era millennial. Dasar pertimbangannya adalah bahwa permasalahan terbesar umat Islam saat ini adalah krisis jati diri, sehingga mengakibatkan umat Islam harus turun kelas dari panggung sejarah peradaban dunia, bahkan cenderung lemah di pelbagai bidang kehidupan, kendati sejarah pernah mencatat peran penting umat Islam dalam mengubah peradaban dunia. Realitas tersebut menunjukkan bahwa kualitas jati diri seorang Muslim, berfungsi strategis dalam menentukan arah dan tujuan untuk dapat dijadikan pedoman dalam menjalani kehidupan dengan segenap dinamikanya. Sebab sebagai pemegang risalah dakwah universal, seorang Muslim sudah seharusnya berperan dalam kehidupan ini, dan bukan sekedar hidup menjadi pengkor bahkan pecundang. Penelitian ini bersifat kualitatif, untuk mengungkap makna terdalam dari pemikiran Ibn Atha'illah al-Sakandari. Jenis penelitian ini adalah library research yang mendasarkan pada kajian kepustakaan terutama kitab al-Hikam sebagai sumber primer, dan kitab-kitab syarahnya sebagai sumber sekunder. Pengumpulan data dari sumber tersebut menggunakan teknik dokumentasi. Teknik analisis data menggunakan metode constant comparative method sebagaimana yang dikemukakan Glaser dan Strauss. Hasil dari penelitian ini menjelaskan bahwa menurut Ibn Atha'illah al-Sakandari, jati diri seorang Muslim dapat dirumuskan dalam tiga karakter yakni, 1) Rabbaniyyah, 2) Insaniyyah, 3) akhlaqiyyah. Oleh karena itu dapat disimpulkan bahwa seorang Muslim memiliki identitas yang khas dan kepribadian yang independen.

Keywords: Jati diri muslim, Millenial, Ibn Atha'illah al-Sakandari, al-Hikam

PS-4.1-01

TIME : 13.00-15.00

A. Zamakhsyari Baharuddin<sup>1</sup>

<sup>1</sup>STAIN Majene

إن أليق ما ينطبق عليه وصف هذا العصر هو أنه العصر الرقمي حيث يشهد العالم المعاصر اختراعات التكنولوجيا الحديثة من الأجهزة والتطبيقات الرقمية التي غيرت مفهوم الزمان والمكان، وفرضت أنماطاً عديدة من السلوك والصرفات، والخطاب الديني في ضوء معطيات العصر ينبغي أن يقوم بواكبة هذه التطورات التكنولوجية والتحكم عليها والاستفادة منها، وقد تحدث العلماء عن ضرورة تجديد محتوى الخطاب الديني وأغلقوا تجديده من حيث الشكل والأسلوب والوسائل المعينة على بسط آفاقه وتوسيع مجالاته بما يحتم مسيرة التقدم والتلقي في عرضه وتقديمه في أفضل ثوب وعبر أوضح طريق ومتاشيا مع الإسلام في عالميه فإن تجديد شكل وأليات الخطاب الديني أمر لا غنى عنه في تحقيق صلاحيته لكل مان ومكان، وبالتالي فإن هذا البحث يهدف إلى بيان ضرورة الاستفادة من معطيات العصر الرقمي بأدواته وأساليبه للتقدم نحو تجديد أليات الخطاب الديني وقد اتبع الباحث في دراسته المنهج التحليلي والاستقرائي الذي يعتمد على البراسات التي تناولت هذا الموضوع من خلال الآراء والأفكار المختلفة والمتعلقة بالموضوع والتي تم الحصول عليها من خلال المصادر الأولية والثانوية.

الكلمات المفتاحية: الرقمي، تجديد، الخطاب الديني

## INCLUSIVITY, TOLERANCE, AND DIGITAL LITERACY

DATE : Thursday, 3 October 2019

TIME : 13:00 - 15:00

ROOM : Slipi 1

CHAIR : Hafiz Al Asad

### *Panel Description*

The presence of the Fourth Industrial Revolution offers a myriad of chances and challenges towards many aspects of community life invariably religious context. The enormous development of internet and social media over the past couple of decades, despite it allows the so-called holistic values of religion to be more accessible, it also opens the chance for atomistic ones to flourish. Hatred, intolerance, even extremism, and radicalism are just number examples. These problems took place mostly

The presence of the Fourth Industrial Revolution offers a myriad of chances and challenges towards many aspects of community life invariably religious context. The enormous development of internet and social media over the past couple of decades, despite it allows the so-called holistic values of religion to be more accessible, it also opens the chance for atomistic ones to flourish. Hatred, intolerance, even extremism, and radicalism are just number examples. These problems took place mostly because of the radical and extremist preacher more internet savvy than the moderate ones. The adaptability of religion and cyberspace emphasizing on the value of inclusivity, tolerance and digital literacy with the support of educational institutions, Islamic organizations, and the local wisdom are the keys to answering the problems. The Open Panel 7 offers multiple perspectives to deal with.

Aan Arizandy will share his research on the Inclusive-Dialogical Religious Education at the Piri Senior High School in which he suggests that inclusive-dialogic learning approach brings significant implication toward tolerant and appreciative attitude of students.

In line with him, Fachri Ali will be talking on the adaptation of Islamic education with the digital world to prevent radicalism and extremism. He finds that the prevention of radicalism and violent extremism through promoting moderate Islam in Indonesia's education is endeavored to educate students with the resistance of extremist ideologies in the digital age.

Hafiz Al Asad is keen to share his research on the Cyber Jahiliyyah. By focusing on three main Islamic organizations (Muhamadiyah, NU, and MUI) in Indonesia, he reveals that the three organizations employ different approach and strategy to deal with the new form of Jahiliyyah.

Indria Nur in another hand will talk on the combination of religious education and local wisdom to support the harmony within diversity. She finds that the "Satu Tungku Tiga Batu" slogan from Fak Fak people in Papua represents tolerance, prioritizes public affairs before personal, honest, and adapt the non-intervention attitude and that is compatible with Islamic teaching.

Finally, Sururin and Mutiara will share their research on Counter-Extremism for Students in Social Media through Islamic Education. The two panelists uncover the fact that intolerance preachers are more internet savvy than moderate ones. As an impact, religious messages on social media mostly fulfilled by hatred, intolerance, even radical messages.

PS-4.5-01

TIME : 13.00-15.00

**Aan Arizandy<sup>1</sup>**<sup>1</sup>CRCs University of Gajah Mada, Yogyakarta

### **Inclusive-Dialogical Religious Education: An Approach for Cultivating Inter(Intra)-Religious Dialogue (Study of Piri Senior High School Yogyakarta)**

Religious education ideally becomes bulwark to prevent the infiltration of intolerant and exclusive paradigm in the school. However, in fact, religious education practice precisely contributes to flourish conservative mindset among students. One of the main causes is because religious education is separately taught and more emphasizes on monologue approach in which students only learn their own religion and have no chance to recognize the other religions. Students theoretically study about religious doctrines and noble virtues in the class, but they are frequently less experience to actively interact, engage and even co-exist with other adherents who have different religious background. As the consequence, ignorance and negative stigma potentially emerge as the impact from lack of discursive space for students to mutually learn about diversity.

In globalization where no one can closely live in single entity without interlacing with other communities, monologue approach in religious education practice is definitely irrelevant to be applied. Therefore, the orientation of religious education should be renewed from "exclusive-monologue approach" to "inclusive-dialogical approach" that more stresses on "experience-based learning" in which students are not only provided intensive understanding about their religious doctrine and teaching, but they are also invited to highlight and recognize the other religious traditions through spirit of dialogue, for instance, by directly visiting religious ceremony or house of worship, communicating with certain religious community, and observing orphanage. From those kinds of experiences, students can hopefully make internalization and reflection to build mutual understanding.

Furthermore, this research is field research that specifically focuses on the concept and practice of inclusive-dialogical religious education in PIRI Senior High School Yogyakarta. This school has implemented concept of inclusive-dialogic learning approach since 2009 consistently until today. Based on my research finding, inclusive-dialogic learning approach brings significant implication toward tolerant and appreciative attitude of students. However, inclusive-dialogical learning approach much relies on conduciveness of school and creativity of teachers. In this sense, I would

like to argue that inclusive-dialogical learning approach is able to become an alternative choice to cultivate mutual trust and to bridge inter (intra) religious dialogue that can prevent intolerance and exclusive paradigm.

**Keywords:** Inclusive-Dialogical Approach, Inter (Intra)-Religious Dialogue, PIRI Senior High School

**PS-4.5-02**

**TIME : 13.00-15.00**

**Fachri Ali<sup>1</sup>**

<sup>1</sup>IAIN Pekalongan, Central Javar

### **Education in the Digital Age: Promoting Moderate Islam in the Prevention of Radicalism and Violent Extremism**

Education plays a pivotal role in countering radicalism and violent extremism that may lead to terrorism in the fourth industrial revolution era. This era equips students with virtual communities mostly communicating via digital media. Surprisingly, the digital communication can be tremendously penetrated by a wide array of hatred and hoaxes nowadays. Consequently, there is a matter of urgency to promote moderate Islam in education to combat radicalism and violent radicalism, particularly in Indonesia's education context. The present study seeks to answer research questions: firstly, what are values of moderate Islam incorporated for the students to prevent radicalism and violent extremism in the digital age? Secondly, how do the lecturers foster moderate Islam for the students to tackle radicalism and violent extremism in the digital age? Thirdly, what are learning materials provided for the students to combat radicalism and violent extremism in the digital age? A qualitative descriptive approach was designed in this study. 86 students and two lecturers of Institut Agama Islam Negeri Pekalongan were recruited to participate in this research. The data were collected through an in-depth interview and observation. The findings demonstrate that four values of moderate Islam were internalized in the classroom settings to counter radicalism and violent extremism in the digital age, namely: tolerance in encountering diversity, inclusiveness in absorbing current issues, logic and flexibility in digesting emerging texts, and contributing innovations in their daily lives. Another result exposes the lecturers' roles in promoting moderate Islam in the teaching and learning processes, including enhancing the students' morality with meaningful practices in both individual and group learning activities as well as respecting diversity without any discrimination of gender and social backgrounds. Meanwhile, learning materials highlighting moderate Islam were provided by adopting several posts or tweets

from Nadirsyah Hosen, a senior lecturer at the Faculty of Law, Monash University, and Sumanto Al Qurtuby, a cultural anthropologist and a professor at King Fahd University of Petroleum and Minerals, Saudi Arabia, on their social media. The provision of moderate Islam-based learning materials denotes a significant contribution from academicians to tackle hatred and hoaxes emerged in a variety of social media. This study offers that the prevention of radicalism and violent extremism through promoting moderate Islam in Indonesia's education is endeavored to educate students with the resistance of extremist ideologies in the digital age.

**Keywords:** Indonesia's Education, Digital Age, Moderate Islam, Radicalism, Violent Extremism

**PS-4.5-03**

**TIME : 13.00-15.00**

**Hafiz Al Asad**

<sup>1</sup>Boston University

### **Cyber Jahiliyyah and the War from Within: Understanding the Response of Islamic Organizations in Indonesia**

In 2017, the internet usage in Indonesia had reached 54.68% of the population or equal to 145,000,000 users. Religious content constitutes the second-largest percentage of internet usage amongst Indonesians (41.55%). The statistics coincide with a report from Pew Research stating that in 2018 93% of Indonesians perceive religion as the most important aspect of their life. Unfortunately, the massive development of internet infrastructure and the high level of people's interests in religion does not coincide with the ideals of civilized cyberspace. In 2012, the Ministry of Communication and Information announced that 50% of internet sites affiliated with government institutions were hacked by various opposition groups which shut down or disabled access to the public. In addition, the National Police of the Republic of Indonesia released information that between January and November 2016, the number of the top three cyber-crimes peaked at 2,642 cases of fraud, threats, and defamation. The most offensive cyber-attack was conducted by the Saracen group, an illicit business syndicate network providing hate speech and hoax services primarily focusing on ethnicity, race, and religion in cyberspace. The most ironic of all is the way that they perceive the wrongdoings as part of Jihad. These issues are representative of the Arab world prior to the Islamic era known as Jahiliyyah which emerged as a result of lack of dispensation, no inspired prophet, and without a revealed book creating society absent of the rule of law.

This paper will explore the new form of Jahiliyyah in cyberspace and the response of Islamic Organizations through a couple of fundamental questions: what are the social problems accompanied by great internet access? And how does Islamic organization in the country respond to the rise of Cyber Jahiliyyah? To narrow down the scope, this paper will focus on three main organizations namely Muhammadiyah, Nahdlatul Ulama and Majelis Ulama Indonesia. By relying on the two research questions, this paper argues that the three organizations had different approach and strategy to answer the Cyber Jahiliyyah. While Muhammadiyah responds the problem through more systematic and more organized movement in which the program at the grassroots level is an actual extension of the central board program, NU comes with more diversified movements from the top to the bottom line within their hierarchical system. MUI in another hand acted, despite the council issued numeral fatwas related to the Cyber Jahiliyyah, it also extensively coordinated with the official government of Indonesia.

Keywords: Islam, Organization, Indonesia, Cyberspace, Jahiliyyah

**PS-4.5-04**

**TIME : 13.00-15.00**

**Indria Nur<sup>1</sup>**

<sup>1</sup>STAIN Sorongr

### **Religious Education Based on Local Wisdom "Satu Tungku Tiga Batu" in the Fak-Fak community of West Papua**

The rampant actions that threaten the spirit of nationalism such as radicalism and terrorism, are still a serious concern of the government, the world of education and institutions of national spirit. Threatened by the identity of the Indonesian nation who mocked Bhinneka Tunggal Ika with the emergence of tension, disharmony, fellow conflicts and between religions, tribes, races, violence which would become a platform for the division of this nation's unity. The event was created due to the fading of the tolerant attitude manifested in Islam that is rahmatan lil alamin and does not heed the wisdom that has been built. Therefore, the importance of a solution to addressing a fragile difference raises the spread of radicalism and terrorism ideologies, even conflicts by upholding local wisdom.

Local wisdom found in several indigenous groups / communities in Indonesia contains many noble values of national culture that are still strong to become the character identity of their citizens. But on the other hand, the value of local wisdom is often ignored, because it is considered not in accordance with the development of the

era. Even though the local wisdom can be promoted noble values that can be used as a model in the development of education and culture of the Indonesian nation. In this context, this field study was conducted to see how religious education based on local cultural values is a strategic effort to instill a citizenship attitude that is tolerant and upholds religious, national and state identity so that it remains inherent among Indonesia's young generation.

Religious education based local wisdom will contribute adequately to the formation of a human who is tolerant, cultured, civilized, dignified and has an Indonesian identity and is religious rahmatan lil alamin. We can learn from the multi-ethnic and multi-religious West Papuan indigenous people who are able to internalize their cultural values into cohesive values and reflect on the character of their strong citizens. The "Satu Tungku Tiga Batu" local wisdom which in addition serves to maintain harmony and brotherhood, the concept of three stone stoves serves as the identity of the Fakfak community who have a tolerant attitude, prioritize the public interest over personal interests, honest, do not interfere in other people's affairs and love each other Local wisdom-based religious education is introduced not only in school education institutions, but also in the family environment, and the community is evident from the existence of the West Papua Fak-Fak community that is very tolerant of one another, so that the harmony of religious life and society is maintained, even conflict interethnic and interfaith can be said to never occur.

Keywords: Religious Education, Local Wisdom, Satu Tungku Tiga Batu

**PS-4.5-05**

**TIME : 13.00-15.00**

**Sururin, Mutiara and Citra Mahmuda<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah Jakarta

### **Counter Extremism for Students in Social Media through Islamic Education**

The number of Indonesian user of internet is growing fast year to year. The latest study shows that about 150 million Indonesian people are the active users of internet on their daily basis. They spend on the average 3 hours and 26 minutes per day to access social media. Social media was one of extremism movement such as Islamic State (IS) media and strategy to spread their understanding and ideology so they can recruit more people to become their member. This strategy is currently conducted in line with the rapid growth of internet and social media user. Students can access any information they keen to know in the social media and internet either it is a fact or a hoax.

They can become either the agent of peace who deliver peaceful messages or agent of terror who share hate speech and hoax in social media. This paper aims to explore how social media can be the effective media to counter extremism value and how Islamic education can be delivered well in social media. Answering this research question, the result shows that Islam has specific guideline for muslim to be the good digital and social media citizen that promote and convey the peace message of Islam to all human being. The 2 biggest Islam Movement, Muhammadiyah and NU, have their official website, social media and youtube channel to notify to the public regarding the latest news, Islamic matters, their thought and activities, both movements are known as the moderate Islamic movement that support both Islamic and Indonesia development. These movements help muslim to know and learn how moderate Islam in this global and modern era. On the other hand, these movements are still less known to common muslim in Indonesia who are not affiliated with one of these movements. Some digital friendly preachers are more popular to young generation as they provide the interesting and creative visual, mainstream and trending topic that is easily applicable in their daily life, answer the demand and curiosity of young generation regarding Islam with easily understandable way of speaking. This reflects how Islamic education can be delivered well not only in the classroom setting, but also as well as in the social media to support comprehensively their understanding of moderate Islam and to counter the extremism value by increasing the number of peace message in the social media with the proper and effective way that can attract the young millenials muslim to be the agent of peace.

**Keywords:** Social media, Islamic Education, digital literacy

## THE TREND OF MOSLEM FASHION AND FEMALE LIFE STYLE

**DATE : Thursday, 3 October 2019**

**TIME : 13:00 - 15:00**

**ROOM : Slipi 2**

**CHAIR : Abdurrahman Hakim**

### Panel Description

Historically, Islamic clothing for traditional women has always been rich in design, color, and embroidery. But the rich history of Islamic fashion is

threatened with extinction, long clothes that are too long and matching hijabs. Trying to revive the spirit of the party by using the wealth and appeal of modern fashion within the limits permitted by Islamic dress code. Therefore many holistic approaches to revive the glory of women's lifestyles, Utilizing the interactive digital media they create a synthesis through a sort of cultural hybrid practices, in such a way that they package Islam and offer it for mass consumption. A new sense of piety has developed among Indonesian Muslims and this has reduced religious beliefs, symbols, and values into free floating signifiers to be consumed like anything else. women are often the main actors behind this maneuver because they cannot wait to make social changes and are often the first to innovate. In fact, muslim fashion design moving beyond the traditional. So young women are the main consumers of conservative Islamic discourse that spreads through various communication channels, including print media and the internet. Islamic ideology in turn shapes young people's narratives about confrontation with the Other: The West is considered an enemy of Islam, trying to weaken it and conquer Muslim culture in various ways, not only through war but also through a war of ideas (Ghazw al-Fikr) and culture, economic, social and political invasion, namely the trend of moslem fashion and female life style.

Then, we present the panelists' research paper, as follows: Riswani from UIN Sultan Syarif Kasim, Riau will present the results of his research in a paper entitled "Niqab And Streaming Among Female University Student". Ach. Fatayillah Mursyidi from CRCS UGM, Yogyakarta will present in a paper titled " LISMA (Lingkar Studi Mahasiswa Muslim): Forming Political Bonds through Social Media among Muslim Women in Yogyakarta". Haira Rizka from IAIN Syekh Nurjati, Cirebon, will present the results research in a paper titled " Online Ta'aruf as a New Trend of Syar'i Finding Spouse ". Nurul Adhha from UIN Syarif Hidayatullah, Jakarta, will present the results of her research a paper entitled "Fashion and Lifestyle: Islamic Branding Using Vlog Activities on the Sungkars Family YouTube Channel"

**PS-4.6-01**

**TIME : 13.00-15.00**

**Riswani<sup>1</sup>**

<sup>1</sup> UIN Sultan Syarif Kasim Riau

## Niqab And Streaming Among Female University Student

The argument of the using of niqab, a veil worn by Muslim women covering all of the face except the eyes, as a manifestation of faith in Islam is still a debatable topic among its adherents. Amidst this phenomenon, there is a growing number of female students at the State Islamic University of Riau who wear niqab from only a few number of women with niqab at certain faculties and now this number has exceeded more than 70 students and it is predicted to get more students to wear it at next academic year. Interestingly, some of the women with niqab acquire the knowledge and understanding of the value of wearing niqab through streaming process on internet and sometime the materials are inclined to gender biased. This article discusses on how is the process of these women to wear niqab as a manifestation of faith.

Through a qualitative research and case study methodology, an FGD involved a female student with niqab said that her knowledge about niqab was acquired through streaming on internet. Furthermore, an individual interview and gender analysis was administered to observe whether there is a gender inequality in the process of wearing niqab as a manifestation of adherence.

Due to limited time to participate in outside campus islamic study group as what her friend did hence she opted on getting the information about niqab through streaming and she decided to put on niqab even though her parent challenge her choice. She is forced to take it off whenever she meets her parent at home. Moreover, she is also ready to revoke herself from campus if niqab is banned at Campus. She experiences a transuality in dealing with life events compared with her previous life without niqab and she also believes that wearing niqab is a manifestation of faith.

Campus as a highest authority holding responsibilities regarding on the religious understanding of the student, it is obliged to counsel and guide the students who are keen to learn about Islam. In order to prevent the students from religious understanding that leads to the women subordination in development process. This research also shows that not all student learning about Islam is associated with Islamic study group. Lastly, it is advisable to widen the research object on female students with niqab activities outside campus.

Keywords: niqab, streaming, faith

**PS-4.6-02**

**TIME : 13.00-15.00**

**Ach. Fatayillah Mursyidi<sup>1</sup>**

<sup>1</sup>CRCS Graduate School, GadjahMada University

## LISMA (Lingkar Studi Mahasiswi Muslim): Forming Political Bonds through Social Media among Muslim Women in Yogyakarta

LISMA (Lingkar Studi Mahasiswi Muslim) Peduli Negeri is a faith-based, tech-savvy women only community in Yogyakarta. As membership is limited to Muslim women only, their regular events are also designed exclusively for that group. However, instead of restricting the topics of their agenda to women's and religious affairs, they mostly discuss general and up-to-date issues which are also available to the broader publics, such as those related to current political developments, or history. Social media has a very significant role, both in advertising their agendas and recruiting new members. Most members and participants in fact have gained the information about LISMA from the internet.

Drawing on the group's specific features, in this paper, I argue that concepts of 'imagined community' and 'conversed community' are not sufficient to portray the impact of social media on such communities. Rather, I suggest that Ferdinand Tönnies' categorization of community and society might shed additional light on the character of such groups. Finally, through findings resulting from informal interviews I conducted with several members of LISMA, I argued that the bond that sustains the group is rather political than communal.

Keywords: LISMA, women, social media, political bond, community

**PS-4.6-03**

**TIME : 13.00-15.00**

**Haira Rizka<sup>1</sup>**

<sup>1</sup>IAIN Syekh Nurjati Cirebon, West Java

## Online Ta'aruf as a New Trend of Syar'i Finding Spouse

Internet has become an integral tool of millions of people in the world to assist their work. One of the uses of internet is finding spouse through online ta'aruf applications. This paper aims to (1) identify the emergence of online ta'aruf applications among Moslem youth in Indonesia and (2) the effects of the emergence of online ta'aruf applications among Moslem youth in Indonesia. To answer the formulations, this research employs Carette's psychological-religious experience theory (2007). This descriptive qualitative research collected the data through textual study and interview. The collected data were analyzed by employing textual analysis and ethnography methods. The research reveals two primary results. First, there are tens of online ta'aruf

applications with active users. The applications apply the same process of syar'i ta'aruf usually conducted in conventional ways. The use of internet enables more Muslim youth in Indonesia to participate in the program and thus, they could prevent any forbidden ways of finding spouses. Second, the emergence of online ta'aruf applications (1) campaigns the practice of sharia laws to find spouse before marriage, (2) facilitates unmarried Muslim youth to implement syar'i way to find a spouse, and (3) provides financial benefits for application providers. The phenomenon is in line with the recent popular style of hijra and early marriage among Muslim youth.

Keywords: Online ta'aruf, Application, Internet, Youth

**PS-4.6-04**

**TIME : 13.00-15.00**

**Nurul Adhha<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah, Jakarta

### **Fashion and Lifestyle: Islamic Branding Using Vlog Activities on the Sungkars Family YouTube Channel**

Indonesia possesses various kinds of YouTube channels that becomes one of the popular social media in the society life. It is used to be a communication activities platform through cyberspace by uploading videos informing diverse contents. One of the existed YouTube channels nowadays is The Sungkars Family. Furthermore, it does not only provide the ordinary daily vlog activities, but it also presents a friendly content about education and missionary endeavor (da'wah). Through the videos, it can be one of the YouTube channels which promotes an Islamic branding based on the life styles and fashions. What is more, this research is aimed to describe how the video activities model on The Sungkars Family YouTube channel introduce Islamic branding through their daily activities' vlog. As the result, the author seems to analyze the represented values of fashion and life style as well as those types used in The Sungkars Family YouTube channel in attracting the attentions of young audiences on each video. In addition, the theory utilized as the reference in the research is Branston and Stafford's theory about a representation in a news, including of pictures, writings, stories, and a current situation. Also, it is about the concept of media representation which is able to present a construction of repeated presentation from the realistic life. The representation can be such a reflection to the reality through several images related to the conclusion of what to be displayed. Moreover, the social media becomes a media that enables people to represent themselves in a

digital form to the other people for the intended objectives. Specifically, this research is included into a qualitative research methodology by using content analysis and virtual ethnography on The Sungkars Family YouTube channel. In the research, the author acts as the subscriber to observe, reconstruct the dialogues, describe, and document the information and activities virtually. Then, the results of the analysis explained descriptively. By using the representative concept, the author would like to appear how the admin of The Sungkars Family YouTube channel uses the activities-based various daily videos. Further on, the usual content providing on its YouTube channel is about family lifestyle and fashion. Through those contents, the admin can show the Islamic branding actively and the illustration of Islamic youths in Indonesia through the channel.

Keywords: Representation, Social Media, YouTube Channel, The Sungkars Family

## **WOMEN, ISLAM AND BODY**

**DATE : Thursday, 3 October 2019**

**TIME : 13:00 - 15:00**

**ROOM : Menteng**

**CHAIR : Inna Muthmainnah**

### **Panel Description**

The first paper written by Inna Muthmainnah is concerning kitab kuning at pondok pesantren while the other four papers discuss niqab, hijab, cedar, and veil in various point of views. Firstly, Muthmainnah explored the transformation of kitab kuning studied at pondok pesantrens in South Kalimantan. Applying qualitative approach, she concluded that the pondok pesantrens transformed differently regarding using kitab kuning as their reference due to the accessibility of technology and education.

The second, Nonaka interviewed niqab wearers in Jakarta and Bandung to explore their consciousness, background of wearing, and the response of the society. She found that the wearers stated that wearing niqab was "sunnah", to show their "hijra" in public. They used the Instagram to communicate among them. However, some people opposed wearing niqab for according to them it was not relevant to Indonesian culture.

Furthermore, Safitri, et.al. concluded that the periods of wearing veils were three stages, namely before 1990, between 1990-2010, and after 2010. Before 1990, only certain people wore veils to show their religious level, while between 1990-2010,

women Muslim wore veil freely since the New Order permitted to wear veil at work and the ustazd/ustadzah introduced fashionable veil in pengajian. After 2010, wearing veil gained advantages due to the use of social media, consumerism, and hijra phenomenon. Rofhani in the fourth paper explored the reason of wearing syar'i clothes. Employing interdisciplinary approach and ethnography, she concluded that wearing syar'i clothes was the first prerequisite of hijra. From ethics-normative point of view, this showed popular piety as well as theological and political identity. Finally, Zainal, et.al. exposed the meaning of cedar among women wearing it and how they represented and controlled themselves in wearing it. By interviewing women from 10 accounts of Instagram and Facebook and employing post feminism approach in data analysis, the researchers concluded that wearing cedar was a religious-social effort in constructing the universalism of Islam while it also showed the women's lack in controlling their bodies. However, this movement presented the silent sign of saying "I have my own body." In conclusion, in general those papers explained the phenomenon of why Muslim women wearing hijab in general term in various parts of Indonesia from different perspectives.

This qualitative research collected the data from documentation, interview, and observation to triangulate the data. The participants were the leaders/kyai, staff, and the santris at pondok pesantrens offering kitab kuning, and also the experts in education. They were selected through purposive and snowballing techniques. Based on the research, I argued that some pondok pesantrens included new references of kitab kuning for their ustazds/ustadzahs had been in acquaintance with new kitab kunings that they had accessed through internet or their education and travelling. However, some other pondok pesantrens maintained their list of kitab kuning as they had used, but they taught them with new interpretation, including gender perspective for example, while some others maintained their list without any change for their tradition of ijazah. In conclusion, the change in information and technology in this disruption era has effected the Islamic literature learnt at some pondok pesantrens, but it did not bring any change at the others.

**Keywords:** Kitab kuning, Pondok pesantren, van Bruinessen's report

**PS-4.7-02**

**TIME : 13.00-15.00**

**Yo Nonaka-Keio<sup>1</sup>**

<sup>1</sup>University, Japan

**PS-4.7-01**

**TIME : 13.00-15.00**

**Inna Muthmainnah<sup>1</sup>**

<sup>1</sup>UIN Antasari Banjarmasin

### **Kitab Kuning at Pondok Pesantren in the Disruption Era: Three Decades after van Bruinessen's Report**

The background of this research is that in 1990 and 1995 (the latest revision in 2016) van Bruinessen wrote a report on kitab kuning including that in Kalimantan, including South Kalimantan, kitab kuning studied were partly written in Malay language side by side ones in Arabic. In this disruption era, Moslems in Indonesia have been exposed with the easy access of technology and information rapidly, including Islamic literature such as kitab kuning. As a consequence, it is assumed that kitab kuning learnt, particularly at pondok pesantren, has been changed and different from van Bruinessen's research done three decades ago. Based on this, the aim of this study was to investigate the change of kitab kuning learnt at pondok pesantrens in the regencies of Banjarmasin, Banjarbaru, and Banjar after van Bruinessen's report.

### **Wearing Niqab as Proof of Hijrah among Urban Muslimah in Indonesia**

In this research I will focus on women wearing niqab in Indonesia. This is a new phenomenon especially among relatively young, urban muslimah there. Although quite a few research results including my works about the phenomenon of wearing hijab and Islamic clothes in Indonesia have been already published, research on women wearing Niqab there is still very limited. On the other hand, the number of Niqab wearers has increased rapidly in the past one or two years, and it is sometimes reported as an example of the recent conservative turn of Islam there. In this presentation, I will analyze the interviews I conducted for several Niqab wearers whose ages were between the 20s and the 40s in Jakarta and Bandung, the contents of the sermons of Ulamas they refer to, the photos and comments which Niqab Instagrammers post, and so forth to clarify the consciousness of the women wearing Niqab, the background of wearing, and the response from the society to the expansion of the wearers.

According to them, wearing Niqab is not a duty of Muslimah but "Sunnah", that is, the thing that you should do if you can. They know that it is not their duty, but they also know that the wives of the prophet Muhammad wore

their Niqab, and think that they can get more rewards to go to heaven in the afterworld if they wear it. They often say that they wear the niqab because they want to show their feeling of "hijrah" in public. They get together in the mosques to listen to certain ulamas' sermons and actively listen to the ulamas' sermons online. In the Instagram there are some Niqab communities owned by former TV talents who are now Niqab wearers and those sites gain a lot of followers. They not only actively put likes and post the comments in the Instagram, but also have chance to participate in the offline events held by the communities. Recently there was a movie which theme was about a woman wearing the Niqab, high-design Niqabs are often shown at fashion events, and shops selling Niqabs are surely increasing. On the other hand, there are groups that oppose it because they believe wearing Niqab is not suitable to Indonesian culture.

Keywords: Niqab, Indonesia, Muslimah, Hijab, Hijrah

**PS-4.7-03**

**TIME : 13.00-15.00**

**Lis Safitri<sup>1</sup>, Kuntarto<sup>1</sup>, Dewi Ariyani<sup>2</sup>, Imas Kania Rahman<sup>3</sup>, Ahmad Yusuf Prasetiawan<sup>1</sup>, Krismiwati<sup>1</sup>**

<sup>1</sup>Universitas Jenderal Soedirman, Purwokerto

<sup>2</sup> IAINPurwokerto

<sup>3</sup>Universitas Ibnu Khaldun, Bogor, West Java

### **Indonesian Fashionable Hijab: Among Hijra, Economic Commodity, and Cultural Accommodation**

This study intends to discuss the development of veils in Indonesia and the representation of veiling developments in Indonesia. This study shows that the development of veiling in Indonesia can be divided into three stages: before 1990, 1990-2010, and after 2010. Before 1990, the use of veils was limited to certain people (such as students, teachers, and nyai in pesantren) and showed a person's level of religiosity. After 1990, Indonesian women Muslim used veils freely after the New Order revoked the ban on veiling during work and has been exemplified by the fashionable ustaz/ustazah in the Quran recitation (pengajian). Along with the massive use of social media, consumerism, and the phenomenon of hijra, the development of fashion of women Muslim in Indonesia (includes veiling) has gained a great momentum since 2010. A trendier veiling called hijab has become commodities encouraging Indonesia's economic sector and has been promoted by the actresses and millennial influencers. Recently, various styles of veils have been emerged and influenced by various cultures, such as the turban which was influenced by the African culture and the printing veil which was inspired by

Turkish fashion. Hijab indicates the phenomenon of hijra among actresses in contrast to most people that hijab used as fashionable outfit today.

Keywords: Hijab, Veiling in Indonesia, Millennial women Muslim, Economic commodity, Hijra

**PS-4.7-04**

**TIME : 13.00-15.00**

**Rofhani<sup>1</sup>**

<sup>1</sup>UIN Sunan Ampel Surabaya

### **Artificial Piety: Between Body Traps and Political Identity**

Artikel ini akan membuktikan argumen bahwa hijrah adalah bentuk kesalehan artifisial yang menempatkan diri pada posisi apolitis dan politis. Hijrah adalah mantra yang menarik perhatian perempuan. Hijaber mom Community adalah pelopor awal komunitas perempuan yang menggunakan konsep hijrah meskipun pada saat itu belum dikenal istilah Hijrah. Konsep hijrah dalam praktik spiritual-moral bergeser pada aspek material-mode melalui busana. Mereka berperan di arena publik membentuk kelompok dan bermedia sosial untuk show their identity. Style busana merepresentasikan aspek gender, aesthetic, materialitas, konsumsi dan pemahaman agama (Jones 2007). Sebuah pola penampilan kebaikan pribadi, menjadi komoditas yang ditukar dengan nilai agama (Gökariksel 2010). Göle (2002) menamakan Islam publik dalam bentuk yang baru. Olivier Roy (2009) menyebut "new ummah", bentuk kesadaran beragama yang makin beragam, batas teritorial menjadi samar dan tidak jelas, baik bersifat politis ataupun apolitis. Bentuk new Islamism yang bermetamorfosis membentuk market budaya baru. Pola budaya yang mengalami pergeseran dari etis-ideologis menjadi estetis-eksistensialis. Proses transnasionalisme budaya yang mengalami pemisahan yang samar antara aspek teologis dan aspek busana modis. Busana shar'i trendy yaitu bermodel salafi tetapi dengan warna yang cerah dan aneka warna (colorful). Tidak hanya sebagai tanda para aktifis Islam (Rinaldo, 2012), tetapi juga pada style busana saleh dalam lintas budaya (Bucar, 2017). Pada kenyataannya tubuh perempuan tetap menjadi sasaran menampilkan hal-hal yang bersifat estetik populis. Dengan menggunakan pendekatan interdisipliner dan metode etnografi, tulisan ini menjawab apakah memakai busana shar'i karena kesadaran berhijrah ataukah hanya sekedar mengikuti trend. Akhir dari artikel ini menyimpulkan busana shar'i adalah syarat pertama hijrah yang secara etik- normatif menjelaskan identitas kesalehan popular sekaligus menjelaskan arah teologi dan identitas politik.

Keywords: Kesalehan artificial, Tubuh perempuan, Estetik populis, politis, dan apolitis

PS-4.7-05

TIME : 13.00-15.00

**Asliah Zainal<sup>1</sup>**, Sudarmi Suud<sup>2</sup>, Muh. Asrianto  
**Zaenal<sup>1</sup>**, Asri Yuliani<sup>1</sup>

<sup>1</sup>IAIN Kendari

<sup>2</sup>Universitas Haluoleo

### **“Tubuhku adalah Milikku”; Representasi Diri Perempuan Bercadar di Media Sosial (Antara Perlawan atau Ketidakberdayaan)**

Diskusus hijrah pada masa kontemprer tidak lagi merujuk pada makna konvensional, tetapi sudah diinterpretasikan dalam varian-varian makna yang tidak semata merujuk pada tempat atau space sebagaimana awalnya. Salah satu varian interpretasi tersebut muncul dalam bentuk performance fisik, pakaian muslimah bercadar. cedar pada masa-masa belakangan menjadi fashion-style bahkan trend berbusana di kalangan perempuan muslim yang digarisbawahi sebagai penegasan dan pembuktian atas hijrah. Gejala ini faktanya didukung sepenuhnya oleh kapitalisme dan pasar bebas dengan menawarkan trend pakaian “syar'i” dan “bukan syar'i”. Belum lagi keterlibatan media social yang tak ubahnya adalah wadah, lokus, space bagi upaya perempuan muslimah merepresentasikan diri dan menguatkan identitas diri tersebut. Artikel ini akan menganalisis dua hal; Pertama adalah bagaimana perempuan pemakai cedar memaknai cedar yang mereka pakai; apakah itu bagian dari hijrah ataukah alasan lain,trend fashion misalnya. Kedua adalah bagaimana perempuan pemakai cedar merepresentasikan diri dan mengontrol tubuh mereka dalam balutan cedar. Sampel penelitian ini adalah media sosial facebook dan instagram sebanyak 10 akun, dengan teknik percakapan lewat inbox, outbox (via telepon). Fakta ini menarik dimana perempuan muslimah pengguna cedar pada masa kontemporer berupaya menggunakan media sosial secara sengaja menampakkan dan menampilkan diri, sebuah gejala yang tidak ditemukan sebelumnya, dimana performance perempuan muslimah secara doktrin dan etika religius tidak diperkenankan, karena berhubungan dengan konsep aurat. Penelitian ini menggunakan pendekatan fenomenologis dengan sudut pandang emik untuk mengkaji bagaimana perempuan pemakai cedar memaknai cedar mereka, menghubungkannya dengan konsep hijrah dan bagaimana mereka melakukan upaya-upaya penguatan identitas diri sebagai muslimah dalam ruang representasi diri di media sosial. Bagaimanapun, riset ini hendak menguji kekuatan tarik menarik antara otoritas perempuan atas tubuh sendiri dengan otoritas sosial religius dengan dominasi atas tubuh mereka atas

nama konsep hijrah dan menutup aurat. Dengan menggunakan analisis postfemisme, artikel ini hendak menggarisbawahi bahwa representasi diri perempuan pemakai cedar yang mencoba menampilkan identitas diri sebagai muslimah yang taat pada satu sisi adalah upaya-upaya sosial religius terhadap konstruksi universalisme Islam (upaya membentuk wajah Islam secara tunggal). Naifnya, upaya-upaya ini lagi-lagi menegaskan ketidakberdayaan perempuan atas tubuhnya. Akan tetapi pada sisi yang lain gelaja ini merupakan bentuk perlawanan sosial-religius atas otoritas agama terhadap tubuhnya, dengan hendak menggemarkan suara yang tak pernah disuarakan sebelumnya, bahwa “tubuhku adalah milikku”.

Keywords: Cedar, Identitas muslimah, Media social dan representasi diri, Tubuh perempuan, postfeminisme

### **BEING RELIGIOUS IN THE ERA OF POST TRUTH**

**DATE : Thursday, 3 October 2019**

**TIME : 13:00 - 15:00**

**ROOM : Pegangsaan 1**

**CHAIR : Alim Roswantoro**

#### ***Panel Description***

Hoax, instigation, and slander of information concerning the truth in the political and religious life are often performed because these are considered as the source of potential strength effectively used to win the fight of interest, rather than that of the truth. In order to defeat his rival and to weak his power in the time of post truth, one tends to use the emotional ways rather than the rational ones to convince the people that his thought is the only true one. Unfortunately, the ordinary people, owning the diversity of interest, consume and take the information claimed as the truth for granted without critical analysis. By doing so, the provocation that meets their interest will easily bring them to consider it as the truth. The truth of a religious message can be detoured for the sake of the interest of a certain religious and political group. The people's belief will be burned through detouring the meaning of a religious message as if it is true. The challenge of being religious in the era of post-truth is to disclose the true truth of religiosity behind the bombardier of hoaxes of religious narrations convinced to the people by a given political-religious group as if they are the true messages of religion.

Fahmi attempts to inquiry and criticize the rise of relativism of truth in post-truth era and to reveal its relation with contemporary popular Islamic discourse in public sphere. It cannot be denied that truth, both truth as a concept or as property, is an extremely basic concept and the philosopher's value par excellence. In the post-truth era which relativism of truth is often at its peak, philosophical discourse, including Islamic philosophy, finds its challenges. By inquiring the nature of truth through ontological, epistemological, axiological and semantical inquiries, this article seeks to a better understanding of the dynamics of philosophy in the post-truth era and try to critically analyze and search for solutions to avoid the eclipsed truth based on philosophical lens. Hijrian seeks to examine the dehumanization of hoax as a way of seeing in the post-truth era by making ushul fiqh a critical approach framed in both language, legal and moral analysis. By using integrative approach of thoughts of some 'ulama of ushul fiqh and philosophers he intends to salvage the par excellence of religious truth against the hoax of religiosity as a form of human error in treating and responding to religious language. Kharisman tries to cope with the unbridgeable rivalry and contrast among the religious groups who each of them has their own claim of religious truth and can bring them into religious extremism and radicalism as fanatic attitude in understanding religion through Ibn 'Arabi's philosophical mysticism. Based on Ibn 'Arabi's view, religious fanaticism is an irony, the orientation of "pseudo-truth creation" which in fact destructs the Truth-disclosure creative aspect. Instead of toward the Authentic Truth, it is in fact a commitment toward of Post-Truth. And Naziful Haq uses Felix Siauw's Instagram caption as the case study of how middle-man use Islamic discourse to support his post-truth rhetoric under the framework of right-wing populism. He points out that the religious post-truth rhetoric take its account as a catalyst for political discourse, rather than use academic method in promoting moderate religious understanding. The religious post-truth rhetoric tends to emphasize the emotional gaming of words, rather than the rational ways, to trigger pseudo-transcendent longing

## The Nature of Truth in Post-Truth Era: Criticism about The Rise of Relativism and Its Relation with Popular Islamic Discourse in Public Sphere

Based on philosophical inquiries, this article attempts to inquiry and criticize the rise of relativism of truth in post-truth era and to reveal its relation with contemporary popular Islamic discourse in public sphere. It cannot be denied that truth, both truth as a concept or as property, is an extremely basic concept and the philosopher's value par excellence. Considering the extent of its scope, the inquiry of truth in philosophical discourse is often connected to system of human belief, knowledge, concept of logic, language, and reality. Philosopher's fascination in discourse of truth could be deduced by three problems: how the truth acquired, the relation of truth to linguistic meaning, and the relation between truth and logic. In ancient philosophy, the idea of truth broadly refers to physical or natural order as truth's ontological *sine qua non*. Different from classical philosophy, the truth in the realm of modern philosophy refers to the critical and self-reflective subjectivity of the subject that seeks objective truth. While the key terms that illustrate the conditions of contemporary philosophical discourse is postmodernism which is characterized by a mistrust of the grand narratives. In the contemporary age—the age of disruption which technology forms and accelerates human life and also driven by a mistrust of the grand narratives campaigned by postmodernism philosophical thought, the nature of truth undergoes some radical change. The symptom of radical change that occur in the truth value lies in the problem that feeling or believing something matter more than fact in shaping public opinion. In the academic discourse, the situation is often expressed as a post-truth era which is often characterized by the disappearance of objective truth—the prefix "post" does not refer to the temporal sense, but in the sense that truth has been eclipsed. In the post-truth era which relativism of truth is often at its peak, philosophical discourse, including Islamic philosophy, finds its challenges. By inquiring the nature of truth through ontological, epistemological, axiological and semantical inquiries, this article seeks to a better understanding of the dynamics of philosophy in the post-truth era and try to critically analyze and search for solutions to avoid the eclipsed truth based on philosophical

**PS-4.8-01**

**TIME : 13.00-15.00**

**Fahmy Farid Purnama & Jesinta Moza Mustika<sup>1</sup>**

<sup>1</sup>Islamic Institute of Darussalam (IAID) Ciamis, West Java

Keywords:Post-Truth – Relativism – Technology – Populism – Fake News

PS-4.1-01

TIME : 13.00-15.00

**Hijrian Angga Prihantoro<sup>1</sup>**

'UIN Sunan Kalijaga. Yogyakarta

**Ushul Fiqh, Hoax and Human Reasoning: Shari'a Dialectics and Philosophy in Post-Truth Era**

Hoax is a form of human error in treating and responding to language. Ideally the language practice of human that has religion will certainly heed the ethical norms of their religious teachings. The relationship between religious people and socio-political communication that is present through language in a reciprocal pattern necessitates moral idealism. However in the post-truth era, the reality that happened was just the opposite. In the tradition of Islamic legal philosophy of thought (ushûl al-fiqh), the meaning of language can be decomposed with the concept of *dalâlah al-alfâdz* and the level of truth can be measured by the concepts of *qath'i* and *dzanni*. Because of language has a relationship with legal reasoning in seeking truth (*al-haqîqah*), Imam Shafî'i in *Ar-Risalah* states that examining what is true (*al-haq*) through the collection of facts (*al-haqâiq*) on the whole series of reality (*al-waqâ'i*) is a basic tool for building wise socio-legal communication. Moreover, Imam Al-Juwaini in *Al-Burhan fi Ushul al-Fiqh* asserted that if the meaning of language is rational then it is original. At this point, human critical reasoning towards language has an important role in mapping what is true and what is a hoax. Even Al-Ghazali in *Al-Mustashfa min 'Ilm al-Ushul* firmly states that humans who are critically flawed, their scientific narratives can never be accepted. According to Bertrand Russell in *An Inquiry into Meaning and Truth*, language as a medium of communication has critical reasoning related to what happens outside the language (beyond language). For Russell, what happens outside of language can be characterized by two terms: idealistic and empiristic. Human failure to believe hoax as a fact is a fear of human discourse about what is called by Ludwig Wittgenstein in *Philosophical Investigations* as language games. In addition to legal reasoning and linguistic criticism, hoax also has moral problems. Hoax as existential markers of immoral behavior in the post-truth era is a form of human unconscious in constructing, conveying and receiving language. Immanuel Kant in his moral philosophy concept emphasized that human beings have both self legislation and practical legislation at the same time. Regarding to hoax, just thinking about it according to Kant is already an immoral act and it must be worse when someone does make hoaxes and spread them. At present, the hoax as a sign of the post-truth era in religious social spaces has negated the phenomena (*al-mâ'rifah ad-diniyyah*) and obscured noumena (*ad-dîn fî dzâtih*). The lack of idealism and reality within the framework of socio-political communication practices indicates paradigmatic defects. This article seeks to examine the dehumanization of hoax as a way of seeing in the post-truth era by making ushul fiqh a critical approach framed in both language, legal and moral analysis.

Keywords: Ushul Fiqh; Hoax; Shari'a; Philosophy; Post-Truth

PS-4.8-03

TIME : 13.00-15.00

**Hadi Kharisman<sup>1</sup>**

'Sadra Higher School of Islamic Philosophy, Jakarta

**Post-Truth Religiosity Versus Authentic One: Criticism towards Tendency of 'Truth-Creation' in Religious Fanaticism According to Ibn 'Arabi Philosophical Mysticism**

Religious extremism and radicalism are not apart from fanatic attitude in taking religion. The attitude arises along with how strong one takes truth claim position in following certain understanding of religion. It often brings ones to see the relation between his/her group or community to the other one in "either/or" dichotomy and a contrast and unbridgeable essential rivalry. This situation could impede the effort of tolerance developing and breaks the bond of social diversity. In Ibn 'Arabi's Philosophical Mysticism, religious fanaticism is considered as a kind of locked up -mentality which in fact hurts the very religiosity essentially. Instead of a commitment towards the Truth, fanatics attitude is in fact a kind of objectification that brings its's sacred down from infinity and overwhelming possibility to idolized "subjective" limitation. Based on Ibn 'Arabi's view, religious fanaticism is an irony, the orientation of "pseudo-truth creation" which in fact destructs the Truth-disclosure creative aspect. Instead of toward the Authentic Truth, it is in fact a commitment toward of Post-Truth.

Keywords: *Wujûd*, *al-Haqq*, post-truth, fanaticism, authentic faith, phenomenological attitude, theoretical attitude, *al-Haqq al-Makhluq fil I'tidqad* (the Truth that is Created in Belief).

PS-4.8-04

TIME : 13.00-15.00

**Muhammad Naziful Haq<sup>1</sup>**

'Universitas Mercu Buana Yogyakarta

## How Post-Truth Rhetoric Create Fragmented Ideology in Islamic Populism (The Case Study of Felix Siauw's Instagram Caption)

The use of Islamic discourse in justifying exclusion, anti-expert, initiating a longing for historical figure/moment, and hate-spinning have become colloquial view in digital Indonesian landscape. By the emergence of such phenomenon, experts in various subjects identified political leaders and the middle-man (religious preacher, groups leader, etc.) as the two that taken central role in creating extreme polarization. In addition, the existence of digital media also provide censorless direct communication between populist actors and the people. Different with western populism which employ pseudo-scientific claims or data manipulation to supports their digital rhetoric, Indonesian Islamic Populism inclined to utilize religious claims as authoritative elements of their digital rhetoric. Therefore, the middle-man have taken dominant account in Indonesian Islamic Populism than political leaders. The agitative quality of irresponsible digital rhetoric under the framework of populism has led people into post-truth condition. To response the status-quo, this research use Felix Siauw's Instagram caption as the case study of how middle-man use Islamic discourse to support his post-truth rhetoric under the framework of right-wing populism. The extended analysis in this research also based on Hew Wei Weng's interviews of Felix Siauw (2018) and literature study. This research points out that (i) the religious post-truth rhetorics take its account as a catalyst for political discourse, (ii) rather than use academic method in promoting moderate religious understanding, the religious post-truth rhetoric inclined to emphasize the eloquence beauty of words to trigger pseudo-transcendent longing.

**Keywords:** Post-Truth, Islamic Populism, Right-Wing, Rhetoric, Digital Politics

## HIJRAH (VISUAL), PIETY AND SOCIETY

**DATE : Thursday, 3 October 2019**  
**TIME : 13:00 - 15:00**  
**ROOM : Senayan 1**  
**CHAIR : Dodi Darmadi**

### Panel Description

In recent years, Indonesia has witnessed the development of the Hijrah movement, generally understood as a movement to "change for the better." Many Muslim pop stars and celebrities change their lifestyles, and invite especially the younger generation to return to the right path. Some media highlight this phenomenon as "a wave of millennials which shows the great potential of the rise of Islam." This panel asks: What are the factors that drive this phenomenon? What are the areas affected by this Hijrah phenomenon? and, furthermore, how should we interpret this dynamic social and religious development? Is this purely a religious factor, or is it also related to other things, such as economics, politics, and even pop culture? From a historical perspective, this hijrah phenomenon in Indonesia is not entirely new; it began to spread in Indonesian urban society since the 1980s. The papers in this panel seek to understand the phenomenon of Hijrah and investigate — from different angles — how this newly gained religious commitment among the youth impacts the society as a whole; whether it reinforces or undermines the shift in values among urban communities, especially young people, where piety is not solely seen as a personal matter like in the Western world but also about commitments to brotherhood/sisterhood in the faith that must be openly highlighted, and even publicly demonstrated in order to strengthen a sense of religious identity.

**PS-4.9-01**

**TIME : 13.00-15.00**

**Dadi Darmadi<sup>1</sup>**

<sup>1</sup>UIN Syarif hidayatullah, Jakarta

## The Consumption of Mecca: Umrah Pilgrimage among Indonesians

This paper seeks to explain the recent rise of Umrah pilgrimage in Indonesia, a country with the largest Muslim population in the world. In the past two decades, the increased number of Indonesian Hajj pilgrims (about 200,000 annually) has gradually made Umrah, the lesser pilgrimage to Islamic holiest city of Mecca undertaken at any time of the year outside the Hajj season, also an important act of worship. In the last few years, the number of Umrah pilgrims has risen sharply; it is almost four times greater than the number of Hajj pilgrims. Every year Indonesia sends approximately 1 million

Umrah pilgrims, making Saudi Arabia one of the most popular alternative tourist destinations, and the most favored country among Indonesians. This study asks: what drives Indonesian pilgrims to perform Umrah? And what are the wider implications for religious development in Indonesia in the years to come?

The above questions are important to answer for several reasons. First, in terms of regulation and business, Umrah pilgrimage tourism and its marketing strategies have been in the spotlight because it is relatively vulnerable to the practice of fraud and embezzlement. In the past two years, for instance, numerous Hajj and Umrah operators have deceived hundreds of thousands of pilgrims with total embezzlements reaching IDR 2 trillion (USD 150 million) — this is perhaps the biggest fraud in the history of pilgrimage in Indonesia. Second, the religious and cultural encounter facilitated by Umrah has given rise to a sense of both pride and concern among many Muslims back home who see the increasingly market-oriented pilgrimages effecting a globalized Islamic lifestyle, consumption and consumerism on the one hand, and exposure to more ultra-conservative and puritanical attitudes on the other, views that are believed to contrast with the tenets of moderate Islam in Indonesia.

**Keyword:** Umrah, Pilgrimage, Marketing, Tourism, Consumption, Indonesia

**PS-4.9-02**

**TIME : 13.00-15.00**

**Dian Ayuningtyas<sup>1</sup>**

<sup>1</sup>STAIN Meulaboh, Aceh

### **Understanding the Current Trend of Hijrah: Between Self-Existence and Religious Understanding**

Hijrah is generally understood as the migration from one place to another. More specifically in the history of Islam, hijrah is well-known as the migration of Prophet Muhammad PBUH from Makkah to Madinah. This event is a great momentum in the history of da'wa Islam and was designated as the first year of Islamic calendar. Although it was initially associated with process of migration, the interpretation of hijrah is not limited to simply as moving from one place to another. In fact, it is referred to a significant milestones as a process of migrating or transforming to better situation or a better self.

These days, hijrah has turned a phenomenal trend that is not only popular among those who are active in following Islamic group discussions but also among the youths who are the social media worshipers. Hijrah is viewed the process of self-transformation and as an effort to practice all Islamic teachings performed by Rasulullah in

daily life. During the process, however, the substantial values and the real meaning of hijrah are often missing. Consequently, hijrah is represented merely as changing physical appearances or ways of speaking that are not followed by attitudes or characters. In other words, hijrah is performed as a trend and to keep self-existence in the community.

This paper will present the interpretation of hijrah from various perspectives and analyze its values and meanings through the current developing social phenomena. Using descriptive analysis method, the result will present the substantial and contextual values in the current practice of hijrah.

**Keywords:** Hijrah, self-existence, religious understanding

**PS-4.9-03**

**TIME : 13.00-15.00**

**Nur Arfiyah Febriani<sup>1</sup>**

<sup>1</sup>PTIQ Institute

### **Hijrah, Cultural Transformation for Social Empowerment in The Quran**

The hijrah phenomenon among Indonesian youths was initially understood in the sense of a change in manners of dressing from partially to properly covering the awrah. In more recent days, however, the meaning of hijrah is extended into a religion-based societal movement in a wide range of areas, including the entrepreneurial sector. The apparentness of this phenomenon is reflected in Indonesian millennials' enthusiasm about engaging in such events as "Hijrah Fest" or the like, as was reported on [www.islampos.com](http://www.islampos.com) (2018) and [hijrahfest.com](http://hijrahfest.com) (2019). Etimologically, the word hijrah came from an Arabic verbal root hajara, which means to emigrate. The derived word al-hijru or al-hijran means for someone to abandon something, either physically, in word, or even in heart. Hijrah refers to the migration of one people from one region to another as was practiced by the Muhajirun (the Emigrants), alongside the Prophet, from Mecca to Medina. Hijrah can also be defined as a transformation from a state of discomfort or unpleasantness toward a better state (Jazuli, 2006). A question then arises as to what forms the cultural transformation instituted by the Prophet upon the event of hijrah as described in the Quran took and how they are relevant to the ongoing hijrah phenomenon in Indonesia.

Interestingly, many of Madaniyyah chapters (the chapters of the Quran revealed after the Prophet's hijrah to Medina) contain ayah (verse) on the transformation of Arab's jahiliyyah culture (the culture in the Age of Ignorance) into universal teachings on the rules concerning preservation of unity and comradeship in a

pluralistic society. This paper concerns Quranic ayah pertaining to the cultural transformation of the Arabs ever since the Prophet's and the Companions' emigration to Medina. Employing the al-Tafsir al-Maud'i method, the author is to describe ways in which cultural transformation was carried out by the Prophet as is contained in ayah Madaniyyah: 1. transformation from qabilah social system (tribal social system) into ummah social system (brotherhood on a global and just basis); 2. transformation from paternalism to professionalism; 3. transformation from patriarchy into gender equity; 4. transformation from confrontational into negotiation strategies; 5. transformation from "superman" (authoritarian) into "superteam" culture; 6. transformation from slavery to manumission; 7. transformation from monopoly into ummah-based economic empowerment; and 8. transformation from intellectual arrogance into intellectual humility.

The hijrah modelled by the Prophet is physically and spiritually. While physical hijrah means the migration from a place of discomfort to a place of a better state, spiritual hijrah refers to the transformation of the culture of a society into a more civilized culture. Upon the Prophet's hijrah, Muslims and non-Muslims lived in harmony. The instance of this was when the tribes or clans in Medina, Muslims and non-Muslims, agreed to practice tolerance to different faiths, to improve prosperity, and to guarantee the safety of one another under the provisions of the Constitution of Medina. This concept bears a high degree of relevance with the situation in Indonesia which is home to a multitude of religions, tribes, and cultures. This is because hijrah is mainly about social integration and social empowerment for the sake of advancement in religion and every element of a nation.

**Keywords:** hijrah, cultural transformation, people empowerment, al-Quran

**PS-4.9-04**

**TIME : 13.00-15.00**

**M. Endy Saputro<sup>1</sup>**

<sup>1</sup>IAIN Surakarta

### **Nussa Rara dalam Gerakan Hijrah: Visual Kesalehan dan Market Islam**

Di awal reformasi, keberagamaan Muslim Indonesia diprediksi dan telah terbukti mengalami pergeseran dari otoritas formal (misalnya pesantren) ke otoritas media baru (Youtube, Instagram, Facebook). Dalam perjalannya, gerakan hijrah yang didominasi oleh konversi kesalehan para artis ikut memberi warna

pergeseran otoritas keagamaan tersebut. Para artis ini selain menjadi model berislam bagi kaum muda, mereka juga memproduksi ruang-ruang kesalehan populer yang tak jarang berkelindan dengan motif ekonomi politik. Hijrah Fest, misalnya, diciptakan sebagai ruang merayakan narasi hijrah sekaligus mendistribusikan komoditas ekonomi. Otoritas keagamaan baru dengan demikian telah melahirkan market Islam anyar.

Beberapa studi menyebut model keberagamaan tersebut sebagai "conservative turn." Tulisan ini ingin membuktikan bahwa kenyataannya gerakan hijrah memiliki pola lebih kompleks. Inti ajaran memang konservatif, namun disampaikan melalui bahasa populer kaum muda dengan desain visual yang menarik. Faktor inilah yang mengundang followers kaum muda lumayan banyak di daerah-daerah. Faktor ini pula yang melahirkan gerakan-gerakan populer bukan hanya secara daring di media sosial tetapi juga secara luring di musala, kos atau kafe.

Sementara beberapa studi fokus pada dua topik utama hijrah, yaitu analisis pada narasi hijrah seorang artis atau varian gerakan hijrah, tulisan ini menganalisis fenomena after hijrah dengan mengambil Nussa Rara sebagai media baru produksi kesalehan di kalangan anak-anak. Nussa Rara adalah sebuah kartun animasi tiga dimensi dengan standar kualitas tinggi yang tayang seminggu sekali sejak akhir November 2018. Ramadan tahun ini, animasi berdurasi sekitar 5-7 menit ini telah tayang di salah satu stasiun televisi di Indonesia. Animasi ini kian diminati, dari ratusan ribu penonton saat perdana tayang menjadi lebih dari lima jutaan pemirsa setiap tayang terbaru.

Ada tiga fokus utama tulisan ini. Bagaimana produksi Nussa Rara muncul dalam konteks gerakan hijrah di Indonesia? Bagaimana wacana kesalehan, melalui pembelajaran etika Islam, dibangun dalam setiap episode Nussa Rara? Bagaimana posisi Nussa Rara dalam konteks otoritas keagamaan baru dan market Islam di Indonesia? Pertanyaan-pertanyaan tersebut akan dijawab melalui bantuan analisis wacana kritis (critical discourse analysis) dengan lebih banyak menggunakan data dari media sosial (youtube dan instagram). Nussa Rara menunjukkan gerakan hijrah telah melahirkan gelombang baru hubungan agama-ekonomi. Produksi kesalehan moral di kalangan anak-anak tidak dapat dipisahkan dari dimensi pasar.

**Keywords:** animasi, hijrah, otoritas keagamaan

## HOAX AND POLITICS IN THE EDGES OF INDONESIA

**DATE : Thursday, 3 October 2019**  
**TIME : 13:00 - 15:00**  
**ROOM : PANCORAN**  
**CHAIR : Zaprulkhan**

### ***Panel Description***

This panel discusses two cases. First, Zainuddin Syarif explores Social Media As New Face Of Santri's Political Communication. Zainuddin analyzes two actual problems: first, the political discourse used by santri of Pamekasan Madurain social media related to their political attitude, and the second, how are the impacts of social media in determining the political choice of santri. His study revealed that the political communication of santri is previously known as politeness and obedience as well as following the political choice of their kiai, while recently, with the development of social media, give some impacts like the disappearance of politeness and obedience in their social media activity. They also have freedom not to follow their kiai's political choice.

Second, Abd Hannan elaborates Firehouse of Falsehood; Post-Truth Politics And Its Threats To Indonesia's Democracy Building. Abd Hannan describes three research problems: 1) What post-truth political concept is, in this case the political issue of Firehouse of Falsehood? 2) How is the democracy reality of Indonesian? 3) To what extent is post-truth political (Firehouse of Falsehood) has been developed and influence Indonesian political reality?

Through political sociology theory, especially authority theory of Michel Foucault, this paper contributes in elaborating contemporary social-political reality of Indonesian, and especially concerning the future building of Indonesian democracy.

as the consequence, they turn into an open minded society and knowledge society. In other side, the presence of technology give a new problem, because the new generation we face in receiving transmissions of knowledge and transformation of the culture no longer follow the tradition of madzhab or studied personally to the certain Islamic scholars and intellectuals, rather than they just accept and perkthe service accessibility of technological world. The intelligence of this generation is not equipped with the politeness and maturity that the truth claim is seen only from a piece of knowledge to the others' point of views. Related to this problem, the researcher is interested in analyzing the political discourse used by santri of Pamekasan Madurain social media related to their political attitude, and the second, how are the impacts of social media in determining the political choice of santri. This research is qualitative research by analyzing the political discourse used by santri community taken from their social media activity like Facebook, Whatsapp, Instagram, and other accounts. This study revealed that the political communication of santri is previously known as politeness and obedience as well as following the political choice of their kiai, while recently, with the development of social media, give some impacts like the disappearance of politeness and obedience in their social media activity. They also have freedom not to follow their kiai's political choice.

Keywords: Social Media; Santri; Political Communication

**PS-4.10-02**

**TIME : 13.00-15.00**

**Abd Hannan<sup>1</sup>**

<sup>1</sup>IAIN Madura, East Java

In the midst of heated domestic politics, especially after the 2019 presidential election (PILPRES), various political maneuvers and discourses surfaced publicly, one of them is the post-truth political phenomenon. In Indonesia, post-truth politics are identical with some terminology, one of them is known as political lies and scare, or which is currently popular with political titles of Firehouse of Falsehood (FoF). This study entitled, Firehouse of Falsehood; Post Truth Politics and Its Threats to Indonesia's Democracy Building. Several crucial issues which become a focus on this study namely; post-truth political concept, Firehouse of Falsehood, and democracy concept. There three research problems which will be answered in this study; 1) What post-truth political concept is, in this case the political issue of Firehouse of Falsehood? 2) How is the democracy reality of Indonesian? How is the Islamic reality of environment of Pesantren in Madura? 3) To what extent is post-truth political (Firehouse of Falsehood) has ben developed and influence Indonesian political reality? The three research

**PS-4.10-01** **TIME : 13.00-15.00**

**Zainuddin Syarif<sup>1</sup>**

<sup>1</sup>IAIN Madura, East Java

The world of santri's is closely related to the politeness and obedience to Kiai and to people considered as great people either from science or social status they have. The presence of technology ease group of santri to access information without limited by dividers or any boarders,

problems are for recognizing and understanding the concept of post-truth political (Firehouse of Falsehood) in detail; describing the democracy reality of Indonesian; analyzing of participation and strategy function of post-truth political (Firehouse of Falsehood) in Indonesian political dynamics. This study is the library study which include to the qualitative research. The data of this paper is from secondary, namely library data. The theory used is political sociology theories; especially authority theory of Michel Foucault. The finding of this study is elaborating concept of post-truth political (Firehouse of Falsehood). Describing narrative of the reality and dynamics of Indonesian democracy, and describing of participation and strategy function of post-truth political (Firehouse of Falsehood) in Indonesian political dynamics. This paper contributes in elaborating contemporary social-political reality of Indonesian, and especially concerning the future building of Indonesian democracy.

Keyword: Post-Truth Political, Firehouse of Falsehood, Democracy.

**PS-4.1-01**

**TIME : 13.00-15.00**

**Riza Zahriyal Falah<sup>1</sup>**

<sup>1</sup>IAIN Kudus

### **Tradisi Literasi Generasi Millenial di era Digital: Studi Kasus Mahasiswa PTKIN di Wilayah Timur Jawa Tengah**

Tujuan penulisan artikel ini adalah untuk mendeskripsikan tantangan dan kondisi literasi generasi millenial mahasiswa PTKIN di wilayah timur Jawa Tengah. Kemampuan menguasai literasi adalah salah satu syarat mutlak seorang akademisi perguruan tinggi untuk mampu mengembangkan kompetensi keilmuannya. Tanpa kemampuan tersebut, mustahil seorang akademisi akan mampu melakukan pembacaan dan pengembangan terhadap realitas yang dihadapi. Di era yang serba digital seperti saat sekarang, seorang akademisi bisa dengan mudah mengakses maupun mendiseminasikan bacaan melalui teknologi informasi seperti smartphone ke media sosial maupun website. Apalagi smartphone di era saat ini bukan lagi termasuk barang mewah yang hampir bisa di miliki oleh semua lapisan masyarakat. Metode dalam penulisan artikel ini menggunakan metode kualitatif dengan pendekatan studi kasus. Responden berasal dari mahasiswa PTKIN di wilayah timur Jawa Tengah yaitu IAIN Kudus, UIN Walisongo Semarang dan IAIN Surakarta. Teknik pengumpulan data menggunakan teknik wawancara, observasi, dan dokumentasi. Hasil penelitian ini yang pertama menunjukkan tradisi literasi mahasiswa untuk membaca dalam kaitannya dengan keilmuan mengalami

penurunan, ditandai dengan akses baca mahasiswa lebih banyak pada media sosial daripada media keilmuan baik online maupun offline. Kedua, terjadi degradasi dalam kegiatan tulis menulis mahasiswa, ditandai dengan kurang produktifnya mahasiswa untuk menulis. Latar belakang masalah tersebut secara umum adalah massifnya penggunaan media sosial dikalangan mahasiswa yang kemudian membuat pembacaan dan penulisan keilmuan menjadi hal yang kurang menarik. Selain itu pola pembelajaran sejak SD sampai perguruan tinggi yang menekankan pada hafalan, bukan sikap kritis juga mempengaruhi minat baca dan tulis mahasiswa.

Kata Kunci: Literasi, Generasi Millenial, PTKIN

# PARALLEL SESSION PS-5

## HOAX AND POLITICS IN THE EDGES OF INDONESIA

DATE : Thursday, 3 October 2019  
 TIME : 15:30 - 17:30  
 ROOM : SENAYAN 1  
 CHAIR : Silvianetri  
 Email : silvianetri@iainbatusangkar.ac.id

### *Panel Description*

Almost all Indonesian people use internet for various life activities, either to communicate, search for literature, and socialize the media. There are also those who use the internet for negative things, for example to cheat, threaten, and online prostitution. In order to improve the quality of life, people are expected to be wise in using the internet. Thus there for we need support and outreach from various parties, one of whild is through the International Conference on Islamic Studies. An important theme for the seminar related to the use of the internet in society is "the Internet, Psychological well being and Religious Practices. Panelists analyzed cases and solutions related to the internet. One of the topics discussed was the effectiveness of the cyber psychology of Islamic approach to reduce the irrational beliefs of youth dykes. This topic analyzes the phenomenon of dykes in west Sumatra, and their solutions. The goal is that the dykes can reduce the abnormal behavior associated with sexual orientation. The next topic is to discuss the phenomenon of millennial students who become servants in the Kyai Islamic Boarding School. The study discusses the psychological well-being of students when serving the clerics. to get Baraka. The next discussion is related to the "Paradox of face booker's aggression, related to slandering, bullying and spreading hoaxes that are not caused by past experience. The aggression is influenced by social cultural factors and the climate of higher education. Religiously, public unrest facing millennial challenges can use the Dhikrullah vibration technique. Through this technique, alpha waves can be increased in the brain. Furthermore, there is also research related to internet addiction by teenagers. The researchers found interesting things from their attitude who experienced boredom when often using the internet, but failed to stop or reduce access to the inrnet.

PS-5.1-01

TIME : 15.30-17.30

**Aprezo Pardodi Maba<sup>1</sup>**<sup>1</sup>Institut Agama Islam Maarif NU Metro Lampung

### I only Need the Baraka: A Phenomenological Study of Millenial Santri Who Dedicate their Lives to Be an Abdi Dalem of Kyai at Islamic Boarding School

Being happy is everyone's hope. There are many ways to get it. However, some people still prefer to devote themselves to the kiai of Islamic boarding school, the reason is to obtain baraka. This paper aims to understand the happiness of servant students in the millennial era and what are factors that influence it. A qualitative phenomenological approach is used to understand how the process is. Four servant students were involved in becoming participants after meet several criteria that have been decided by the author. Semi-structured interviews with participants were used to obtain the data. The data were written down to be an interview transcript. Then the interview transcript was analyzed using the phenomenological method. The writer found that the millennial servant students were happy by dedicating themselves to the kiai, the main motivation of serving them was to obtain baraka. Obedience to the kiai makes a transcendental relationship to God which were manifested by being patient, humble, sincere, and prejudiced. The transcendental relationship has an impact on happiness and peace of heart. The implications and benefits of research will be discussed.

Keywords : happiness, milenial servant student, kiai, baraka.

PS-5.1-02

TIME : 15.30-17.30

**Fathol Haliq<sup>1</sup>**<sup>1</sup>IAIN Madura

### Aggression Paradox the Facebooker (Review of Religiosity, Prejudice, and Aggression Facebooker in Cyber Psychology: Theory Study)

Defame, bully and spread hoaxes including aggressive behavior This despicable behavior is preceded by prejudice against people who are hated and considered as enemies for themselves. This prejudice is increasingly complex when each individual is seen from certain groups. in the process of aggression behavior. In the study

of social psychology the complexity of aggression contains paradoxes, cultural biases, and often finds justification. The results of other studies found that with religiosity provided important insights into why individuals might or might not act aggressively. Here the function of religiosity as control of aggression behavior. In addition, values of religiosity are often related to health, well-being and social behavior as self-control or selfregulation. In this context religiosity as a translation of religious practices gives stimuli to behavior through the values formed by certain cultures. Further search, according to Glock and Strack, found a dimension of religiosity (a) religious belief (ideological dimension); (b) religious practice (Ritual dimension); (c) religious knowledge (intellectual dimension); (d) religious feeling (experiential dimension); (e) religious effect (consequential dimension). This paper is based on theoretical studies and research on religiosity, prejudice and aggression, which has been carried out from March-May 2019. This paper assumes that aggression behavior does not originate from past experience but various complexity of factors surrounding it include socio-cultural factors, climate of higher education institutions (campus), the swift flow of information through social media such as Facebook, Twitter, YouTube and others. To strengthen theoretical research, researchers become research instruments by writing and commenting as well as conducting conversations, debates, and the dynamics of issues relating to the presidential election, legislative elections to the politicization of certain religions and cultures. The involvement of researchers in this Facebooker to examine more deeply how the aggression paradox of the Facebooker? Who is involved in the debate and dynamics? How is the scientific genealogy and Facebook religiosity involved in these dynamics? How are factor dynamics, especially prejudice and religiosity, both triggering and controlling aggression?

Keywords: Religiosity, Prejudice, Aggression Paradox, Facebooker

**PS-5.1-03**

**TIME : 15.30-17.30**

**Iskandar<sup>1</sup>**

<sup>1</sup>IAIN Malikusaleh

### **Dhikrullah Vibration as Millenial Brain Wave Therapy**

IDhikrullah as a vibrational activity to recite Allah's name repeatedly, according to the Koran can give a calm effect to the brain and heart as a mental center, but the study of dhikrullah from the approach of religiosity and psychotherapy based on vibration as the millennial mental therapy has not yet been completed. This study is an academic response to the mental demands of the

approach of religiosity and psychotherapy by using dhikrullah vibration. The study used qualitative data from 4 informants to find the dhikrullah model and quantitative data from 10 subjects were obtained through Electro Encephalo Graf to see the effects of dhikrullah on brain waves. The results show that there is a strong relationship between dhikrullah vibration with brain waves. Dhikrullah contains hyperventilation to detect disturbances in the brain. Dhikrullah is vibration produce alpha waves in the brain. Therefore, the authors conclude that this study is a new approach to utilize dhikrullah vibration as a mental therapy approach. The United Nations, especially WHO can use dhikrullah vibration to help people who need a solution from a religiousosity approach.

Keywords: vibrasi, dhikrullah, mental therapy

**PS-5.1-04**

**TIME : 15.30-17.30**

**Faqihul Muqoddam<sup>1</sup>**

<sup>1</sup>Airlangga University Surabaya

### **Psychological Dynamics Of Youth with Internet Addiction**

Internet users are increasing over time. "Hootsuite" and "We Are Social" released a new survey in January 2019 that internet users had reached 4,388 billion in the world and reached 150 million in Indonesia. The survey results show that Internet users in Indonesia also increased 13% from January 2018 to January 2019 from a total population of 268.2 million. Internet World Stats also released the new results on March 31, 2019 by placing Indonesia as the fifth highest country with the most internet users in the world from the previous 2,000,000 users in December 2000 increasing to 143,260,000 users on March 31, 2019. Organizing Association of Indonesian Internet Services (APJII) explains that internet users in Indonesia in 2018 are still dominated by youth people aged 15-19 as many as 91% and aged 20-24 as many as 88.5% of their age population. The increasing of internet users, especially for youth people, tends to create internet addiction in each user. Internet addiction in youth people is interesting to know their attitudes and behavior psychologically, because it is related to their daily conditions. This research was conducted to answer the psychological dynamics of youth people with internet addiction. To answer that, there are some research questions such as what factors make young people addicted to the internet? what do they feel when not using the internet? and what are the impacts of using the internet for them? The research method uses qualitative methods with narrative descriptive approaches. Data analysis using thematic data analysis. The results

showed that 1) the need for affiliation, high curiosity about information, and online business became the reason youth people access the internet, 2) youth people feel anxious and loneliness when not accessing the internet, 3) the impact of accessing the internet such as sad and happy on their emotions that occur according to situations and conditions. In addition, researchers also found interesting things from their attitude who experienced boredom when often using the internet, but failed for them to stop or reduce access to the internet. The conclusion that the internet now is a necessary for youth people, because the internet has a major impact on their psychological factors.

Keywords : Internet Addiction, Internet Needs, Psychological Dynamics, Youth

## MULTICULTURALISME AND PLURALISM IN MILLENIAL AGE

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : SENAYAN 2

CHAIR : Dewi Aprilia Ningrum

Email : cdewiaprilianingrum95@gmail.com

### *Panel Description*

This panel is important to join this conference because the theme discussed by this Panel relates to the efforts of implementing education in schools or pesantren in emphasizing the values of multicultural and pluralism. Scholarly contributions in this Panel as already known that students are young blood that has a high spirit in finding identity. Included in the Act, students always feel he is most true especially much more they are more in favor of certain groups and inclusivism attitudes. Even when an idealist student and a narrow fanatic are possible there will be an intolerant attitude toward other students who are not alike. Thus, the importance of internalization of multicultural values in various educational institutions, especially integrated in religious learning. It is important to remember that Indonesia consists of various types of ethnic, cultural and religious. Strategies to internalize can also be integrated in the study of Islamic education materials, where teachers should be able to make learners tolerance and mutual respect. In the context of the national Indonesian (nationalism) is contained in the idea of Pancasila that contains the destruction of Indonesian society. As the

understanding was triggered by Gus Dur that Pancasila is the correct and final compromise point for the condition of diversity and culture in Indonesia. As the concept of Pancasila in Indonesia, other countries certainly have different national philosophy in accordance with the conditions of the people in each country. Panelist will present the invention of various models of multiculturalism in a school and Boarding School.

PS-5.2-01

TIME : 15.30-17.30

Dewi Aprilia Ningrum<sup>1</sup>

<sup>1</sup>UIN Syarif Hidayatullah Jakarta

### Multicultural Education: Case Study of Modern Islamic Boarding School Daarul Muttaqien (I) Tangerang

This study discusses the education model of Boarding School in developing the multicultural values in the Modern Boarding School Daarul Muttaqien I Tangerang. Boarding School as a very strong Islamic institution with characteristic value of Indonesia has strategic values in the development of its multicultural society. The multicultural education Model in Boarding School Modern Darrul Muttaqien Tangerang is conducted in formal education and non-formal education by placing students in one room with different ethnic, cultural, and social status.

Using Deskript-analytical method, this study answered how modern boarding school Daarul Muttaqien in applying multicultural values, and see the daily practice of students. To answer this problem will use data retrieval by means of interviews, observations, documentation, and techniques in sampling is purposive sampling.

The findings suggest that the education of multi-cultural in modern Boarding School Daarrul Muttaqien is implanted in non-formal activities that reside in the environment of Boarding School. The multicultural values applied in boarding activities are first, the value of diversity, because diversity is sunnatullah in Boarding School and expressed in the curriculum, teaching materials and others, Second, the value of the equation, all students in the boarding school environment does not regard the origin of the students area and socio-economic status, third, the value of tolerance such as understanding and appreciating the differences that there are trends such as interest, Personality, regional origins, intelligence and socio-economic status of the students. Fourth, deliberation value often examines the books of Islam and discusses religious issues, the fifth, brotherhood and togetherness of the togetherness of life

in the pesantren because of the students reason to feel both away from the family and have The same interests and objectives are to learn about Islam, and the fifth, the value of peace that socialized through daily ritual activities, especially in the prayers of worshippers and wirid afterwards.

Keyword: Multicultural, Education, and Pesantren Modern Darrul Muttaqien

**PS-5.2-02**

**TIME : 15.30-17.30**

**Agus Salim Chamidi<sup>1</sup>**

TAINU Kebumen, Central Java

### **Multiculturalisme in Pesantren Al-Kahfi Kebumen**

Research for AICIS 2019 is practiced in Islamic Boarding Schools Al-Kahfi Somalangu Kebumen which organizes multicultural activities the annual Al-Kahfi intercultural. Research uses perspective transformasocial "inversion '(inversesocialaction) and internal Pierre Bourdieu's Social Practice. The main result of the research was that (1) Islamic boarding School has carried out social forms through multicultural Al-Kahfi cultural Activities, (2) Al-Kahfi Islamic Boarding Schools Have started multicultural activities as the new news for do reproducing modern history as a partner of champions and Islamic culture that is tolerant, non-conservative, non-radical, and rahmatanlil-'alamin. The conclusion is that the Pesantren of Al-Kahf Somalangu is actually already multicultural and throughout the journey of the pesantren has been to actualize their multiculturalism as well as facing problems conservatism, radicalism, and resolving the stigma.

Keywords: Pesantren Mukticulturalism, Social transformation, Practice

**PS-5.2-03**

**TIME : 15.30-17.30**

**Rima Ronika<sup>1</sup>**

<sup>1</sup>STAI Sunan Pandanaran Yogyakarta

### **Education for Milenial Generation Based on Religious Nationalism as an Effort to Deny Radicalism**

The term millennial generation is familiar, that is the generation that has emerged along with the process of civilization. Millennial generation who thirst for knowledge in the discovery of identity, make the

development of radical understanding easier. In the course of its history, religion always appears in two faces, namely as a constructive and destructive force. On the other hand, religion is the main foundation for the formation of one's character. Religion is guide and benchmark for behavior in life. Returning interpretations about religion is important to study. The reality in human life is always faced with plurality and heterogeneity of interpretations of religion and belief; if religion develops into diversity, it opens up opportunities for division.

Quality education for millennials is a determinant of the nation's future. Mistakes in educational methods can have an impact on misinterpretation. One of them is misinterpretation in religion, which can lead to radical ideas. Religion and the state are actually a unified whole. Religion has a role in instilling the spirit of nationalism in each of its people, because religion has a major role in the character of millennial generation. Therefore, education that teaches understanding of religion needs to be straightened out early on, or returned to its Khittah. Based on this, this study is intended to find the basis of the relationship between religion and the state, and to formulate methods of education based on religious nationalism towards millennial generation as an effort to counter radicalism.

This study is a literature study, using library data collection study, using library data collection methods, and the theory used to study is perennial thinking. Data analysis uses methodical interpretation, historical, and heuristic elements.

Basically every religion in the world has a single and universal truth which is the basis for all religious knowledge and doctrine. Religious interpretations have developed in various ways in Indonesia. On mistake of religious interpretation is the degradation of nationalism to millennial generation of nationalism to millennial generation. Though the relationship between religion and the state cannot be separated from one another. Love for the state is a consequence of understanding religion, because there is an awareness of living space as a place of worship and life. Religious nationalism was shaped by the long history of the Indonesian people which awakened and instilled the spirit of nationalism. For the students, for example, Hubbul Wathan Minal's faith is interpreted as religious nationalism. The obligation to defend the state does not only become a doctrine, but is an awareness. Religious nationalism is used as an ethos in life. Returning to the Khittah of religion, is the right method to form a quality millennial generation and a strong nation.

Keywords: Millenial Age, Nasionalism, and Khittah

**PS-5.2-03**

**TIME : 15.30-17.30**

**Ahmad Saefudin<sup>1</sup>**

<sup>1</sup>Islamic University of Nahdhatul Ulama, Jepara

## Tradition, Religion, and Social Inclusion: "Sedekah Bumi" as Multicultural Education

Conflict has happened since 2002 among society at Dermolo due to the use of worship place (church) for Christians at Dermolo. The impact of social order to the community is almost all Christians are excluded by Muslims as the majority religion. "Sedekah Bumi" tradition becomes a powerful media in Dermolo to create space of social inclusion because in the process is always involved all plural society. Anthropology approach assumes that religion is a cultural system and social change closely related to a ritual, as in thesis popularized by Clifford Geertz and Talal Asad, for instance. Besides, sociological approach believes that religious entity between sacred and profane in its essence is not in supernatural element, but it comes from the community itself, as revealed by Emile Durkheim. That statement aims to elaborate "Sedekah Bumi" tradition as multicultural education strategy to minimize exclusion action that afflict Christian minority group. The data collection was carried out through interviews with key actors as research informants consisting of village officials, religious leaders (clerics, clergy, and Buddhist clerics) to explore the values of multicultural education beyond "Sedekah Bumi" tradition. In order to better understand, the researcher is also use participant observation technique to trace latent conflict surrounding Christian citizens vis a vis Muslims. Technique of documentation becomes the third alternative used to browse related documents either notes, photos, or articles that describes the process of "Sedekah Bumi" as a cultural ceremony which integrates tradition aspects with religious dimension. All data obtained is, the, analyzed using descriptive analysis technique with phenomenological aspects. The steps include data reduction, followed by data presentation, and then ending with drawing conclusions and verifications. Apparently, "Sedekah Bumi" that has been going on for generations in Dermolo village provides an opportunity for residents, regardless of their religious background, to mingle and interact with each other. Thus, it will naturally reduce conflict and reduce prejudice. Finally, it can be concluded that "Sedekah Bumi" is a multicultural education strategy that functions to foster an inclusive character for community.

Keywords: "Sedekah Bumi" tradition, religion, Social inclusion, Multicultural Education Strategy

## HOAX AND IDEOLOGY IN THE RING OF INDONESIAN POLITICAL PRACTICE

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : KEMANG

CHAIR : Saidin Ernas

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### Panel Description

The political dynamics of Indonesia in recent years have shown increasingly interesting developments. The Jakarta governor's election in 2017 and the Presidential Election in 2019, have marked two important phenomena in the Indonesian political arena. The first phenomenon is the strengthening of Islamic political ideology that has been institutionalized in Islamic political parties. However in two moments, the momentum has actually developed in the practice of mass politics (people power) which is thick with identity politics. It significantly encourages the movement of the Moslem community which is quite large in various rallies and political pressure at the national level. Some people call this a phenomenon of Islamic populism that is increasingly prominent in Indonesian political circles.

The second phenomenon is the strengthening of hate speech, hoaxes in various forms on social media, which further strengthen identity politics in Indonesia. Even hoaxes have become the part of politics itself and all parts cannot be separated. Many parties work systematically to produce hoaxes as effective political instruments during elections. This trend does not only occur in Indonesia, but also has occurred in various countries and even in developed countries like the United States. The trend is relatively the same, using the hoax deliberately to provoke and destroy others. The two political phenomena will be examined in depth by a number of experts who are the main speakers in the panel that takes the theme: Hoax and Ideology in The Ring of Indonesian Political Practices.

Sofyan Hadi from IAIN (State Islamic Religion Institute) Imam Bonjol Padang will present the results of his research on how biased information about conflict in the Middle East is reproduced by online media in Indonesia in a paper entitled "Indonesian Online Mass Media Ideology in Conflict News Reproduction in the Middle East." Fathor Rahman from IAIN Jember will present a paper on

نظر الأطراف السياسية.  
الكلمات المفتاحية: إيديولوجية ، وسائل الإعلام ، النزاع السياسي، الشرق الأوسط.

the phenomenon of people power that has marked the emergence of Islamic populism in Indonesia in a paper titled "People Power and Populism in Hacked Democracy; Piece of Indonesia's Experience in The 2019 Presidential Election". Muhammad Zuhri from IAIN Salatiga will present on how hoaxes and hate speeches have strengthened identity politics in Indonesia, in a paper titled "Hoax and Hate Speech; Social Media, Algorithmic Enclave, and The Rise of Tribal Nationalism in 2019 Indonesian Presidential Election". Bambang Arianto from Yogyakarta Nahdhatul Ulama University will show the work ways of Buzzers in producing hoaxes to become an impulsive truth consumed by the public, through a paper entitled "The Power and Contestation of Buzzers on Hoax Reproduction in the Post Truth Era." Last but not least, Saidin Ernas from IAIN Ambon will present the results of his research on "Islamic Political Ideology in the Post-Islamism Era," by comparing the phenomenon of the Partai Keadilan Sejahtera (PKS) in Indonesia and Adalet ve Kalkınma Partisi (AKP) in Turkey.

نظرة على الأطراف السياسية.  
الكلمات المفتاحية: إيديولوجية ، وسائل الإعلام ، النزاع السياسي، الشرق الأوسط.

PS-5.3-02

TIME : 15.30-17.30

**Fathor Rahman<sup>1</sup>**<sup>1</sup>IAIN Jember, East Java

### **People Power and Populism in Hacked Democracy (Piece of Indonesia's Experience in The 2019 Presidential Election)**

This paper discusses the phenomenon of populism in the 2019 Presidential Election in Indonesia, which is indicated by the emergence of many voluminous demonstrations starting before the Presidential Election until after the voting was echoed as a "people power" movement. The phenomenon of the emergence of mass demonstrations in the Presidential Election in Indonesia this time is interesting because it can provide an understanding of how a group of people hacked democracy using the help of internet-based media. This paper is a type of qualitative research, discussed descriptively and analytically, using a sociological approach. The theories used are the theory of political conflict and violence, post truth theory, hacked democracy, populism and people power. This research produces the following descriptions. First, the debate about the presidential election made polarized society into two poles as a continuation of the remnants of political sentiment in 2014. This sentiment was also reinforced by provocations on issues of religion, race, and groups. Second, the debate was very fast and widespread with the help of internet-based information media. Third, the sophistication of this information media not only helps speed up the spread of information, but is also able to create a fake artificial reality (pseudo-fact) which is often called post truth which can directly manufacture hatred, pessimism, and fear in the midst of society. That is used as a tool to gain power in the electoral political process. The manufacturing of taste has directly succeeded in creating a huge wave of populism in Indonesia in the form of volumes of demonstrations, and after the voting process, the movement took the form of calls for "people power". This phenomenon is referred to by many experts as an experiment in the struggle for power that has been used in many countries, such as in Russia for the election of Vladimir Putin, the election of Donald Trump in the United States, and in France.

Keywords: populism, people power, hacked democracy, Indonesian Presidential Election 2019.

PS-5.3-01

TIME : 15.30-17.30

**Syofyan Hadi<sup>1</sup>**<sup>1</sup>UIN Imam Bonjol Padang

### **إيديولوجية وسائل الإعلام الجماهيرية الإندونيسية عبر الإنترن特 في نقل أخبار الصراع السياسي في الشرق الأوسط**

تهدف هذه الدراسة إلى الكشف عن إيديولوجية وسائل الإعلام الجماهيرية الإندونيسية عبر الإنترنط في نشر أخبار الشرق الأوسط. وبيانات هذا البحث هي مقططفات إخبارية من بعض الصحف السورية والتي تناقلتها الصحف الإندونيسية عبر الإنترنط مثل ريبوبليكا وكومباس وتيوبو، من بنایا إلى أكتوبر ٢٠١٨ . لتحليل البيانات يتبع الكاتب مراحل التحليل النوعي لمايلز وهوorman . نتائج البحث تشير إلى أن لكل من هذه الصحف ميزة خاصة في نقل المعلومات المتعلقة بالصراع في الشرق الأوسط، حيث أن معظم ذلك يكون وفقاً لاتجاهاتها السياسية. فإننا نجد أن بعضها اخباراً إلى بعض الآراء الدولية دون الأخرى. فمثلاً تتحول النشرات الإخبارية لريوبليكا حول موقف الولايات المتحدة السياسية. في مقابل ذلك، تمثل كومباس إلى التعاطف نوعاً ما مع الحكومة السورية مما أدى ذلك إلى التقليل من شأن الولايات المتحدة ونظرائها بهذا الخصوص. أما تيوبو فتحو منحى مغايراً للصحفتين السابقتين وتتخذ موقفاً محايضاً حيث تركز على القضايا الإنسانية ولا تأخذ بعين الاعتبار وجهات

PS-5.3-03

TIME : 15.30-17.30

**Muh. Zuhri<sup>1</sup>**<sup>1</sup>IAIN Salatiga

### **Hoax And Hate Speech: Social Media, Algorithmic Enclave, and the Rise of Tribal Nationalism in 2019 Indonesia Presidential Election**

This article discusses the relationship of social media and Indonesia presidential election in the 2019 case. There is no doubt that sectarianism and racism played significant roles in the election and social media, which were heavily utilized during the campaign, contributed to the increasing polarization among Indonesians. However, it is misleading to frame the contestation among ordinary citizens on social media in an oppositional binary, such as democratic versus undemocratic forces, pluralism versus sectarianism, or rational versus racist voters. Marked by the utilization of volunteers, buzzers, and micro-celebrities, the Indonesia presidential election in the 2019 exemplifies the practice of post-truth politics in marketing the brand. While encouraging freedom of expression, social media also emboldens freedom to hate, where individuals exercise their right to voice their opinions while actively silencing others. Unraveling the complexity of the relationship between social media and electoral politics, I suggest that the mutual shaping between users and algorithms results in the formation of "algorithmic enclaves" that, in turn, produce multiple forms of tribal nationalism. Within these multiple online enclaves, social media users claim and legitimize their own versions of nationalism by excluding equality and justice for others.

Keywords: Social media; Indonesia; electoral politics; algorithm; nationalism

PS-5.3-04

TIME : 15.30-17.30

**Saidin Ernas<sup>1</sup>**<sup>1</sup>IAIN Ambon

### **Islamic Political Party in the Post-Islamism Era: Comparison of the Partai Keadilan Sejahtera (PKS) and Adalet ve Kalkınma Partisi (AKP)**

The presence of Islamic political parties in contemporary political practices is an ever-interesting phenomenon to observe. According to Asif Bayat (2013), the Islamic political party that would survive was the one capable of adapting its political ideas to contemporary changes, which Bayat referred to as the era of post-Islamism. The Prosperous Justice Party (PKS) in Indonesia and Adalet ve Kalkınma Partisi (AKP) in Turkey fall into the category of the post-Islamism party.

This work intends to study how the MCC and the PPA can be transformed into post-Islamist parties and see how it would affect the existence of the two parties. There are three important findings formulated in this work; first, although the PKS and AKP originated in the Islamist movement, the AKP presented itself first as a party with a post-Islamist vision. That choice led the AKP to have an opportunity early on to create a public image about the modern Islamic party that does not contradict the democratic political system. Second, the AKP and the PKS both made the Muslim middle class a support base in elections, but the AKP was much more progressive by gaining support from the grass root movement in villages and various minority groups in Turkey. The PKS only became influential in the urban Muslim mid-class. Third, the system of leadership of the AKP is charismatic with an admiration for the spirituality of Islam (as connected to Erdogan), what is another foundation for the people's support. This is contrary to the MCC, whose political elites are plunged into the scandalous corners of corruption that lowered the people's confidence in that party

Keywords: Islamic Political Party, Post-Islamism, PKS, AKP, Indonesia, Turkey

### **CHARITY BETWEEN HUMANITY AND IDEOLOGY**

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : MATRAMAN

CHAIR : M. Soleh Mauludin

Email :soleh.mauludin@yahoo.co.id

#### **Panel Description**

Digital revolution is on the rise. As it can be unearthly seen today, the entire spectrum of digital infrastructures, varying from IoT sensors devices to hyperscale data storage centres, have progressively been established. Yet, has digital revolution fetched transformative impacts to foster the society? Some studies affirm that digital revolution has changed the way we learn, socialise, do banking, buy an endless list of products and services to, in a nutshell, an

unimaginably pleased level. While some other has emphasised the role of technology in shortening the social as well as economic gap between marginal groups, not to mention disabilities and other disadvantaged groups, and broader society. However the revolution still sets aside the hitch in creating inclusive society.

Having said so, it is imperative to say that this panel is very timely. As it seeks to respond challenges above by highlighting charitable activities, disabilities, and ethics issues comprehensively. These panel, moreover, also offers valuable insight for achieving social inclusion in our digital society. First, it is investigating the current trend of philanthropy and charitable activities in general and its affect to look at whether the trend will improve our humanity or become the battleground of ideology instead. Second, the panel discusses how digital revolution help disabilities groups in bridging communication limitations among us and to achieve social inclusion for everyone. Third, the panel accentuates cultural values as ethics in shaping the community to tackle the conservative activism in digital public space.

**PS-5.4-01**

**TIME : 15.30-17.30**

**Umar Faruq Thahir<sup>1</sup>**

<sup>1</sup>Institut Keislaman Zainul Hasan Genggong

### The Enthusiasm of Nahdlatul Ulama and Muhammadiyah Ideology in the Perspective of Post-Modern Ethics

Indonesia is one country that has many and varied Islamic organizations, such as the Islamic Defenders Front (FPI), Laskar Jihad Ahlussunnah Waljamaah, Hizbut Tahrir, HAMMAS, the Muslim Brotherhood, the Mujahideen Council, the Indonesian Muslim Workers' Union (PPMI), Nahdlatul Ulama, and Muhammadiyah. But the biggest among the Islamic organizations is Nahdlatul Ulama, and Muhammadiyah. Nahdlatul Ulama and Muhammadiyah have experienced development which is certainly different from what was suggested at the beginning of its establishment, and this is certainly in line with the principle of postmodernism, one of which is deconstructive. Muhammadiyah, which is known for its modern and centralistic style of thinking, has now begun to adapt the traditional thoughts of local culture. Likewise, Nahdhatul Ulama, which was once famous for traditionalist-decentralization, has now begun to think of structural-formalistic interests that emphasize positivistic legitimacy which used to tend to be ignored.

In the beginning, these two major Indonesian mass organizations tended not to get along well, but lately there were often activities carried out by the collaboration committee of NU and Muhammadiyah. In the past, the patterns of thought both looked different. However, lately, the feel of tolerance is more visible from the relationship between the two who are increasingly harmonious. From this symptom, the question arises, what is the background of thought that underlies these two religious cultural movements? Post modernism sees social phenomena as different from traditionalist groups who tend to be conservative towards local cultural values, nor do modernist groups always use positivist-empirical glasses in viewing objects, but see social phenomena of three fundamental structures, (1) deconstructionism, (2) relativism, and (3) pluralism, as depicted by M. Amin Abdullah. As one of the social symptoms of humanity, the religious movements of NU and Muhammadiyah also experienced a different development of thought from the beginning of its establishment. NU was established to provide "accompaniment" to the periphery Muslims of Indonesia, initially tending to be traditional-decentralized, but ultimately also accepting modernist-centralistic principles. Likewise Muhammadiyah, with its modernist slogan of purification, initially rejected tradition (local Islam), but ultimately also appreciated the cultural values that developed in the community. This shows that in both bodies (NU and Muhammadiyah) there is a dynamic of thought that continues to evolve along with the desired model of da'wah in its time. This certainly will give a different impression with decades ago, where both were founded. This situation is in accordance with the three main principles of post-modernism, namely deconstructionism, relativism and pluralism.

Keywords: Nahdhatul Ulama, Muhammadiyah, Post-modern Ethics

**PS-5.4-02**

**TIME : 15.30-17.30**

**Rifa Tsamrotus Saadah<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah, Jakarta

### Gaining Profits by Supporting Charity Program: Case of Vanilla Hijab Online Shop

This study answers how Vanilla Hijab company through optimizing the use of social media can be a reference for quality and stylish Muslim fashion, and still positioning its business as a means of preaching through social fundraising reflected through the program I'm Sharing I'm Happy throughout Indonesia. One application that is used by this company is Instagram, has recently become the ultimate platform for Indonesian female Muslim

youth to educate each other in becoming virtuous Muslims. This article try to analyze how this motto can to be something significant for vanilla hijab to create a fashion shop online Muslimah that is stylish and keeps religious values. In addition, vanilla hijab is also one of the Muslim clothing manufacturers and retailers who work together by organizing a socialization program for infaq and charity alms titled I'm Sharing I'm Happy held at the Zakat house. This study found that through I'm Sharing I'm Happy campaign, vanilla Hijab has increased turnover many times in just three years and every month it can accumulate donations from customers worth an average of 10 million which can be submitted to the zakat institution as a donation from Vanilla Hijab.

Keywords: Vanilla Hijab, Charity, Instagram.

**PS-5.4-03**

**TIME : 15.30-17.30**

**Mohaimin bin Tokyan<sup>1</sup>, Abdurrahman Misno BP<sup>2</sup>**

<sup>1</sup>Muhammadiyah Islamic College Singapore

<sup>2</sup>Sahid Islamic University Bogor, West Java

### **Dakwah Strategies and Challenges for People with Disabilities (PWD) in Singapore**

There are many challenges and obstacles faced by people with disabilities (PWD) or Orang Kurang Upaya (OKU). It is not surprising that some survive with a thousand miseries which lead to mental and emotional stress. This happens in schools, the work place as well as within the social circle where PWDs encounter acceptance, recognition and treatment barriers. These issues bring about a painful impact where PWDs are deprived of opportunities to enjoy educational, career and societal achievements that they could be proud of. Not only that, opportunities to achieve in religious sector is also lacking. This research presents the opinions and voices of PWDs in relation to their real situation they are experiencing and their hopes that the able bodied members of the society synergise their efforts to assist them overcome the challenges with strong will and aspiration and faith through dakwah management programmes program under one roof specifically to the visually impaired such as learning the quran using braille and other Islamic knowledge. Dakwah challenges for PWDs come from internal and external factors. Internal factor being low self-esteem leading to lack of confidence in executing Islamic values whereas external factors include societal attitude and government policies.

Keywords: Muslim, Orang Kurang Upaya (OKU) People With Disabilities (PWD), Muslim Minority, Singapore

**PS-5.4-04**

**TIME : 15.30-17.30**

**Endi Aulia Garadian<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah, Jakarta

### **Ummah First, Humanity Then: Online Waqf and Inclusive Philanthropy Awakening in Indonesia**

The emergence of online crowdfunding platforms allows anyone to carry out an online endowments (waqf) campaign. However, not all of these campaigns have reached the favoured achievement. In fact, there are the campaigns that miserably fail to hit the mark. This paper asks why are there successful campaigns and failed campaigns? It examines how online waqfs are practiced on an online crowdfunding platform. Online waqf in this research is a broadly term to refer Islamic charitable activities in digital space. Furthermore, it is coherent with cash waqf—a term popularized by Badan Wakaf Indonesia—which is defined as endowments in the form of money that are managed productively and the results are used to beneficiaries. This research analyse the descriptions and narratives of the online waqf campaign on one of the well-known crowdfunding platform in Indonesia, kitabisa.com. It finds that campaigns that promote collective identity narratives and humanism are far more successful in collecting waqf funds. In other words, the narrative of the "Muslim brotherhood" that give rise to collective identity in the Muslim community is one of the key reasons why a campaign can triumph the donator's heart (wakif). In addition, various narratives "sharing the suffers and alleviating the burden of the others" through emotive stories are another reason behind the success of a waqf fundraising campaign using online platforms. This study also builds an argument on how the waqf fundraising campaign is one way to shape, if not strengthen, the unity of the Muslim community (ummah) in the current digital Indonesia.

Keywords: Crowdfunding, digital ummah, Indonesia, online waqf

# MAPPING THE ECHOES OF RADICALISM IN INDONESIA

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : SLIPI 1

CHAIR : M.Affan

Email : mehmed.affan@gmail.com

PS-5.5-01

TIME : 15.30-17.30

M. Affan<sup>1</sup>

<sup>1</sup>UIN Sunan Gunung Djati Bandung

## Religious Radicalism Online: A Global Proxy Warfare Model in Indonesia

The 21st century tends to be identified as an industrial revolution 4.0 era where the use of internet communication networks is the backbone of various activities such as digital economy and communication. But on the other hand, the 21st Century is also a century of proxy warfare, especially in the mode of cyber proxy warfare. With the rapid development of information and communication technology, proxy war methods have become easier to apply because proxy-forming narratives can be published widely at low cost only through the internet. This has been proven to be run by IS (Islamic State) terror groups that carry out proxy wars throughout the world simply by spreading propaganda narratives of religious radicalism through the internet. Indonesia itself is one of the countries threatened by IS proxy war. The threat of IS proxy war is supported by the fact that Indonesia has the largest Muslim population in the world, a large number of internet users, and a wealth of natural resources. Based on such threats, the following article will discuss online religious radicalism as a proxy war model in Indonesia. This study aims to explain how the content of religious radicalism can become a form of global proxy war that threatens Indonesia. This is important to study considering that proxy war is still a rare theme of study in Islamic studies in Indonesia. In addition, the use of proxy war as a research theme is also important in terms of expanding the subject of study in Islamic studies in Indonesia. The results of this study are expected to contribute ideas in the discourse on radicalism and counter radicalism in a security perspective. The method used in the study is a literature research method both offline and online. From the research conducted, it was concluded that religious radicalism content published online aims to establish a rigid, aggressive and offensive religious understanding of Indonesian Millennial Muslims. With the formation of such understanding, Indonesian Millennial Muslims are directed to become proxies for narrative disseminators in achieving their goals in Indonesia, such as the formation of the Caliphate, the establishment of an Islamic state or running a lone wolf attack. Thus, the presence of religious radicalism on the internet is actually a form of global proxy war against Indonesia.

Keywords: online radicalism, proxy war, security threats, Millennial Muslims, Indonesia

**PS-5.5-02**

**TIME : 15.30-17.30**

**Muhammad Saifullah Rohman<sup>1</sup>, Purnama Alamsyah<sup>2</sup>**

<sup>1</sup>Research Center for Society and Culture, Indonesia

<sup>2</sup>Research Center for Science, Technology & Innovation Policy and Management - Indonesian Institute of Sciences

### **Discourse on Intolerance and Radicalism in Online Media: A Study with Topic Modelling and Critical Discourse Analysis**

Currently, the problems of intolerance and radicalism have increased over time in Indonesia. This marked by quite a massive coverage in various media, especially online media. In the digital era, online media served as the primary source of news reading for several reasons, like quick and easy accessibility. In this article, we highlight how information related to the issues of tolerance and radicalism reported in Indonesia's online media. This is a significant way to recognize a portrait of tolerance and radicalism news reported in online media influence to the life of Indonesian society positively or negatively. We argue that society shifting in consuming news from conventional media to online media has to create a current discourse in the dynamic life of the society. The pivotal question of this article is how the problems of intolerance and radicalism reported in online media and its impacts on society relation. This article combining the use of topic modelling and critical discourse analysis. The topic modelling represents a statistical model that presents automatic categorization by computer. Concurrently, CDA (critical discourse analysis) provide a rigorous study to see contextualization of the news. This study collects amounts of corpus data as many as 327 news titles from 3 online media that most frequently accessed in Indonesia by alexa.com, namely tribunnews.com; detik.com; and liputan6.com. By topic modelling analysis, we classified five topics regarding to the news on intolerance and radicalism; a) intolerance and radicalism acts; b) the media for spreading intolerance and radicalism; c) intolerance and radicalism prevention; d) actor as target intolerance and radicalism; and e) factors lead to intolerance and radicalism. Lastly, a critical discourse analysis uses to study the relevance of text and context in three levels of discourse. At the micro level, the usage of words or diction reflects the knowledge of newsmakers and it impacts on social acceptance and prejudice. Then, at the meso level, text in the news produced to direct how online media played their authority to influence the discourse in society. Meanwhile, at the macro level, the issue of intolerance and radicalism in online media shaped by the real context and vice-versa like economic and law injustice issues.

Keywords: Intolerance, Radicalism, Topic Modelling, and Critical Discourse Analysis (CDA).

**PS-5.5-03**

**TIME : 15.30-17.30**

**Paulus Eko Kristianto<sup>1</sup>**

<sup>1</sup>Driyarkara School of Philosophy

### **Lets Use Virtual Private Network (VPN)!: Mapping of the Echoes of Radicalism and Populism in Online Media**

During the riots in Jakarta, May 22-23 2019, internet services, especially social media, experienced restrictions from the government. This restriction is done to prevent the spread of false news (hoaxes) surrounding the riots due to the rejection of the results of the 2019 president and vice presidential election. This restriction is overcome by the community by using a virtual private network. This service is certainly seen as helpful, but the community does not take into account its weaknesses which can endanger themselves. If traced deeper, why are restrictions imposed? The author considers this action not only to talk about the spread of hoaxes, but also to prevent echoes of radicalism and populism in online media. In this case, the government could be said to have taken wise steps at that time. However, this step brings homework that must be seriously wrestled. At the very least, the author formulates how the right strategy in the short, medium and long term when facing echoes of radicalism and populism in online media? The author's formulation of this problem is tried to explore in writing this article. Broadly speaking, the author offers a culture of critical thinking as the first step in a strategy that can be done. In the process of deciphering it, the author uses library research methods for books and journals relating to the culture of critical thinking.

Keywords: online media, virtual private networks, radicalism, populism, critical thinking culture

**PS-5.5-04**

**TIME : 15.30-17.30**

**Ahmad Luthfi Hidayat<sup>1</sup>**

<sup>1</sup>STAI Cirebon

### **Fanaticism Phenomenon in Indonesian Society**

Indonesian people embrace Islam in majority. Islamic law emphasizes in justice, there is no place for fanaticism, cruelty and radicalism. However, phenomenon of fanaticism have appeared recently and spread out to the Indonesian people. There are many kinds and types of fanaticism, one of them are fanaticism in certain politics,

fanaticism in certain groups, fanaticism in ideology, fanaticism in thought or fanaticism in certain party. Moreover, it is also faced fanaticism in football team and others. All of the fanaticism will impact the harmful and Islam always opposes the fanaticism and always remind about the bad effect of fanaticism through the people. The research about fanaticism has been investigated in many opportunities. Many research of fanaticism have been mentioned the factors that stimulated fanaticism among people. Ones of them are the weakness of religion understanding besides the mistakes of practical religion in the people. The other reason is because of the rule of public organization is still minim, and in addition, the rule of media with its various news also gives effect to make fanaticism grow up. On the other case, the rule of da'wah has been given to wrong people. It implies worrying that caused a bad effect to the people. The problems appear. Will fanaticism in Indonesian people cause diversity and disunity among them? And what is kind of fanaticism that appear in Indonesia? This research will describe about action of fanaticism in Indonesia.

Keywords: fanaticism, religious, society, Indonesia

**PS-5.5-05**

**TIME : 15.30-17.30**

**Muhammad Haramain<sup>1</sup>**

<sup>1</sup>IAIN Parepare

### **Contestation of Islamic Radicalism in Online Media: A Study with Foucault's Theory on Power Relation**

This article aims to study the patterns of Islamic discourses constructed by radical Islamic groups in social media. This article focuses on analyzing several Instagram accounts of the groups in shaping Islamic discourses. The discourses of Islamic radicalism were actually not a new idea, even now it has become one of the most talked phenomena. This study discusses the discourse of Islamic radicalism on social media, which is one of its missions is to promote the idea of formalizing Islamic sharia in Indonesia. This study uses descriptive qualitative research methods. It then uses Foucault's perspective on power relation theory to analyze these problems. The data collection techniques were observation and documentation techniques. The results showed that the forms of Islamic radicalism discourses on social media such as the invitation to avoid bid'ah, the campaign to implement Islamic law or Islamic state, Islamic Khilafah discourse that carries "anti-democracy", and a campaign to marginalize women's role in the public sphere. These issues are produced by radical Islamic groups through social media because these media are considered to be strategic and effective

in campaigning their discourses as a means of ideological struggle. Fundamentalist Islamic groups are very keen to read the gap, they distinguish a change in the daily lifestyle of modern society which cannot be separated from the gadget. Therefore, they try to master and construct Islamic discourses in cyberspace with their point of views without considering to allow the differences of contextual understanding.

Keywords: Religious discourses, Power relation, Islamic radicalism-fundamentalism, social media

## **CONTRIBUTION OF SCIENCE AND TECHNOLOGY STUDIES IN IMPLEMENTATION OF HALAL PRODUCT ASSURANCE**

**DATE : Thursday, 3 October 2019**

**TIME : 15:30 - 17:30**

**ROOM : SLIPI 2**

**CHAIR : Erny Qurotul Ainy**

Email :erny.ainy@uin-suka.ac.id

### **Panel Description**

The Law No 33 of 2014 on Halal Product Assurance (Halal Law) will be implemented on October 17, 2019. It regulates the material, processing, and certification of halal products, as well as international cooperation with foreign halal certification agencies. The Halal Law mandates Ministry of Religion Affair (MORA) to establish a new agency, The Halal Product Assurance Agency (Badan Penyelenggara Jaminan Produk Halal-BPJPH) that will be authorized to implement Halal Product Assurance. This is an evidence of country's seriousness in protecting its citizens to obtain guaranteed halal products. The implementation of the regulation does not only involve the Government, industry, and consumers, but also universities. The higher education institution does not only act as an entity providing halal auditor, but also has an important role in conducting halal-themed research that produces a variety of products, both substitutive materials for the doubtful ones or policy recommendations that support the success of the Halal Law. The presence of this Panel "Contribution of Science and Technology Studies in Implementation of Halal Product Assurance" at the AICIS 2019 forum is a vital feature that create a sharing session to develop a collaborative halal-themed research in Indonesia.

PS-5.6-01

TIME : 15.30-17.30

**Erny Qurotul Ainy & Rifa'atul Afifah<sup>1</sup>**

<sup>1</sup>UIN Sunan Kalijaga

### **Isolation and Identification of Bacteria Producing Biogum as a Potential Manufacturer of Halal Hydrocolloid Materials**

Biogum is an additional materials in industries that become a critical point in assuring of halal products. Microbial biogum has been applied widely in industries. Pathogenic bacteria in Brassica rapa var. chinensis has been found as a potential manufacturer of biogum. However, the high cost of glucose utilization in biogum fermentation has stimulated the using of organic waste of tapioca as an alternative for carbon source. The aims of this study are to reveal the local isolates' ability in biogum production using tapioca pulp and to identify the potential isolates by profile matching method. Pathogenic bacteria were isolated from Brassica's leaf with black rot symptom that inoculated in GYCA (Glukosa Yeast CaCO<sub>3</sub> Agar). The isolates' capability in biogum production was tested by fermentation using tapioca pulp. There were four isolates of bacteria producing biogum, they were SH2, SHA2, SHB1 that identified as Pseudomonas, and SHD5 identified as Erwinia.

Keywords: Bacteria, Biogum, Halal

PS-5.6-02

TIME : 15.30-17.30

**Irham Falahudin, Bella Oktaviana, Icha Nurhaliza, Ismiyati, Mutiara Islami, Nur Aini Fitra<sup>1</sup>**

<sup>1</sup>UIN Raden Fatah Palembang

### **Respon Masyarakat Kampus terhadap Makanan Halal pada Rafah Court di UIN Raden Fatah Palembang**

Setiap orang memerlukan makanan setiap harinya, begitu juga dengan masyarakat kampus. Keberadaan kantin di kampus sangat membantu warga kampus dalam mendapatkan makanan yang layak. Dalam memilih makanan, kebanyakan konsumen warga kampus lebih mengutamakan cita rasa makanan dan kurang memperdulikan kehalalannya. Sejalan dengan syariah Islam konsumen yang terdiri dari warga kampus menghendaki agar produk-produk yang akan dikonsumsi terjamin kehalalannya dan kesuciannya. Penelitian ini bertujuan untuk mengetahui pendapat masyarakat

kampus mengenai kebersihan dan kehalalan makanan di kantin UIN Raden Fatah Palembang, kemudian mengetahui dampak dari makanan yang proses di kantin UIN Raden Fatah Palembang dan mengetahui arti makanan konsep halal menurut masyarakat kampus. Penelitian ini menggunakan metode survey pendapat dengan menyebarkan angket secara online terhadap pemahaman tentang makanan dan kantin halal di kampus dengan responden 1278 pengunjung kantin di Rafah court. Hasilnya didapatkan bahwa sekitar 28% mahasiswa UIN Raden Fatah Palembang yang membeli makanan di Rafah Food Court, ada 87% mahasiswa mencari makanan yang halal walaupun tempat yang dibeli belum terjamin kehalalannya dan kebersihannya. Sekitar 42% mahasiswa yang menyantap makanan di Rafah Food Court terkadang mengalami gangguan kesehatan. Hanya 66% tempat jualan di Rafah Food Court tergolong bersih.

Kata kunci: Halal, Kantin, Survey

PS-5.6-03

TIME : 15.30-17.30

**Yenni Kurniawati dan Salfen Hasri<sup>1</sup>**

<sup>1</sup>UIN Sultan Syarif Kasim, Riau

### **Analysis of Healthy and Halal Food Consumption in Elementary School Moslem Students in Pekanbaru**

Culture, social, personal, psychology and religion are the main factors in choosing food for an individual. But unfortunately, for health and religious factors, it has not been the main reason for the selection of food for the majority of elementary school moslem students. This study was conducted to analyze the healthy and halal food consumption pattern of elementary school moslem student, using mixed method with embedded design. The results showed an apprehensive conditions. About 57% of students had a tendency to choose unhealthy foods. For election reasons, cultural influence 54.3%, with personal related reasons as much as 64.5%, and socio-economic related 55.4%. Meanwhile, 54% of the food they consume is doubtful. Halal labels had no significant effect on food choices for moslem elementary students in Pekanbaru. Therefore, halal food education for elementary school moslem students are an urgent noticed. Students family, teacher and all school member must be concern together, to avoid damage to individuals of future generations.

Keywords: Consumption, Health Food and Halal, Elementary School Moslem Students

PS-5.6-04

TIME : 15.30-17.30

**Hidayati<sup>1</sup>**<sup>1</sup>UIN Sultan Syarif Kasim, Riau

### **The Method of Detection of Food, Cosmetic, and Drug Halal Analysis through Mitochondrial DNA Analysis (An Overview of the Molecular and Qur'anic Aspects)**

The issue of halal and originality of food, cosmetics and drugs is not only a national issue but also has become a global issue. Community demands for food, cosmetics and drugs halal are related to consumer rights in the form of the right to obtain products that are comfortable, safe and provide safety. For this reason, it is necessary to protect consumers from all hazards that threaten their health, soul and property because they use or consume a product. Each product, both in terms of material composition, construction, and quality must be directed to enhance the feeling of comfort, safety and security for consumers. According to the Halal Product Insurance Act (UUJPH) of Indonesia No. 33 of 2014, halal product insurances do not only cover food, cosmetics and medicines, but have a large scope, namely chemical products, biological products and genetic engineering products. The legality of a product is determined from upstream to downstream so that the product is produced and ready or used to be consumed, known as halal product processing. Many methods can be used to detect halal products such as protein analysis, Gas Chromatography method, electronic's nose, spectroscopic method using infrared, nuclear magnetic resonance spectroscopy, differential scanning calorimetric and Polymerase Chain Reaction (PCR) based on Deoxyribo nuclei Acid (DNA). Mitochondrial DNA is often used for analysis of species evolution or species identification because it has a high mutation rate than nucleus DNA so that it can be used to distinguish between individuals and or between species. Mitochondrial DNA has several uniques, namely maternal inheritance, recombination does not occur so that it can determine the lineage directly. Circular mitochondrial DNA, consisting of 13 protein genes, 22 tRNAs, 2 rRNAs and one noncoding region called the D-Loop region. Cytochrome b is a gene in mitochondrial DNA that is conserved so that it can be used as a specific marker of a species, the one of determining halal products. This paper is a review of halal food, cosmetics and drugs in Islamic aspects and molecular aspects. The method of detection halal and authenticity of products were used specific primers Cytochrome b. This primers capable of analyzing non-halal products mixtures (ex. Pigs, dogs, monkeys, etc.) using several methods such as PCR, PCR-Restricted

Fragment Length Polymorphisms (PCR-RFLP), Multiplex PCR, Duplex PCR and Real-Time PCR. Also will be explained several factors that influenced the level of accuracy of halal food through these methods

Keywords: Mitochondrial DNA, Detection, Halal, PCR

### **THE EMERGING TRENDS IN HALAL INDUSTRY AND ISLAMIC ECONOMY: TOURISM, ESTATE, AND FINANCIAL MANAGEMENT**

DATE : **Thursday, 3 October 2019**

TIME : **15:30 - 17:30**

ROOM : **MENTENG**

CHAIR : **Ade Sofyan Mulazid**

#### ***Panel Description***

Since its establishment in the nineties, periodically, performance Islamic financial institutions always show a positive increase from time to time. The increase can be seen from various aspects financial and non-financial. In the financial context, this increase can be seen from the higher value of the institution's assets Islamic finance. Meanwhile, in addition to financial aspirations, various types financial institutions and the number of offices continues to grow, becoming indicator of the continued development of business activities in the field of institutions Islamic finance. However, in the future, various growth movements positively the Islamic financial institution esti faced a variety challenge, at least in the context of a free market. In facing the the era of freedom in the business world, financial institutions Sharia in the country will certainly face various challenges new. At a minimum, the challenge is in the form of the "new players" in financial business field. Because of that, besides preparedness various challenges, Islamic financial institutions must be more careful and smart in utilizing various opportunities. Because, the free market immediately presents two sides at once, challenges and opportunities.

**PS-5.7-01**

**TIME : 15.30-17.30**

**Aan Jaelani<sup>1</sup>**

<sup>1</sup>IAIN Syekh Nurjati Cirebon

### **Smart Economy, Smart City, And Halal Tourism Industry: Global Islamic Economic Perspective In Indonesia**

This article investigates smart city as a city that strives to make itself smarter, more efficient, sustainable, fair and livable. The key elements of smart city's foundation include urban planning and design, basic infrastructure and policies, as well as the integration of several smart technologies (ICT) that have emerged alongside core investments in developing various basic components of the city. The smart economy is related to economic competitiveness and involves innovation, entrepreneurship, economic image, efficiency and flexibility in the labor market, integration in local and international markets and the ability to change. The smart economy in a smart city is important in the development of halal tourism industry. This article mainly focuses on how the key factors of a smart economy and the basic elements of the smart city provide answers to the challenges and future development of halal tourism industry in Indonesia. By applying the approach to the main indicators of the global Islamic economy report 2018/2019 to analyze the linkages between smart economy, smart city, and halal tourism industry, this paper confirms that smart economy concerns an open, transparent, diverse economy that adds value to smart cities. The characteristics include a variety of employment opportunities with labor market flexibility, a diversification that promotes entrepreneurship and innovation and more productivity through local, regional and global interconnections implemented in the development of the halal tourism industry in Indonesia.

Keywords: smart economy, smart city, halal tourism industry, digital technology, global Islamic economy.

**PS-5.7-02**

**TIME : 15.30-17.30**

**Kuat Ismanto<sup>1</sup>**

<sup>1</sup>AIN Pekalongan

### **A Projection of Halal Tourism: A Case Study of Pekalongan, Indonesia**

The purpose of this study is to explore the represented development of halal tourism in Pekalongan City. This is a

field research using qualitative approach. In collecting the data, there were observation of the tourism spot, interview with the government and tourism agents, and documentation. The results of this study reveals several facts. First, Pekalongan has complete tourism spots for the past and present time, including shopping center, culture, religious destination, culinary, natural scenery, and special events. Batik, as a distinctive product of Pekalongan, along with its derivatives become a leading tourist attraction. The various nicknames for Pekalongan, such as a creative city, show the potential to support this city in realizing halal tourism. Second, the halal tourism in Pekalongan still needs support, including (1) contribution from the city government in issuing policies supporting halal tourism, in the forms of local regulations, organizing exhibitions, and others (2) adequate transportation, which has not been optimized. (3) sufficient religious facilities, which needs to be revitalized. (4) the need of increasing the numbers of sharia hotels (5) educated community in realizing halal tourism (6) the improved support of the entrepreneurs of creative industries. Third, to meet the Global Muslim Travel Index, there must be developing infrastructure, supported by the serious efforts from the government, tourists, and also the community. The government's serious efforts in developing the halal tourism will have an impact on government revenue, job opportunity, and public welfare, especially for the tourism agents.

Keywords: halal tourism, sharia tourism, cultural tourism, religious tourism, natural tourism

**PS-5.7-03**

**TIME : 15.30-17.30**

**Adi Priatno<sup>1</sup>**

<sup>1</sup>KIIC Industrial Estate, Karawang

### **Developing Halal Economy Estate**

The Global Islamic Economy Indicator (GIEI) issued by Thomson-Reuters as a composite weighted index intended to show the current state of reflecting the Islamic Economy ecosystem. Indonesia position has ranked in the top 10 for the past five years. Whereas, it has the largest Muslim population in the world, spending a total of US \$ 218.8 billion in all sectors of the Islamic economy in 2017, with 215 million Muslims representing 13 percent of the global Muslim population (in 2015). Meanwhile, Malaysia has the highest overall ranking of having the leading Islamic Economic ecosystem, which is led by reliable and comprehensive halal standards, supported by a broad ecosystem that includes halal hubs.

Purpose: The aim of this research is to study the development of Halal Economy Estate, an initiative to robust Islamic Economy ecosystem as well as the growth

of Halal Industry and Islamic Finance. Methodology: The Halal Industry Development Corporation (HDC) has one of the initiatives of Halal Parks as halal hubs to facilitate the growth of the Malaysian halal industry, built on common property where they provided with infrastructure and service support for halal oriented business. Similarly, Industrial Estate in Indonesia also built on common property with orientation for the manufacturing industry. Utilize halal cluster development as references to analyze the Industrial Estate by Value Chain Analysis and Maslahah Performa Approach, and transforming the analysis results into an idea to develop the Halal Economy Estate. Finding: The value chain analysis comes up with four standard criteria's as of management and services, infrastructures and facilities, environmental management, and corporate social responsibilities. Through the Maslahah Performa approach, the four standard criteria's were formed to meet the sharia compliance. The Industrial Estate can be categorized as the Halal Economy Estate so long as it fulfills the standard criteria's with orientation on halal business. The Halal Economy Estate expected to be an initiative to robust the Islamic Economy ecosystem as well as the growth of Halal Industry and Islamic Finance itself.

Keywords: value chain, maslahah performa, halal economy, halal industry, Islamic finance

PS-5.7-04

TIME : 15.30-17.30

**Elysa Najachah<sup>1</sup>**<sup>1</sup>UIN Walisongo Semarang

### The New Concept of Halal Financial Management in Halal Industry

Determining halal financial management is an interesting problem to learn, especially in the halal industry. This is due to the increasing awareness of the world community about halal in their lives. This paper provides a new concept for companies and consumers in giving priority to halal financial management that will be obtained by running the halal industry properly. The idea of translating the characteristics of halal financial management using a qualitative approach. The concept of halal financial management is applied to data collected from interviews with experts and practitioners related to the halal industry. In the discussion, the concept of halal financial management is based on the rules in Islam as a whole, which includes planning, organizing, directing and controlling the financial activities of halal industry. The results of this study provide advice for companies to contribute to the application of appropriate and correct halal financial management so that the halal industry can be obtained.

Keywords: halal, financial management, company, halal industry

## MUSLIM MILLENIAL: LIFESTYLE AND CONSUMPTION

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : PEGANGSAAN 1

CHAIR : Siti Mariatul Kiptiyah

### *Panel Description*

This panel discusses the latest issues regarding millennial Muslims in Indonesia, specifically on how they express their religion in the public sphere. It explores the activities of young Muslim who want to look pious and remain stylish, moral but modern, to be a good Muslim but be able to reach his ambitions as a young. These activities eventually led them active displaying Islamic symbols in the public spaces as themselves. In this panel, the researchers with different locus of study revealed that there was ambiguity of the youths where they are carrying Islamic symbols overtly in their daily lives, they actually dissolved in excessive consumptive behavior, it could even to be trapped in the capitalism and market. Aceh, a city that applies sharia principles, is now witnessing the development of modern public spaces such as the "Islamic" coffee shop that creates space for young people to hang out, have socialize, but provide mushalla and books to keep their morals in control. Muslim youths, especially the Hijaber and the Hijrah Fest communities in several cities in Indonesia, are very active in campaigning for religious identity and consuming Islamic symbols such as wearing hijab, Muslim clothing and various "halal products" that are considered to be in accordance with religious guidance. This activity was also strengthened by a number of Islamic markets that present everythings of Islamic symbols that makes it popular among middle class Muslims. The symbols of religion that are consumed as part of lifestyle and daily practice ultimately force religion become a commodity. The commodification of religion makes markets and capitalists dominate religious symbols. This phenomena eventually becomes a challenge for parents in educate the young generation, even may need a specific way to strengthen religious character not religious matrealities.

**PS-5.8-01**

**TIME : 15.30-17.30**

**Siti Mariatul Kiptiyah<sup>1</sup>**

<sup>1</sup>STAI Sunan Pandanaran, Yogyakarta

### **Islamic Market in Contemporary Indonesia: Piety and Lifestyle**

This article analyzes the presence of many Islamic markets in contemporary Indonesia, the factors that influence and its significance on the lifestyle of middle-class Muslims. It explores three forms of the Islamic market that are Islamic Fair, Islamic Book Fair and Islamic Fashion Fair which held routinely every four months in a number of big cities, included Yogyakarta. As Islamic markets, it sell anythings claimed as halal products, Islamic books, Islamic fashion, Islamic herbal medicines, open sharia investmen services, display some Islamic spectacles, Islamic health services, Islamic motivational training and everythings with Islamic symbols in it. This study examines how Islam is expressed in a public space through products that are traded and a number of events. Some of questions to be answered in this paper are what have caused the growth of the Islamic market in Indonesia? How are Islamic symbols packaged in each Islamic market segment? How far Islamic markets become a space for express islamic identity among youth and middle-class Muslim? By undertaking empirical and theoretical study, this paper argues that the Islamic market is not merely express about piety but also represented lifestyle of youth and middle-class Muslim.

Keywords: expressing Islam, lifestyle, market, middle class, piety.

**PS-5.8-01**

**TIME : 15.30-17.30**

**Aprezo Pardodi Maba<sup>1</sup>**

<sup>1</sup>IAIN Bone, Sulawesi Selatan

### **Konstruksi Model Konsumsi Masyarakat Muslim Milenial (Studi pada Komunitas Hijaber dan Komunitas Hijrah Fest di Indonesia)**

Perilaku atau kegiatan konsumsi dalam Islam merupakan sesuatu yang harus dijaga keseimbangannya dalam berbagai aspek. Konsumsi yang dilakukan oleh konsumen muslim harus memperhatikan kemashlahatan dunia dan akhirat tanpa mendikotomikan kenikmatan dunia dan akhirat. Pada prinsipnya konsumsi dalam Islam tidak hanya memperhatikan utility

(kepuasan) semata melainkan harus mempertimbangkan asas manfaat dan kemashlahatannya. Oleh karena itu, seorang muslim harus memperhatikan rambu-rambu yang telah ditetapkan dalam prinsip islam. Islam mengajarkan umatnya untuk selalu berperilaku hidup sederhana dalam pemenuhan kebutuhan.

Namun demikian, untuk membandingkan konsep kepuasan dalam kegiatan konsumsi termasuk dalam pemenuhan kebutuhan, maka perlu memperhatikan beberapa kaidah-kaidah yang telah ditetapkan dalam hukum syara' yaitu dharuriyyah (tujuan yang harus dalam dan mendasar bagi kesejahteraan dunia dan akhirat), hajiiyyah (bertujuan untuk kemudahan dalam menjalani hidup), dan tahsiniyyah (menghendaki kehidupan yang bahagia dan nyaman). Jika sudah memenuhi persyaratan tersebut, pola konsumsi yang diterapkan oleh umat Islam layak untuk dijadikan style (gaya hidup) di tengah-tengah masyarakat. ternyata pola konsumsi harus dikembangkan dengan model dengan pola konsumsi tersendiri.

Berdasarkan pada argumen di atas, maka tulisan ini hadir untuk mengkaji permasalaha-permasalahan, yaitu: (1) Bagaimana pola konsumsi masyarakat muslim milenial pada komunitas hijaber dan komunitas hijrah fest di Indonesia, (2) Bagaimana konstruksi model konsumsi masyarakat muslim milenial pada komunitas hijaber dan komunitas hijrah fest di Indonesia? dengan demikian tujuan utama tulisan ini adalah untuk mengembangkan model untuk konsumsi pada masyarakat muslim milenial. Di era industri 4.0 sekarang ini, pola konsumsi yang diterapkan oleh masyarakat setiap saat mengalami perubahan tergantung dari tingkat kebutuhannya. namun secara prinsip pola konsumsi dalam Islam terdapat faktor-faktor yang menjadi awarness di antaranya ketauhidan/ keyakinan, amanah/ pertanggung jawaban, halal, dan sederhana. Dalam menjawab dan mengkaji permasalahan-permasalahan ini, studi ini menggunakan library and field research dengan pendekatan kualitatif dan kuantitatif dengan metode FGD dan wawancara kepada beberapa responden. berdasarkan hal tersebut, maka studi ini dapat dijadikan sebagai referensi dalam mengembangkan model konsumsi masyarakat muslim milenial.

Kata Kunci: Konsumsi, Model, Milenial, Masyarakat Muslim, Perilaku

**PS-5.8-02**

**TIME : 15.30-17.30**

**Dwi Setianingsih<sup>1</sup>**

<sup>1</sup>UIN Sunan Ampel Surabaya

### **Komunitas Hijabers Kelas Menengah Perkotaan dan Budaya Konsumerisme terhadap Trend Muslim Fashion**

Fenomena keberagamaan kelas menengah perkotaan selalu menarik untuk dikaji utamanya perempuan. Gerakan keberagamaan perempuan yang bersifat kolektif memberikan peluang bagi perempuan untuk mengkonstruksi jenis komunitas baru dan identitas sosialnya. Membangun identitas Islam dalam sebuah komunitas adalah salah satu bentuk gerakan keagamaan tersebut. Hadirnya komunitas ini diharapkan sebagai ruang untuk membangun spiritualitas dengan berbagai bentuk aktifitas keagamaan. Namun disisi lain mereka juga membentuk gaya hidup alternatif berupa trend muslim fashion yang fleksibel dengan semangat membangun identitas Islam. Sebagai implementasi adalah munculnya berbagai macam komunitas hijabers bagi perempuan kelas menengah perkotaan. Sehingga komunitas hijabers ini menjadi sebuah fenomena lifestyle di masyarakat dengan trend muslim fashion yang selalu up to date sesuai selera pasar. Proses dialektika antara komunitas hijabers dengan transformasi budaya trend muslim fashion yang berkembang menjadikan komunitas ini tidak hanya sebagai ruang untuk membangun identitas Islam. Namun juga ruang komodifikasi "simbol-simbol agama" yang membentuk budaya konsumerisme di kalangan anggota komunitas, yang pada akhirnya membentuk sosial market tersendiri. Dari deskripsi di atas, maka penelitian ini ingin mengetahui, bagaimanakah proses konstruksi sosial yang dibangun oleh komunitas hijabers dalam membentuk budaya konsumerisme hingga terjadi sosial market ?. Penelitian ini menarik untuk dilakukan, dengan tujuan untuk mengetahui transformasi budaya dalam perkembangan Islam populer di era Millenial. Dengan harapan dapat dijadikan referensi baru dalam dinamika Islam populer.

Penelitian ini menggunakan pendekatan fenomenologi dengan metode kualitatif deskriptif. Lokus dari penelitian ini akan dilakukan pada komunitas hijabers di Surabaya yang dikenal sebagai kota metropolis dengan trend muslim fashion yang tinggi. Penelitian ini akan menggunakan purposive sampling dengan meneliti 3 komunitas hijabers yang berada di wilayah Surabaya. Pengumpulan data digunakan dengan menggunakan metode indept interview terhadap anggota komunitas, observasi partisipatif yaitu adanya keterlibatan langsung antara peneliti dan komunitas hijabers, dan dokumentasi terhadap program kegiatan yang dilakukan oleh komunitas hijabers dan segala aktivitas yang berhubungan dengan penelitian ini.

Argumentasi dari artikel ini adalah bahwa komunitas hijabers bagi kalangan perempuan kelas menengah perkotaan, tidak sekedar menjadi ruang spiritualitas keberagamaan seseorang. Namun komunitas hijabers mampu membangun budaya kosumerisme dan membentuk social market.

Kata Kunci: Komunitas Hijabers, Kelas Menengah Perkotaan, Budaya Konsumerisme

PS-5.8-03

TIME : 15.30-17.30

**Mukhsinuddin<sup>1</sup>**<sup>1</sup>STAIN Teungku Dirundeng Meulaboh, Aceh

### **Business Communication Strategy of Coffee Shops with Da'wah Method (Case Study in Aceh Province "Islamic Sharia Area")**

This study aims to examine how the business communication strategy of coffee shops in Aceh with the approach method to call people. It causes the coffee shops still survive today despite the devastation when the tsunami disaster occurred in the province of Aceh in 2004. The presence of coffee shops with good facilities is now increasing in the cities of Meulaboh, Banda Aceh, Bireuen, and Lhokseumawe, etc. This study used a qualitative method. From the results of this study it can be concluded that coffee shop owners in Aceh have made various strategies to attract the interest of many visitors and coffee lovers so that they become regular customers of the coffee shop. Business communication strategies at coffee shops in the cities of Meulaboh, Banda Aceh, Bireuen, Pidie, etc. have been carried out namely coffee shop owners are always present in their coffee shops and involve customers and in terms of quality coffee and delicious Acehnese cakes, coffee shop owners always choose first. Other strategies such as using WIFI, serving traditional coffee, sugar available on the table, providing special cups for coffee and Sanger, guaranteed cleanliness, excellent service and traditional but attractive designs. The availability of Mushalla in every coffee shop in Aceh Province is also Da'wah to its customers when the prayer time arrives by closing their shop and visitors can use the facility to worship without having to leave the coffee shop. The coffee shops also provide cabinet books that can be read by visitors, the results of working with regional libraries. They are also attractive business communication strategies used by coffee shops in cities throughout the Province of Aceh today in fostering and maintaining Islamic Sharia as a Province that implements Islamic Sharia in kaffah.

Keywords: Strategy, Business Communication, Coffee Shops, Dakwah Method, Aceh

PS-5.8-04

TIME : 15.30-17.30

**Santi Lisnawati and E. Bahruddin<sup>1</sup>**<sup>1</sup>Ibn Khaldun University, Bogor

## Strategy of Religious Education on The Family in Nuring Milenial Generations

Family is a very potential institution in advancing and growing the nation's civilization. The formation of a child's personality comes from the family. Success in the family will give effect to the community. The millennial challenges has a inherent characteristic of millennial generation or Y genes. How is religious education in the family on Y genes and how the right strategy in teaching . This study uses qualitative library type research, tracing problems or research related to research through documents as the main source and conducting interviews as supporting data findings. The results showed that family education had a very important role in relation to and strengthening the religious character of children. Parents need to discuss the child's character, psychological development of children and implement religious education strategies in the family by adjusting the character of these developments. The use of media in religious education in families can be helped.. Improved dynamism is needed to add insight and flexibility in carrying out religious education in the family.

**Keywords:** Religious education, Family, Millennial Generation.

## ERA BARU BIMBINGAN DAN KONSELING DALAM PENDIDIKAN ISLAM

**DATE : Thursday, 3 October 2019**

**TIME : 15:30 - 17:30**

**ROOM : PEGANGSAAN 2**

**CHAIR : Meitasari**

### Panel Description

Ada tiga nama Program Studi (Prodi) yang hampir sama namun kadang ditemui berada di bawah Fakultas yang berbeda. Hal ini menyebabkan kebingungan apakah profesi yang tepat bagi luaran Prodi tersebut. Program studi tersebut adalah Bimbingan dan Konseling Pendidikan Islam (BKPI), Bimbingan dan Konseling Islam (BKI), dan Bimbingan Penyuluhan Islam (BPI). Menyikapi hal ini, Prodi BKPI telah menegaskan diri berada di bawah Fakultas Tarbiyah dan akan meluluskan para calon guru bimbingan dan konseling dalam lingkup pendidikan islam. Oleh karena itu, penelitian eksperimen tentang pendekatan dan teknik populer dalam bimbingan dan konseling harus dilaksanakan untuk melihat keefektifannya apabila diterapkan dalam pendidikan islam.

PS-5.9-01

TIME : 15.30-17.30

**Kushendar<sup>1</sup>,Zhila Jannati<sup>2</sup>**

<sup>1</sup>Universitas Negeri Semarang

<sup>2</sup>UIN Raden Fatah Palembang

## Efek Mediator Self-Efficacy Terhadap Resiliensi Menggunakan Pendekatan Solution Focused Group Counseling

Tujuan penelitian ini yaitu menguji dan menganalisis keefektifan pendekatan Solution Focused Group Counseling (SFGC) untuk meningkatkan resiliensi akademik melalui self-efficacy. Penelitian ini menggunakan desain pretest - posttest control group. Teknik purposive sampling digunakan untuk memilih 14 siswa sebagai subjek eksperimen yang ditempatkan ke dalam dua kelompok secara random sehingga setiap kelompok terdiri atas tujuh siswa. Hasil analisis Bootstrapping menggunakan micro software Process SPSS 24 Hayes (2009) memperlihatkan besaran nilai efek yang diberikan oleh layanan konseling kelompok pendekatan SFGC. Besaran nilai total efek yang ditunjukan, terlihat pada jalur a,b dan c' ( $F=8,714$ ,  $P<0,01$ ). Sedangkan aspek self-efficacy memiliki peranan mediasi sebagai variabel mediator antara konseling kelompok pendekatan SFGC untuk meningkatkan resiliensi akademik ( $1,538$ ,  $p<0,05$ ). Temuan penelitian ini menegaskan bahwa pendekatan solution focused group counseling efektif dalam meningkatkan resiliensi akademik melalui self-efficacy.

Kata kunci: Solution Focused Group Counseling, Resiliensi Akademik, Self-Efficacy.

PS-5.9-02

TIME : 15.30-17.30

**Sulma Mafirja<sup>1</sup>**

<sup>1</sup>UIN Ar-Raniry Aceh

## Konseling Kelompok dengan Teknik Self-Instruction untuk Mengurangi Kecemasan Akademik

Tujuan dalam penelitian ini untuk menguji keefektifan konseling kelompok teknik self-instruction untuk mengurangi kecemasan akademik siswa. Penelitian ini menggunakan metode pretest-posttest control group design, dan di analisis dengan menggunakan analisis 1 jalur atau one way anava. Intervensi konseling kelompok diaplikasikan pada

siswa yang terindikasi memiliki kecemasan akademik. Instrumen yang digunakan adalah Academic Achievement Questionnaire dengan sub skala learning-related anxiety, class-related anxiety and test anxiety. Hasil penelitian menunjukkan bahwa konseling kelompok teknik self-instruction efektif untuk mengurangi kecemasan akademik siswa. Hasil temuan penelitian ini membuktikan keefektifan layanan konseling kelompok dengan teknik self-instruction pada siswa.

Kata Kunci: konseling kelompok, kecemasan akademik, self-instruction

PS-5.9-03

TIME : 15.30-17.30

**Meitasari<sup>1</sup>, Aprezo Pardodi Maba<sup>1</sup>, Ari Rohmawati<sup>1</sup>**  
**Abd. Basith<sup>2</sup>**

<sup>1</sup>IAIMNU) Metro Lampung

<sup>2</sup>Central China Normal University, China

### Dampak Bimbingan Kelompok dengan Teknik Self-Instruction terhadap Pengambilan Keputusan Karir, Self-Esteem dan Self- Efficacy

Salah satu tugas perkembangan masa remaja adalah menyiapkan pilihan karir untuk masa depan. Berbagai metode telah dilakukan oleh para peneliti dalam rangka membuat suatu metode yang tepat untuk membantu remaja. Dalam makalah ini penulis akan menguji bimbingan kelompok dengan teknik self-instruction dalam meningkatkan keterampilan pengambilan keputusan karir, self-esteem dan self-efficacy. Penulis melakukan eksperimen semu desain pretes-postes dengan kontrol grup untuk melihat dampak intervensi terhadap variabel-variabel tersebut. Instrument yang digunakan untuk memperoleh data adalah skala pengambilan keputusan karir, self-esteem dan self-efficacy yang semuanya telah diuji validitas serta reliabilitasnya. Data yang terkumpul kemudian dianalisis dengan MANOVA dan uji t. Hasilnya menunjukkan bahwa pengambilan keputusan karir ( $F = 52.28$ ,  $p < 0.05$ ), self-esteem ( $F = 28.10$ ,  $p < 0.05$ ) dan self-efficacy ( $F = 34.70$ ,  $p < 0.05$ ) dapat ditingkatkan menggunakan bimbingan kelompok dengan teknik self- instruction. Implikasi terhadap praktik bimbingan dan konseling pendidikan islam dapat dilihat pada pembahasan.

Kata Kunci: pengambilan keputusan karir, self-esteem, self-efficacy, bimbingan kelompok, self- instruction

PS-5.9-04

TIME : 15.30-17.30

**Roiany One Febriani<sup>1</sup>, Imro'atul Hayyu Erfantinni<sup>1</sup>, Dedy Reza Sukmana<sup>2</sup>**

<sup>1</sup>UIN Maulana Malik Ibrahim, Malang

<sup>2</sup>Universitas Negeri Malang

### Keefektifan Konseling Individu Pendekatan REBT (Rational Emotive Behavioral Therapy) untuk Menurunkan Prokrastinasi Akademik

Penelitian ini bertujuan untuk mengetahui keefektifan pendekatan REBT untuk menurunkan prokrastinasi akademik siswa. Rancangan penelitian yang digunakan yaitu single subject design dengan bentuk rancangan A-B-A. Tahap yang dilakukan dalam penelitian yaitu tahap cognitive, tahap emotive, dan tahap behavioristic. Penetapan sampel penelitian menggunakan purposive sampling. Data perkembangan siswa dianalisis menggunakan analisis visual grafik dengan metode split middle. Hasil penelitian ini adalah terjadi penurunan pada fase intervensi (B) dan fase baseline (A) dengan persentase tumpang tindih sebesar 0% krang dari 10% pada masing- masing siswa yang berarti pendekatan REBT sangat efektif untuk menurunkan prokrastinasi akademik siswa.

Kata Kunci: Prokrastinasi Akademik, REBT, konseling individu

### YOUTH AND THEIR ISLAMIC IDENTITY EXPRESSION

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : PANCORAN

CHAIR : Sri Hadijah Arnus

#### Panel Description

Young people are always synonymous with creativity, innovation and novelty. They want to always express their identity in the environment they are in, including their Islamic expression. Seeing this, the Panel will discuss youth and the expression of their Islamic identity. This panel will describe several communities of young people who express their Islamic identity in the form of music, dance, how to dress, lifestyle and so forth. This becomes interesting when expressions to express Islamic

identity are different in their acceptance in society or when viewed from Islamic law itself. So that through discussion in this panel we can explore thoroughly about it. Other interesting things that need to be underlined other than to express their Islamic identity, the community is a place of preservation of local culture, inculcation of religious values, patriotism, and nationalism for the Unitary State of the Republic of Indonesia (NKRI), multiculturalism, gender equality, this of course in line with the moderation of Islam that is currently being echoed in Indonesia, which of course must start from youth.

PS-5.10-01

TIME : 15.30-17.30

**Mambaul Ngadhimah<sup>1</sup>**<sup>1</sup>IAIN Ponorogo

### The Whirling Dance in Mafia Sholawat: Youth Identity of Nahdliyin Indonesia

Nilan (2004: 190) argues demographically that the number of Indonesian youth is very abundant, but they have lost their identity since 1998. Bayat & Harrera (2010: 17, 129) emphasizes the high rate of unemployment and marginality dragging them to radical Islam. Economic marginality causes millions of Indonesian youth to not be able to enjoy the latest trends in fashion, music, ITC and so on. This article about the youth music group of Nahdlatul Ulama "Mafia Shalawat Indonesia" is an ethnographic study in East Java, communication theory Jane Collier and Milt Thomas used by the writer as a framework in discussing two important themes: The emergence of a new pattern of popular music; and The Whirling Dance of Mafia Shalawat's role in constructing the identity and behavior of Nahdliyin Indonesian youth. The conclusion of this study is first, the pattern of popular mainstream music in urban circles in the metropolis environment; and the pattern of popular suburban music that tends to underground is populist. Second, the construction of the identity of the Nahdliyin youth through The Whirling Darvises as a media instills religious values, patriotism and nationalism for the Unitary State of the Republic of Indonesia (NKRI), multiculturalism, gender equality, autonomy, class relations and so on. Youth behavior is classified into trends, lifestyles, consumption patterns and relationships between generations.

Keyword: The Whirling Dance, In Mafia Sholawat, youth identity, Nahdliyin

PS-5.10-02

TIME : 15.30-17.30

**Nuskhan Abid<sup>1</sup>**<sup>1</sup>IAIN Kudus

### Headbanging and Hijab: Identity, Freedom and Piety Among Voice of Baceprot Female Muslim Band

Women on Indonesia metal scenes are rare to find. Voice of Baceprot (VoB) are the ones of women band on Indonesian metal scenes. The way Voice of Baceprot representing Islam are scarce in the Indonesian Islam. Three hijabi girls stand proudly on the stages leading the heavy metal sound. This study explore the meaning of identity, freedom and piety among Voice of Baceprot members a female Muslim band. This article begins with an overview of the debate between traditional Muslim between millennial Muslim women about wearing hijab in the metal scene. An online interview with the members of Voice of Baceprot done to gather the data. Observation and investigation the Voice of Baceprot social media is to find out the additional data. The others data got from the tv show, radio and magazine interview. The result of data coding and classifying then analyze. The findings show that hijab is a fundamental part of female Muslim identity and symbol of piety. Voice of Baceprot members embrace both Islamic values and metal band philosophy. Voice of Baceprot shows that female Muslim should not be confined because of their hijab. It is the symbol of freedom and emancipation of female Muslim. The important of this study is to show that Islam are not stiff religion. It is totally different on the mass media news and depicted about Islam.

Keywords: Emancipation, hijab, identity, piety, youth music

PS-5.10-03

TIME : 15.30-17.30

**Fithriyah Rahmawati<sup>1</sup>**<sup>1</sup>IAIN Madura

### Study At Sanggar Seni Budaya dan Religi Raden Mas Celleng Pamekasan Madura

Sanggar Seni Budaya dan Religi Raden Mas Celleng (RMC Community) Pamekasan is a community which has been established to respect the indigenous and religious musical arts. Many programs have been developed in line with maintaining the cultural heritage as well as delivering Islamic value within society. One of the

programs is establishing a workshop of musical arts, both traditional and Islamic musical arts. The groups that have been created are Musik Daul Percussion Mas Celleng, Hadrah Albanjari Al Jamil, and Musical Collaboration. Meanwhile, the members of this community come from various ages, gender, and occupation. However, the majority of them are young people aged 12-25 years old. The present study was carried out with an ethnographic design which aims at portraying the community which especially regards to the roles of Sanggar Seni Budaya dan Religi Raden Mas Celleng in terms of preserving the cultural heritage as well as expressing the identity of Islam within youth. As a qualitative design, the data would be mainly gathered by conducting observation, interviews and analyzing document. The finding reveals the positive views regard to what extent Sanggar Seni dan Budaya RMC establish the cultural heritage, explore the youth's talents as well as present the values of Islam in terms of expressing identity and moderation for society.

Keyword: Islamic Identity, music, youth, moderation

**PS-5.10-04**

**TIME : 15.30-17.30**

**Sri Hadijah Arnus and Fadlullah<sup>1</sup>**

<sup>1</sup>IAIN Kendari

### **Remix Halal In The Rap Deen Squad Music Genre: Expression Of Millenial Muslim Identity**

The development of social media, especially YouTube forms a variety of listeners' tastes towards various genres of music. In the religious music genre, in addition to religious pop and Sabyan gambus, which is becoming a trend on YouTube, fans of the Rap music genre are also increasing, especially Deen Squad's song, which calls its music a Halal Remix. This can be seen from the large number of reservations for Deen Squad songs in every media program with millennial Muslim segments. Deen Squad's song requests beat the demand for Nasyid, Gambus Sabyan and other religious pop music. This is interesting when seeing the genre of Rap music is a special music genre that is not easy listening as in other religious music genres. Music is an expression of the person of the creator and the audience, therefore it is interesting for writers to examine what they want to be expressed through the Rap music genre, regarding their identity as a Muslim. In addition, the writer also wants to find out what da'wah messages are contained in the Deen Squad's RAP music genre song.

This type of research is descriptive qualitative. To find out what expression to convey by enjoying Deen Squad's halal remix, researchers used interview and observation techniques. To find out what messages to be conveyed by

Deen Squad in the lyrics of the song, the author uses content analysis techniques.

The results showed that the informants liked the halal remixes of the Deen Squad rap music genre because the rhythm was so dynamic that it made enthusiasm. It is in accordance with the soul of young people who are free, creative and dynamic. Rap Deen Squad is a new alternative in Islamic religious music that has been synonymous with mainstream and traditional music such as gambus, qasidah which smells of the Middle East. Rap Deen Squad is a new alternative in conveying da'wah messages in Rap songs originating from the west. The lyrics of the song Deen Squad can also explain to the world related stereotypes about Islam that they cannot express so far as a millennial Muslim, such as why Islamic men should use beards, why should they use turban, why should they wear troubled pants and so on, as long as this identity is identical to the identity of a terrorist. From the results of the analysis of the contents of the da'wah message of several Deen Squad songs it was found that the song carries a lot about messages of peace, tells the world that Islam is not a terrorist, and what is the meaning of every stereotype that has been built in the head of non-Muslims so far about Islam.

Keywords: Deen Squad, Rap, Halal Remix, Millennial Muslim

**PS-5.10-05**

**TIME : 15.30-17.30**

**Syahbudi<sup>1</sup>**

<sup>1</sup>IAIN Pontianak

### **Hijrah and Reconstruction of Muslim Identity in Muslim Students and Its Implication on Social Tolerance in Pontianak**

Hijra in the Islamic tradition is originally a geographic shifting taken by the prophet Muhammad from an unsecure to the peace area. Aside from being a reference for establishing the Islamic calendar system, in its development, hijra is also intensively being used to explain the spirit of changes from one situation to another. For instance, the changes in lifestyle and hobbies, the Islamic dress code and social interactions that incorporated in various communities of on-off line. Those dynamics are showing that hijra is an open and intersubjectivity discourse. Consequently, hijra is not just the language of religious rhetoric, but is an epistemological basis in bridging self-expression as well as critical social expression to the existence and role of the state in religious life.

The topic of this article is Muslim identity and the challenges of modernity. Meanwhile the focus is on the phenomenon of hijra that occurs among Islamic students

in Pontianak city in terms of its acceptance and interpretation. This article examines how people who have shifted to build and keep up their identity as a Muslims in the midst of modernity? What is the implication on social tolerance in Pontianak?

I argue that hijra is not only the self-preservation, but it becomes a form of hidden resistance to existence of the state in response to the negative impact of modernity. The relationship between them hijra and modernity is selective but tends to style than ideological.

This article uses the framework of social construction theory which was proposed by Peter L. Berger with three elements of identification, namely externalization, objectification, and internalization. The externalization process occurs to the receptive of information on hijra's style through various media and seeks to be part of it. The objectification process takes place in the institutionalisation the off-on line religious assembly and gets the support of closest friends who are part of the hijra trends. Than, the internalization process impacts to the point of view on how become a good Muslim in terms of a new rules and code of conducts. Last but not least, the spirit of hijra in social construction will be explained in three main topics; refuse dating, covering the body and getting married at an early stage. All the topics are embodiment of Islamic teachings that create the goodness in the public life.

Key words: Hijra, Identity, Social Construction and Tolerance

## **OFFLINE AND ONLINE HIJRAH MOVEMENT: REPRESENTING NEW MUSLIM IDENTITY**

**DATE : Thursday, 3 October 2019**  
**TIME : 15:30 - 17:30**  
**ROOM : PINANGSIA**  
**CHAIR : Saipul Hamdi**

### ***Panel Description***

Hijrah is a new term to describe the spiritual migration of being the best Muslim in the current global Islamic discourse. It was taken from the physical migration of the prophet Muhammad from Makah to Medina in order to avoid the ethnopolitical violence and start commencing a new faith construction of the religious community. This event has widely inspired the current Muslim groups especially those Islamists in reshaping the new

identity of Muslim by proselytization hijrah value and principal through offline and online media. In a decade, hijrah represent as a dominant discourse in the middle-class Muslim community including the artist and singer communities. However, hijrah was simplified as an artificial symbol of spiritual change when it is only representing physical appearing to gain a social piety image and acknowledgement. This panel examines the dynamic of Islamic hijrah movement in Indonesia from different angles and perspectives, which develop from various research findings and cases in the field. Yulianingsih Riswan for instant explores the way Indonesian women interpret hijab and piety in the current hijra movement. Kirana Nur Lian Sari focuses on how @hijabalila produces the narrative of Muslimah taat (pious Muslimah) through political economy analysis. While Fina 'Ulya elaborates the SHIFT: gerakan pemudah hijrah and its influences to the millennial generations. Triyunita investigates the growing Islamic youth movement in Indonesia, #IndonesiaTanpaPacaran or Indonesia without Dating.

**PS-5.11-01**

**TIME : 15.30-17.30**

**Yulianingsih Riswan<sup>1</sup>**

<sup>1</sup>Universitas Gadjah Mada

## **Hijab as Hijrah in Contemporary Indonesian Islam**

This paper will examine how Indonesian women interpret hijab in contemporary hijra movement in Indonesia. Interviews are conducted with women who wear syar'i hijab, niqab, and ordinary hijab, as well as with hijab businessmen in various Islamic movements in Yogyakarta, Indonesia. This article explores the experiences of women in interpreting the spiritual migration and piety and sees it in the framework of the modern waves of Muslim clothing trends in Indonesia. The phenomenon of trendy hijab in Indonesia was started by Dian Pelangi who brought the idea of hijab street style, which made middle-class urban youth become more familiar with using hijab. On the other hand, through hijab, this paper tracks the latest development of the now-disbanded Hizbut Tahrir Indonesia, which transformed into more adaptive and blended approaches to da'wa. As a matter of analysis, this paper will also make some comparative endeavor by interviewing hijabi Muslims who abandon their hijabs, and ask them about their interpretation of piety in relationship with their body. Keywords: hijra, piety, identity, hijab abandoning

PS-5.11-02

TIME : 15.30-17.30

**Kirana Nur Lyansari<sup>1</sup>**<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta**@hijabalila: Digital Taqwa and Political Economy of Hijrah**

Such social media as Instagram (IG) has unremittingly become a salient platform in the blossoming of the hijrah movement. Those who embraces hijrah mostly consumes Instagram to get to know about Islam and shop such Islamic merchandises as syar'i fashion. This research examines how @hijabalila produces the narrative of Muslimah taat (pious Muslimah) through political economy analysis. Data analysis has been gathered by doing review some contents of Instagram posts and comments on the @hijabalila account. Through the production of hijrah narration, @hijabalila invites his followers to be pious Muslimah (digital taqwa) by applying popular sharia principles that spread hashtag #syarieverywhere. In addition, this account has also been a space for Islamic products distribution. This article argues that @hijabalila is not only a platform which produces hijrah but also a space to get economic benefits and even spreads political ideas. This article offers a political economy perspective for which much studies talk it about in the frame of the shifting religiosity (essentialism).

Kata kunci: Alila, da'wa; hijrah, instagram

PS-5.11-04

TIME : 15.30-17.30

**Fina 'Ulya<sup>1</sup>**<sup>1</sup>STAI Sunan Pandanaran, Yogyakarta**Shift: Gerakan Pemuda Hijrah Piety and Semiotics of Poster**

The hijrah movements among Indonesian Moslem young have continuously began to bloom in several regions in Indonesia. SHIFT: gerakan pemudah hijrah, among others, brings popular cultures while spreading Islamic teachings for mostly millennial generations. Not only how they teach, but the medium they custom also have been a crucial factor that lead the young people attend and pay attention to their teachings. The spirit of SHIFT da'wa can be analyzed through such posters as the illustration of vodka under banner of Kajian Spesial bersama Ustadz Evie, Raos tapi Dosa; or a poster of mentioning a cigarette brand, yet written Warning: menjomblo terlalu lama

sendiri dapat mengakibatkan galau kronis, masa depan suram, merasahkan warga, bangsa & orang tua. This research explores more analytically the content of motivation written in the SHIFTs' posters within semiotics analysis. Having analyzed such signified and signifier of the posters, this research attests the arbitrary relation between the motivations of hijrah and the spirit of new piety offered by this youth movement.

Keywords: poster, piety, shift, young

**HALAL LIFESTYLE, IDENTITY AND MARKET IN SOUTHEAST ASIA**

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : TAMANSARI 1

CHAIR : Syafiq Hasyim

**Panel Description**

A rising tendency of embracing halal lifestyle that takes place not only among Muslim countries but also non-Muslim countries in the region of Southeast Asia needs further investigation. Muslim countries like Indonesia and Malaysia need to regulate halal lifestyle to protect the rights of their majority Muslim, while non-Muslim countries like Singapore and Thailand need to regulate halal lifestyle to protect the rights of their minority Muslims. Both Muslim and non-Muslim countries use the argument of religious-identity to justify their policy on halal lifestyle in their countries. However, some market-oriented aspects are also identified in this matter. Both Indonesia and Malaysia want to become international halal-hub because of the potentials of this issue as a way to expand national economic improvement. Singapore and Thailand have also a similar ambition to become the center of the halal market in Southeast Asia which are evident through their national policy, research, and development. Based on this, the emerging halal lifestyle in the region of SEA will create not only more subtle discourses on the entanglement of religion and identity but also that of religion and market (religious commodification). The declaration of Indonesia being the largest Muslim country of Southeast Asia through its State Law No. 33/2014 to become international halal-hub makes more vibrant to this issue. This panel invites the various

perspectives of Islamic studies, sociology, anthropology, Islamic studies, area studies, and other multi and interdisciplinary approaches to discuss, investigate and analyze the phenomena of halal lifestyle in the region of SEA. It also welcomes to the perspectives of particular Islamic law, for instance, the choice of halal ijtihad among Muslim halal authorities of SEA region.

**PS-5.12-01**

**TIME : 15.30-17.30**

**Norshahril Saat<sup>1</sup>**

<sup>1</sup>ISEAS Yusof Ishak Singapore

### **From revivalism to Islamic alternative: Impact on culture and lifestyle in Muslim Southeast Asia**

In Southeast Asia, the 1970s is marked by a phenomenon what observers would define as Islamic resurgence. Muslims in Malaysia, Indonesia and Singapore have become more observant towards spirituality and their faith. While becoming more pious or observant Muslims is not at all negative, it may have in unintended consequence of impeding progress if piety is equated with excessive ritualism, sloganism, and anti-modernisation. It was during this period that the Islamisation of knowledge movement grew in Malaysia, which was basically a utopian movement seeking to establish an alternative order countering the West and what Islamists perceive to be secular. It led to the Malaysian government too adopting the ideas leading to the Islamisation of institutions and the government promoting new ones in the name of Islam. The ideas later moved to Indonesia and Singapore. Three decades later, the promoters of these ideas controlled the discourse in the public sphere: as politicians, bureaucrats and social influencers.

This paper analyses the impact of Islamic resurgence on contemporary culture and lifestyle of Muslims in Malaysia, Indonesia and Singapore. It compares why Islamisation of knowledge has lost momentum in Malaysia, even though Malaysia was the bastion of revivalist ideas in the 1970s and 1980s, but remains strong in Indonesia and Singapore. It argues that the ideas promoted were mainly utopian and it led to a natural decline, and the political and social currents in Indonesia and Singapore continues to warrant its existence in their respective countries. Still, Islamisation or the creation of the Islamic alternative continues to be powerful at the discursive level—and less at the everyday level—in the three countries: such as the promotion of halal tourism, halal economy, and Islamic finance, more than Islamic

state and laws. The paper argues how these debates are alienated from day-to-day concerns of ordinary people.

**Keywords:** Revivalism, lifestyle, Islamization, Malaysia, Southeast Asia

**PS-5.12-02**

**TIME : 15.30-17.30**

**Annisa R. Beta<sup>1</sup>**

<sup>1</sup>Postdoctoral Fellow, National University of Singapore

### **Young Muslim Women and Instagram Dakwah Activism: 'Halal Lifestyle, Identity Politics and Market in Southeast Asia'**

This article focuses on the figure of young Muslim women as contemporary dakwah (proselytisation) activists in Indonesia by investigating popular dakwah accounts on Instagram. This paper asks: With the popularity of social media dakwah accounts, how has the image of the dakwah activists changed? What do the changes mean to Indonesia's current political landscape beyond identity construction? This paper argues that today's dakwah activists are the products of 'Muslimah neoliberal intimate public'. This public is a force behind and a product of the rise of the halal lifestyle market in Indonesia. This public is reliant on social media and digital technologies, and it is ideal for young women in Indonesia because they have limited space on mainstream media such as television or newspapers to express their more 'serious' concerns about social, political, and economic issues. Within this public, young Muslim women discuss, engage with, and express how they 'feel' about issues they are interested in, and celebrate self-improvement and self-enterprise combined with religious self-cultivation. There are two key characteristics of the dakwah activists within this public. First, market logics and commercial interests are fundamental to their dakwah. Second, the dakwah accounts frame controversial and political issues through specific visual ethics that engender a sense of intimacy with their followers. The analysis presented in this paper, thus, opens the opportunity to reconsider what social media activism done by religious actors mean in Indonesia today, particularly in movements led by young women.

**Keywords:** Muslim women, Instagram, dakwah, halal lifestyle, market, Indonesia

PS-5.12-03

TIME : 15.30-17.30

**Moch Nur Ichwan<sup>1</sup>**<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta

## Eat, Dress, Travel: Politics of Halalization of Everyday Life in Aceh

Aceh has been the most Islamized province in Indonesia. The official implementation of sharia in 2001 has allowed the local authorities to enforce halal lifestyle through qanuns (local bylaws), especially those on proper Islamic dress (2002), prohibition of alcoholic or intoxicant drink (2003), tourism (2013), and halal products assurance system (2016). In last couple of years Aceh has developed "halal tourism", which is quite late, compared to, for instance, West Nusa Tenggara. As a result, there has been bureaucratization of halal consumption and tourism. In such a region, halal lifestyle has not only a matter of individual choice but also a legal obligation imposed by the local state. Consuming non-halal food, drink and other products, wearing improper clothing, or developing non-halal tourism, are subject to legal punishment. This paper aims at studying how halalization in Aceh has become not only a long-standing traditional norm but also a politico-religious one imposed from above. I would argue that such politics of halalization has resulted in the creation of enforced lifestyles of not only Muslims but also non-Muslims in the region, especially in the cases of food consumption, clothing and tourism, which has not only led to societal compliance but also resistance.

Keywords: politics of halal, lifestyle, sharia, Aceh, bureaucratization, Indonesia

PS-5.12-04

TIME : 15.30-17.30

**Azreen Hamiza Abdul Aziz<sup>1</sup>**

<sup>1</sup>Centre for Islamic Development Management Studies (ISDEV), Universiti Sains Malaysia

## The Acceptance Factors of Halal Lifestyle in Malaysia

Halal lifestyle has become one of the major attention because of the given recognition for its quality assurance. Muslims have uphold their religiosity and traditional value to gained traction and spread the growth of halal lifestyle. For a Muslim consumer, halal travels, foods, finance, fashion and pharmaceuticals has become their lifestyle that met the requirements laid down by the Shariah law. Even though that there are significance roles

of awareness about halal in one Muslim's life, the acceptance factor that contribute to the lifestyle share the same worthy too. This paper will address the acceptance factors of halal lifestyles in Malaysia. It is argued that extrinsic, intrinsic and religious compliance factors can lead the acceptance factors of halal lifestyle. This paper explore by using the method of quantitative research to dig down into the depth in finding the intrinsic, extrinsic and religious compliance acceptance factors of halal lifestyle in Malaysia. The findings show that the religious compliance and intrinsic factor are the main acceptance factors in halal lifestyle. However, awareness is the most contributing factor of halal lifestyle. It is hoped that the results from the paper would provide another strategy for government and policy makers to improve their decisions and mechanisms of making Muslims in Malaysia to be more concerned in implementing halal lifestyle to their daily life.

Keywords: Halal Lifestyle, Halal Toyibban, Malaysia, sharia law, religious compliance

## CHALLENGES OF ISLAMIC EDUCATION IN THE ERA OF GLOBALIZATION AND DISRUPTION

DATE : Thursday, 3 October 2019

TIME : 15:30 - 17:30

ROOM : TAMANSARI 2

CHAIR : Mohamad Abdun Nasir

### Panel Description

This panel brings together scholars and researchers from various universities and educational backgrounds to investigate current challenges of Islamic education in the era of globalization and disruption. The rapid changes marked by technology and information revolution reshape almost every aspect of human's life. As part of global community, Muslims must face this challenge and rethink their paradigm and cultural practice, including in education. Islamic education offered in various institutions such as madrasa, pesantren, both traditional and modern, and Islamic higher institutional education, is seen a fundamental basis of Islamic civilization. This panel will discuss fundamental questions on the philosophical bases of Islamic education and empirical challenges. One paper examines a crucial philosophical problem in

Islamic education and attempts to rethink the concept of integration and interconnection adopted as a new paradigm in developing Islamic higher education such as the rise of State Islamic University (UIN) in Indonesia. Two papers brings up a local case study of pesantren from East Java and Aceh, Sumatra. The paper on East Javanese pesantren challenges the widespread notion of pesantren as rigid and conservative. Building on the fieldwork in one of the oldest pesantrens in East Java, the paper shows that this institution has undergone rapid change in responding globalization without necessarily losing their core values. The same phenomena happens in Aceh. However, as the study on three pesantrens in Aceh reveals, Islamic schooling system is seen as both providing modern professional skill in addition to its main core business in Islam and serving as bulwark against moral corruption amongst the youths. The paper on further elaborates how Islamic principles should guide for professional and ethic values of education in the information and digital era. This panel will therefore offers a highly engaging intellectual and academic forum addressing both theoretical and empirical issues in Islamic education, youth and globalization.

Islamic University of Yogyakarta and how their alumni apply the concepts at the work practice level. This paper contributes three major findings and implications. Firstly, from the epistemology point of view, there has been a growing belief that science and religion can meet for a dialogue and further collaborate rather than isolation. This will contribute to the better understanding of human and their environment. Secondly, religion and spirituality can potentially be a base of ethical values for a professional practice. this can be a source of professional ethics and conduct. The last but not least, working under the pinned belief, community developers will likely to succeed the participatory way of doing community practice as they can delve into the culture of the beneficiaries better. These three components have been formulated into a four quadrant community development model illustration for community developers to grow a more nuanced, and less biased, understanding of the extraordinary rich and diverse background of development projects in Indonesia.

**Keywords:** Integration-Interconnection Paradigm, discipline based analysis, cross culture, community education and development models

**PS-5.13-01**

**TIME : 15.30-17.30**

**Muchammadun<sup>1</sup>**

<sup>1</sup>UIN Mataram

### **What is After The Integration-Interconnection Paradigm? : Solidifying the Philosophy at The Discipline Level**

Epistemology has long been mainly structured in the western concept. However, the rise of State Islamic Universities in Indonesia is of a finely applied example of how other sources of knowledge are also existent. While the awareness of cross-religious and cultural interactions are emerging in this disruptive era (Wierzbicka, 2018), the challenge lies on how Islamic knowledge and education can construct a model of integration and interconnection of religion and science at the discipline level. Using the sociological approach, through document studies, purposive sampling interviews and observation, the paper sheds light the analysis of integration-interconnection paradigm into the discipline of community education and practice. This reveals empirical findings from management models of Interdisciplinary Islamic Studies-Social Work, State

**PS-5.13-02**

**TIME : 15.30-17.30**

**Akhmad Nurul Kawakip<sup>1</sup>**

<sup>1</sup>UIN Maulana Malik Ibrahim Malang

### **Globalisation And Islamic Educational Challenges: Viewing Globalisation From East Javanese Pesantren**

The paper based on the fact that since the fall of the new order regime in 1998, many changes have been occurring. In terms of educational policies, the changes also have had impact on Indonesian educational system and Islamic educational system in particular. In this sense, it is also argued that globalization is affecting the traditional life of pesantren. For these purposes, this paper answered questions on: How has pesantren community responded to globalization? what has pesantren community developed during the reform era? This research employed ethnographic methods to explore the conception, policy and practices of pesantren communities in East Java with regards to educational values. The pesantren was chosen for this study is the oldest pesantren in East Java. The paper argues that globalization increase the complexity and the necessity of learning and teaching development, particularly in preparing student (santri) to deal with the challenges of different world. The responses of pesantren on global challenges have been shown through the development of its traditional system, namely curricula development and

leadership. The pesantren has also realized the importance of a collective leadership that is less reliant upon the single charismatic figure of the kiai. The pesantren new educational management structure is more sustainable in the case of the death or retirement of kiai. Furthermore, although the pesantren still keeping its existence and independence, the pesantren community has endeavored to adapt to modern technology. In this sense, the pesantren has its own website and provides educational programs, and various services not only for student but also for public relations in regards to religious and social matters, so that the public can access the pesantren program and services. This phenomenon of shifting educational paradigm in the pesantren's policy supports Sadalah's (2004) and Hefner's (2007) contention that the Islamic educational system in the contemporary era needs to adopt, accept and integrate the teaching content of secular subjects into their programs. The paper also concludes that the role pesantren in Indonesian life is still being debated within the pesantren community. The main debate relates to the educational model of pesantren and the choice of policies of integrating religious and general training. In this sense, the pesantren face a dilemma between maintaining their cultural educational values and combining other external educational values.

**Keywords:** Pesantren, globalization, shifting educational paradigm

**PS-5.12-03**

**TIME : 15.30-17.30**

**Teuku Zulfikar and Saifuddin Sakdan<sup>1</sup>**

<sup>1</sup>UIN) of Ar-Raniri

### **Islamic Boarding Schools in Aceh: Prospects and Challenges in The 21st Century**

Education in the 21st century is required to train students with multiple skills to allow them face the challenges of the century. The educational institutions should guarantee that their students are ready for modern workforces, and this can be only realized through the transformation of curriculum and instructional process. The province of Aceh, which is known as the verandah of Mecca, has been popular for its many Modern Islamic Boarding Schools. There are over 500 Islamic Boarding Schools all over Aceh. All those schools have contributed to development of the Acehnese community and they are prepared to produce highly qualified graduates who are able to compete in today's workforces. It is important to note that all Modern Islamic Boarding Schools are private institutions. Although they have lack of state financial support, they manage to implement effective self-finance

and self-management. For these success stories, we intend to explore strategies these educational institutions implement, challenges they face and prospects they aim for. Using in-depth interviews, several FGDs and observations, we manage to gather information from the head of the department, teachers, and some students on how some of these Modern Islamic Schools manage academic programs that allow them to serve their students well, which then enable their graduates to fulfill today's workforces. This research was conducted in three Islamic Modern Boarding Schools in Banda Aceh and Aceh Besar. These three boarding schools are chosen for their good reputation both in academic and non-academic programs. The fieldwork reveals that these Islamic institutions transform their curriculum; instructional media; classroom practices; and students' extra-curricular activities. We also identified some challenges they face in the attempt to provide upmost service for students. These challenges include public misperception on the quality of the institutions. The majority of the parents send their children to Modern Islamic Boarding Schools for the sake of safeguarding their children's attitudes and moral values instead of considering the quality of instructional process. Some of them, in fact argue that this type of education will protect their children from bad environmental influence. Regardless of various reasons parents send their children to boarding schools it is evident that interest in this type of educational institution is increasing.

**Keywords:** Islamic Boarding School; Academic Achievement; Curriculum Transformation; Instructional Process

**PS-5.12-04**

**TIME : 15.30-17.30**

**Miftachul Huda<sup>1</sup>**

<sup>1</sup>Universiti Pendidikan Sultan Idris Malaysia

### **Empowering Professional and Ethical Balance in Digital Information Age: Insights from Islamic Principles**

In the last decade, the shift paradigm of interaction way from live basis to virtual one has been widely emerged around the world. The emergence of distinct facilities of technology could enable the human way to utilise in a wide range of fields. For example, smart technologies have introduced the various stakeholders in the society level among the users and other sectors such as businesses and online learning and education to improve performance, productivity, and to increase satisfaction. However, apart from the benefits which may be gained, the challenges with negative impact need to be

appropriately prevented through convincing moral principles. It is necessary to have a look at the extensive point of Islamic perspective to respond in contributing the insightful problem solving with its principal theme. This study aims to examine the attempts of empowering professional and ethical balance in digital information age, mainly from Islamic principles. The literature was critically reviewed from recent research across advancement of technology together with Islamic main principle. The finding reveals that the necessary consideration in fostering positive implications of increased digital media use should bring along with addressing potential issues by proposing a reference model of empowering moral and spiritual engagement based instruction in the digital era within emerging technologies and converging technologies. The potentials of this attempt would contribute in strengthening the moral engagement in the basis of digital-based virtual interaction in personal and social level. In attempting to assist the societal level in convincing the significance of virtual interaction, engaging the way to use technology appropriately in Islamic principle way comes from initial understanding with moral knowing, moral understanding and moral practice to enhance the ability skills to expand the personal and social capacities within appropriate way. Since the unique principle in the attempt to respond into the practical stage should be engaged in nurturing the wide range of human life aspects, the wise understanding with Islamic principles in looking at both positive and negative effects of technology should therefore attempt to lay considerable foundation to create a balance between ethical and professional skills together with Islamic understanding. This would enable to help users possess wise understanding on the importance and implications of online actions within the digital identities engaged in the way to use properly and conveniently.

**Keywords:** Profession, Ethics, Information Age, Islamic Principles

## **DIGITAL PUBLIC CONTESTATION OF MODERATE MAINSTREAM ISLAMIC DIGITAL MEDIA IN INDONESIA**

**DATE : Thursday, 3 October 2019**  
**TIME : 15:30 - 17:30**  
**ROOM : MARUNDA**  
**CHAIR : Kamilia Hamidah**

### **Panel Description**

The rapid development of Information Communication Technology (ICT) has triggered and shaped development of society in interaction with other media, ideas and practice which gives subsequent different interrelated aspect from connectivity, divergence, identity, knowledge and commerce. This panel will elaborate the shifting trend related to the source of religious literature among millennial generation from non-digital resources to digital resources; the problem arises when moderate mainstream Islamic sites have not adequate resources to fulfil the demand of digital material related to religious resources in term of its digital popularity. The unpopularity of mainstream Islamic site also affected the popularity of legitimate fatwa by DSN-MUI related to the fatwa of Islamic economy. At the other hand, the impact of digital algorithm indirectly clustering the digital network on the basis of historical digital track which in fact, the phenomena of the so called digital community could become a threat for sustained peace order in any physical society as actual practice of digital technology contribute to the development of specific form of individual or group exclusiveness. This panel, through different approach will analyse the challenge faced by the moderate mainstream sites in seizing digital public popularity to maintain its popularity to be the reference digital religious resource among the millennial generation, with a deeper look at the different approaches and practice done by various Islamic sites, You Tube channel, Instagram and special case 'Ngaji Ihya' and also how the DSN-MUI faces fierce contestation from various non mainstream Islamic sites that also produce fatwas in the economic sphere. It is expected this panel could contribute in giving in depth insight on different approach in Dakwah for millennial generation and became model to motivate the increase visibility of moderate digital Islamic sites, religious practitioners and Islamic educator practitioners and will be published in academic journal.

**PS-5.14-01**

**TIME : 15.30-17.30**

**Kamilia Hamidah<sup>1</sup>**

<sup>1</sup>Institut Pesantren Mathali'l Falah (IPMAFA) Pati

**The Discourse Phenomenology of Digital Dakwah and The Challenge of Islamic Moderate Mainstream Media in Seizing Digital Public**

Information Communication Technology (ICT) has changed Indonesia Digital Landscape, at least Indonesia is one of the largest market of internet users in the world, with a population of around 264,4 million, it has 150 million active internet users, with daily access is approximately 8 hours 51 minutes , from data released in early 2019 Hootsuite about Indonesia Digital Landscape. This digital landscape has had an influence on many sectors that were previously very difficult to reach, affecting several interrelated aspects, from aspects of connectivity, identity, knowledge and trade. On the other hand, Indonesian society is also faced with the phenomenon of increasing religious passion that fulfills all lines of Indonesian society's social life, from family, social, economic to political, encouraging the high passion / interest of ordinary people to learn about religious values that is accessible, simple and easily understood by ordinary people and encourage Islamic-themed websites trying to capture the digital audience of the Indonesian Muslim community. This paper will examine the extent to which moderate mainstream Islamic websites in building the moderating mindset of Islam in Indonesian society, how they competing digital public by comparing on mainstream non-affiliate sites and how competition for the popularity of Islamic media has built segmentation in society that has an effect on strengthening group exclusivism.

Keywords: Religion, Digital Da'wah, Identity, Islam Media, Social Religiosity

**PS-5.14-02**

**TIME : 15.30-17.30**

**Ulya Fikriyati<sup>1</sup>**

<sup>1</sup>Institut Ilmu Keislaman Annuqayah (INSTIKA)  
Guluk Guluk Sumenep

### **The Preference of Digital Qur'anic Literature Style of Millennial Generation: Case Study of E-Pengajian Tafsir on Indonesia You Tube Channel**

Pengajian is one of classical literary tradition of Indonesian muslim community, and so called pengajian tafsir in the field of Qur'anic interpretation. Many years ago, tradition of pengajian only familiar among santri. Meanwhile, this practice was no longer monopolized by santri, as nowadays Pengajian has evolved from its original form in classical antiquity to virtual tradition that spreaded on digital media so called E-Pengajian. It can be accessed or followed by anyone, anytime and anywhere. This article categorises the preferences of Digital Qur'anic Literatures style of Indonesian millennial generation which based on the viewers, subscribers, thumbs up or down data of four selected figures of

Qur'anic interpretation posted their pengajian tafsir on Youtube channel. Video of M. Quraish Shihab E-pengajian tafsir reached about 1.1k-2.6k viewers and 2.75 subscribers, Gus Mus tafsir achieved about 2.7k-120k viewers and 44.2k subscribers, Adi Hidayat reached 240k-298k viewers and 3.9k-5.7k subscribers, Firanda Andirja 1.1k-28k and 92.724 subscribers. These viewers, subscribers and thumbs up or down amount will be used to conclude the preferences of: 1) method of delivering e-pengajian tafsir; 2) Its formulation; 3) e-pengajian tafsir figure; 4) the targeted community; and 5) the ideas brought during delivering tafsir among millennial generation.

Keywords: E-pengajian tafsir, digital style of Qur'anic literatures, millennial generation's preferences, Qur'anic Youtube channel.

**PS-5.14-03**

**TIME : 15.30-17.30**

**Zulfi Zumala Dwi Andriani<sup>1</sup>**

<sup>1</sup>IAI Darussalam, Blokagung Tegalsari Banyuwangi

### **The Power of Infographic in Visualizing Moderate and Friendly Islam among Young Muslim Generation (Case Study on Instagram Account @islamidotco, @mubaadalah and @santrijagad)**

Instagram is one of the social media that is currently popular among many people, especially young generations. Instagram was launched in October 2011, then quickly became a viral social media application for photo sharing. Infographics are one way to visualize much complex information into one image, which is then uploaded to the Instagram application. Infographics are popularly used by many Instagram accounts based Islamic community to spread information about friendly Islam. This study aims to analyze infographics used by three Instagram accounts, namely @islamidotco, which has 19,6k followers, the @mubaadalah account which has 3,339 followers and @santrijagad, which has 27,7K followers. The circuit of culture theory proposed by Paul Du Gay will be used to analyze the infographics of the three accounts. This paper will try to answer three problem statements, they are 1). How does the content of infographics represent moderate and friendly Islam 2). Who is the target community targeted by the three Instagram accounts through the infographic 3) what is the background in creating infographics instead of articles which have been published on each of the web portals of those three accounts. From the analysis of the three Instagram accounts. It mentioned that there are 3 issues carried out by each account, @islamidotco focuses on infographics that aim at the younger generation by taking

on the happening theme, @mubaadalah is more focused on how Islam brings justice to a relationship especially between men and women, while @santrijagad, the infographic takes quotes from Islamic scholars who carry friendly and moderate Islamic ideas.

Keywords : Instagram, Infographics, Islam, young Muslim generation

**PS-5.14-04**

**TIME : 15.30-17.30**

**Sholahuddin Muhsin Ali<sup>1</sup>**

<sup>1</sup>Nahdhatul Ulama Islamic University (UNISNU)

### **'Ngaji Ihya' and Its Implication on Digital Dakwah**

The challenge of da'wah in this millennial era is getting harder. Several data on the increase indication toward radicalism, religious intolerance getting visible near the national election 17 April 2019 and post Jakarta Gubernatorial election 2017. The potential indication of socio-religious radicalism, which among them is measured from planning and involved in sweeping things deemed immoral, demonstrates against groups considered contrary to Islamic law, or attack the houses of worship of other religions. The survey conducted by the Wahid Foundation in 2018 found that around 11 million Indonesian Muslims were willing to be radical, and around 600 thousand Muslims had been involved in radical acts. Meanwhile, radicalism also exposes the virtual world or the internet. Several studies conducted by the Wahid Foundation, Ma'arif institute, Alvara research center 2017 and so on confirmed this. The digital report 2019 report has placed Indonesia as one of the most active internet users of 150 million. This landscape has provided significant color in the digital da'wah map of the present era. Ihya's Koran taught by KH Ulil Abshar Abdallah was interesting to study. This question is about how big the Ihya prayer can provide the color of Islamic moderation in the virtual space. By using a qualitative research methodology and conducting interviews with Ulil Abshar Abdallah and Mrs. Admin of lenas Tsuroyya, this study clones that there are significant changes in the digital da'wah space. The digital da'wah room which was originally filled with lecturers who were not credible and radical, was marginalized by the many online recitations that were broadcast through Fb. The study also found that the initiation of ihya online reading was one of the factors driving other recitations, with participants who each night had no less than 200 reciters, this recitation became an influential means of disseminating the idea of Islamic moderates.

Keyword: Ngaji, Ihya Ulumuddin, Implication, Dakwah

**PS-5.14-05**

**TIME : 15.30-17.30**

**Ahmad Dimyati<sup>1</sup>**

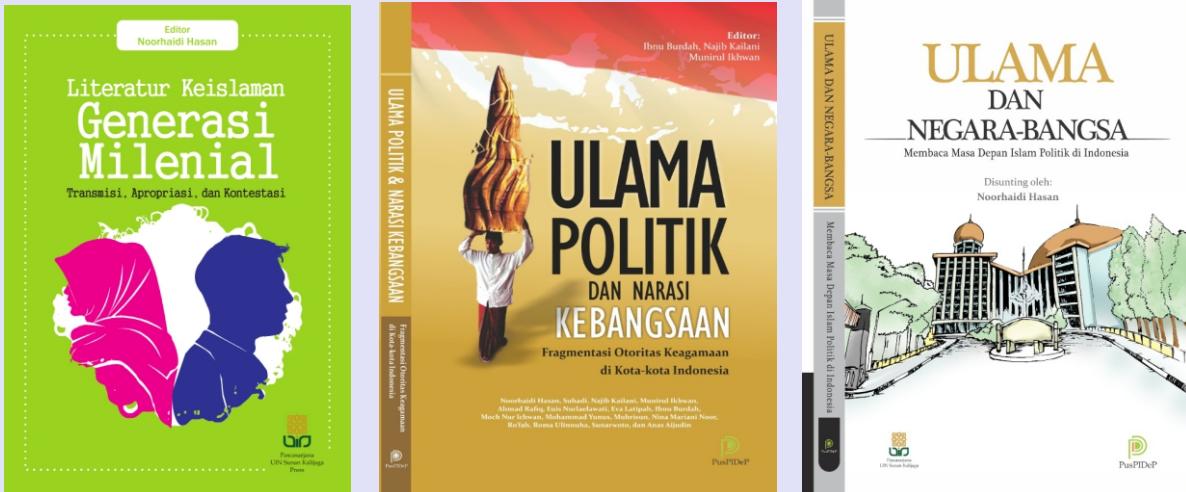
<sup>1</sup>Institut Pesantren Mathaliul Falah (IPMAFA)

### **The Ideological Contestation of Digital Islamic Economic Fatwa in Seizing Public Influence**

As one of the centers for the development of Islamic economics in the world, Indonesia is required to have readiness in response to the rapid changes in business models, especially since the start of the industrial era 4.0. The linking of digital technology that was successfully converted into business activities has given birth to new economic institutions that were almost unthinkable 10 years ago. Until the 2000s, the core business of Islamic economics did not move from banking or other financial industry problems such as insurance and pawnshops. But today Islamic labels have also been embedded in tourism sector, culinary, fashion, advertising, movies, Islamic games and applications. Here, the readiness of the institution of the National Syariah Council - Indonesian Ulema Council (DSN-MUI) the national legitimate authority to issues halal fatwas for the Islamic economy is demanded to be responsive to these changes without sacrificing the principles and methodologies in fatwa (manhaj al-ifta'). The problem is, the DSN-MUI faces fierce contestation from various Islamic sites that also produce fatwas in the economic sphere. These sites are not always titled Islamic economics, but are widely distributed in at least four categories, namely: conservative, political, multicultural, and commercial. Unlike the DSN-MUI which has standard procedures for functioning, these sites are more flexible in expressing views claimed to be fatwas, and more interactive with netizens. As a result, the depth of the fatwa issued did not meet the various demands of the industry, such as aspects of sharia compliance (sharia compliance), legality, prudence and alignment with other regulations.

Keywords: Fatwa, Islamic economics, DSN-MUI

# BOOK REVIEW



## Knowledge Production and Appropriation in the Milenial Age

**Noorhaidi Hasan      Ibnu Burdah**  
**Munirul Ikhwan      Najib Kailani**

Place

**KEMAYORAN ROOM**

2nd Floor of Mercure  
Jakarta Batavia

Time  
**15.30 - 17.30**

Date  
**THURSDAY**  
**3 October 2019**

## WOMEN AND RADICALISM IN ONLINE MEDIA

DATE : Thursday, 3 October 2019

TIME : 19:00 - 21:00

ROOM : SENAYAN 1

CHAIR : Septi Gumiandari

### Panel Description

As a country with a majority Muslim population, Indonesia is inseparable from the threat of religious radicalism and terrorism. Ironically, new trends in acts of terrorism make women involved in the issue. If previously the acts of terror had a masculine face and used a patriarchal approach, but nowadays terrorist acts utilize women as perpetrators and with a feminine approach. And what's very interesting is that they use online media in their social movements.

Research done by Claudia Tevy Wulandari saw that Instagram, Facebook and websites used by young Muslim women Salafi-jihadi activists in Surakarta to express their jihadist ideology to be "true Muslims." She concluded that these young Muslim women have a stake in the online radicalization process. The similar findings shown by Ahmad Zaenuri's research. He investigated the role of social media in forming the religious identity of veiled female students in higher education in Gorontalo. Some of veiled female students used burqa because they admired the ustaz on social media who conveyed the importance of using the veil. Social media has a significant role as a choice of students, being a preference in acting includes determining the choice of attitude in religion.

On the other hand, Septi Gumiandari's research showed on the contrary. When Muslim women Salafi-jihadi used online media for radicalization process, women ulama in Cirebon use digital media as well in the context of countering religious radicalism. Women ulama in Cirebon use the internet such as creating webs, audio visual products which are then uploaded to you tube, social media, fan pages, and various other forms which those can provide a counter to the media coverage of radical groups that are not responsible for thoughts

that do not favor the concept of moderating Islam. While Ach. Khatib's research saw that there is awareness among women Madura about the potential of conflict and chaos caused by HTI groups. Therefore, they currently resilient to the school of Hizb ut-Tahrir Indonesia (HTI) in various forms of cultural activities. Among them are strengthening the role of the NU Ulama and Pesantren's graduates network, activating the study of Sufism and Aswaja books through any media, enhancing the culture of Islam Wasathiyah and local Islamic traditions and being vigilant to the new sects and clerics.

PS-6.1-01

TIME : 19.00-21.00

Ach. Khatib<sup>1</sup>

<sup>1</sup>Institut Ilmu Keislaman Annuqayah (INSTIKA), Guluk-Guluk Sumenep

### The Resilience of Female Madura toward the Hizbut Tahrir Indonesia (HTI) Stream in Madura

This article discussed The Dynamics of Islam and multicultural in Indonesia in this recent day which has been an interesting phenomenon. In fact, the global Islamic movement or "the transnational Islamic movement" begins to grow and attract many followers in some regions in Indonesia. One of them is Hizbut Tahrir Indonesia (HTI) which starts to develop In Madura. The women Madura have been anxious then doing resilience. The females in Madura have proven that they do not ignore about religious issues, only focusing to furnace-kitchen (tomang-dhepor) problem, being isolated and obedient; however they precisely do the resilience.

This research focuses on (1) what are the resilience types of female Madura toward HTI stream? (2) How does the process of the women Madura's resilience toward HTI form? and (3) Why are women Madura resilient toward HTI?. The research approach is Social Anthropology by using a Resilience theory. The data in this study were obtained from interview, observation and document study methods that then were analysed through Descriptive-Analytical Method. The findings are: (1) The form of resilience done by women Madura toward HTI: (a) through the provision of information that is easy and strong references, (b) to strengthen kompolan among mothers and young women, (c) the pesantren (Islamic boarding school) alumni association, (d) a study of the Aswaja books through any media, (e) by means of enhancing the culture of Islam Wasathiyah, (f) through strengthening the role of NU and the level of its organization, (g) to

activate tasawuf study, (f) the culture of diba'an and barzanjih are more encouraged, (h) always being vigilant for some "new" streams and sects, (i) as well as being selective to the new "Ustadz". Furthermore, (2) the process of resilience formation started by the existence of consciousness among women Madura about the potential of chaos and tumult in society because it has been split by HTI. (3) A female Madura are doing resilience because of: (a) HTI's infiltration would break the unity of society, (b) HTI will destroy the nation and country of Indonesia, (c) the resistance in the form of violence to stop HTI's infiltration, although they have caused the propaganda, is not allowed according to Islam Ahlus Sunnah wal Jama'ah doctrine, so that they have to do by using a resilience "way", (d) HTI would lead to the nation and country of Indonesia in danger of war and chaos situation.

Keyword: Resilience, Female Madura, HTI, Madura

PS-6.1-03

TIME : 19.00-21.00

**Septi Gumiandari<sup>1</sup>**

<sup>1</sup>IAIN Syekh Nurjati Cirebon

### **The Role of Women Ulama in Cirebon in Countering Religious Radicalism Through Digital Media**

The increase of religious-based violence in Cirebon is caused by the widespread practice of spreading hatred in the midst of society, in addition to the lack of space for dialogue between different religious communities. Religious minority groups are often the target of acts of declaration of hatred that result in violence, discrimination and hostility as in the case of the Ahmadiyah which resulted in murder, assault and even expulsion of Ahmadiyah citizens. In order to respond the condition, the figure of women ulama in Cirebon took a very significant role. Men and women in Cirebon are considered to have different social roles in dealing with conflicts, including religious-based conflicts. Men are usually more initiators and perpetrators, while women occupy positions as anti-conflict parties and demand peace. This condition is in line with the statement of Poerwandari (2004, 33), that women have the potential to carry out peace activities. Using a descriptive qualitative research, this study seeks to uncover the experience of Cirebon women ulama to counter religious radicalism movement by utilizing digital media. Findings show that (1) in the context of countering religious radicalism, women ulama realize that digital media is a very strategic media nowadays that is able to mobilize the masses to make collective actions. The role of digital media in the women's ulama movement is realized to be able to network with activist groups without limited space and time; (2) Media such as facebook, instagram, whatsapp and twitter can be used as a space for dialogue on issues of tolerance in religion. Online discussions can be conducted by women ulama with their community as well as between women ulama across regions and countries. So that, through digital media, women ulama can provide a counter to the media coverage of radical groups that are not responsible for thoughts that do not favor the concept of moderating Islam; (3) Digital media also has diverse segments including young people. This media is able to bridge friendly Islamic Literacy over differences in beliefs, which so far has often been led to radical understanding. With a populist style it seems that this media has the opportunity to attract the hearts of the young generation to understand this perspective to be lighter. Women ulama in Cirebon use the internet very well such as creating webs, audio visual products which are then uploaded to you tube, social media, fan pages, and various other forms.

Keywords: Religious Radicalism, Digital Media, Women Ulama

PS-6.1-02

TIME : 19.00-21.00

**Claudia Tevy Wulandari<sup>1</sup>**

<sup>1</sup>UIN Sunan Kalijaga Yogyakarta

### **Online Radicalization: Imagination and Expression of Salafi-Jihadi Muslimah in Surakarta**

This paper examines the imagination of "true Muslims" for young Muslim women Salafi-jihadi activists in Surakarta. The imagination behind them uploaded news, pictures, photos and videos that triggered propaganda and even violence. The main question of this paper is how do young Muslim women in Surakarta imagine themselves as "true Muslims?" To discuss this research, it was conducted with a qualitative method, the authors searched for accounts on social media, namely Instagram and Facebook as well as websites used by Salafis jihadi activists. In addition, the authors conducted interviews with three women salafi-jihadi activists. The results showed that the posts uploaded in social media accounts illustrate the expression of the jihadist ideology. The author argues that the imagination expressed through online activities is the result of negotiations both externally and internally. As for the authors, the purpose of external negotiations is the involvement of young Muslim women in the salafi-jihadi community. While internal negotiations, namely their willingness to accept the doctrine of jihadists while joining the community. The author concludes that these young Muslim women have a stake in the online radicalization process. This research contributes to the discussion of the proliferation of radical ideas in online space in Indonesia.

Keywords: Muslim Young Women, Salafi-Jihadi, Online Radicalization

PS-6.1-04

TIME : 19.00-21.00

**Ahmad Zaenuri<sup>1</sup>**<sup>1</sup>IAIN Sultan Amai Gorontalo

### **The Role of Social Media in Forming Religious Identity of Veiled Female Students in Higher Education: Study on Veiled Students Phenomena at College in Gorontalo**

Since the last five years, the growth of veiled students in higher education in Gorontalo has experienced a significant increase. Data from the research conducted by Gorontalo Muhammadiyah University on the growth of veiled students on the Islamic campus shows an increase every year. In 2014 the number of female students worn Burqa was as much as 5% of the total students then in 2015 increased to 15% and in 2016 to 2017 the number of them reached close to 30-40%.

It is interesting to study in detail, from a number of twenty veiled female students who were randomly selected to distribute the questionnaire, only four female students admitted that they wore burqa because they saw orders in classical religious literature. The rest said wearing a burqa because of following friend's advice and some said they admired the ustaz on social media who conveyed the importance of using the veil.

It can be understood that, the growth of veiled female students at universities in Gorontalo and universities throughout Indonesia in general increased along with the trend of the veil appeared on social media. This such condition is not much different from the big hijab (jilbab) trend which later became interested to young women since it was introduced by one of the famous artists and several other social media figures.

Reffering to the explanation above, it can be understood that social media has a significant role as a choice of students, being a preference in acting includes determining the choice of attitude in religion. This matter certainly has a negative impact, because religion based on social media makes a person tend to think instant and simplify anything. While religious attitudes should be well thought out so that they bring advantages to all.

This study investigates the role of social media in forming the religious identity of veiled female students in higher education in Gorontalo. By using a survey approach, this study is expected to be able to find answers to the extent to which social media can form one's religious identity. The theory used in this study is self constructs identity by Erickson. The results of the study shows that social media has a role in forming the religious identity of veiled students in relation to following the edicts of scholars and admired figures.

Keywords: Social Media, Religious Identity, Burqa

### **CONFRONTING THE CHALLENGES OF EXTREMISM IN RELIGIOUS EDUCATION IN THE ERA OF SOCIAL MEDIA AND DEMOCRATIZATION: CASE STUDIES FROM SOUTHEAST ASIA**

DATE : Thursday, 3 October 2019

TIME : 19:00 - 21:00

ROOM : SENAYAN 2

CHAIR : Muhammad Zuhdi

#### ***Panel Description***

Countries in Southeast Asia to one degree or another have encountered incidents of religious extremism. Definition of extremism here incorporates both violent and non-violent types, ranging from bloody terror attacks to marginalization of religious minorities. Indonesia, for example, has had more than its fair share of violent extremism with the most recent one the church bombings in Surabaya in 2018. Myanmar is facing another form of violent extremism. What has happened in Rohingya recently raised a question on the role of government in preventing violent extremism. Malaysia, while has not experienced violent incidents on the magnitude seen in Indonesia, does have to grapple with issues of religious extremism of its own. Absence of violent extremism does not mean that the public discourse on religion is always moderate and inclusive. One can still be an extremist and renounce violence. In other words, extremism comes in many shades. The main characteristic of extremism is seeing the world in black and white, clearly dividing it between good and evil. Extremism is therefore exclusivistic and discriminatory against those who do not conform to their worldviews. Extremism finds a fertile ground to flourish in the era of social media and democratization due to open political landscape and egalitarian access to spreading and sharing information. Democratization of political and media space allows forces of extremism to organize and mobilize the multitude. It is thus within this context that religious education has to confront extremism found within its society. The panel seeks to address this issue by presenting case studies from several countries in Southeast Asia, namely in how these countries develop and promote a model of religious education that is inclusive, tolerant and moderate in order to counter the extremists' narratives. The case studies not only look at religious education in Muslim-majority countries such as Indonesia and Malaysia but also Muslim-minority countries like the Philippines and Myanmar

**PS-6.2-01**

**TIME : 19.00-21.00**

**Azmil Tayeb<sup>1</sup>**

<sup>1</sup>Universiti Sains Malaysia

### **The potentials and limits of religious education in countering extremism in Malaysia**

While Malaysia might not have experienced incidents of violent extremism seen in its neighboring countries such as Indonesia and Thailand, it does not mean that extremism is absent from the public discourse. Ever since the wave of Islamic resurgence hit Malaysia in the late 1970s, the Malay-Muslim society and the government have become more conservative as UMNO, the Malay political party that was then in control of the government, competed with PAS, the Islamic opposition political party, to represent the sole authority of Islam in Malaysia. The result of this competition to "out-Islamize" each other has shaped the Islamic practices in Malaysia in becoming more conservative. This dynamic is made more complicated by the official conflation of Malay and Islamic identities and the concept of "Ketuanan Melayu" (Malay Supremacy) propagated by UMNO and some members of PAS, in which other ethnic and religious groups are subservient to the dominance of Malay-Muslim community. In 2015, a splinter group consisted of professionals and reformists broke away from PAS and formed their own political party called Amanah. Amanah is also supported by major Islamic organizations such as IKRAM and ABIM. On May 2018, the UMNO-led government that had ruled Malaysia for 61 years was finally defeated and the then opposition assumed control of the federal government. Amanah is now a member of the new government and one of its leaders, Mujahid Yusof Rawa, becomes the Minister in charge of Islamic affairs. He tries to promote the amorphous idea of Islam as "rahmatan lil alamin" (Islam as a blessing to all humankind) as a counter-narrative against the deeply conservative Islamic discourse seen in the past four decades but his efforts are severely constrained by the new political reality heavily influenced by the Malay-Muslim worries that their privileges are under threat. Nevertheless, the opening up of democratic space since 2018 has allowed various competing narratives to animate the Islamic public discourse especially the inclusion of previously marginalized voices of progressive Muslims and concerned non-Muslims. The widespread use of social media has also added a degree of vibrancy to the ways Islam is being discussed and debated in the public sphere. In this paper I will talk about the approaches taken or can be considered by the Malaysian Ministry of Education in utilizing Islamic education to confront and accommodate these competing narratives

with the chief objective in promoting peace, harmony and empathy among the religious and ethnic communities, and its limitation in doing so.

Keywords: Extremism, Malaysia, Malay-Muslim, Amanah

**PS-6.2-02**

**TIME : 19.00-21.00**

**Debbie Affianty<sup>1</sup>**

<sup>1</sup>Universitas Muhammadiyah Jakarta

### **Challenges of Preventing Violent Extremism through Education in Myanmar: a Battle between a Reformed Group and an Ultranationalist Group**

This paper aims at analyzing how Myanmar current government's reform in education sector has faced challenges from Buddhist ultranationalist group. For decades, religious education is not institutionalized at public schools in Myanmar. Religious instruction is given specifically by the schools that have declared themselves as faith-based schools such as monastic schools and madrasah. The use of text books as well as practices of worshipping at the public schools, however, have shown the promotion of Theravada Buddhism as the religion of majority. In fact, Myanmar is a multiethnic, multilingual, and multicultural country, where there are approximately around 135 different indigenous ethnic groups that could be grouped into eight, namely Chin, Kachin, Kayah, Kayin, Mon, Bamar or Burman, Rakhine, and Shan. According to the 2014 Census, Buddhists constituted 87.9 percent, Christians made up 6.2 percent, Muslims 4.3 percent while the proportion of Hindus was around 0.5 percent. Animists made up 0.8 percent and "Other religion" was 0.2 percent while the response option "No religion" represented 0.1 percent of the total population in 2014. The paper is based on a qualitative research conducted in 2018 in which the data was collected through document review, in-depth interview and focus group discussion (FGD). It would discuss challenges to prevent violent extremism through religious education in Myanmar. MaBaTha, a Buddhist ultranationalist group in Myanmar, has recently developed religious education for Buddhist 'Sunday Schools', which portray Muslims and other religious minorities in a patronizing manner. This could fuel interreligious hatred and divisions as well as increase stereotypes and religious extremism within the society. The reformed Myanmar government has set objectives that provide a legal basis upon which to build an education system that could improve social participation and cohesion, and contribute to the long-term goal of national reconciliation in the country through its National Education Law 2014. A local NGO, the Center

for Diversity and National Harmony (CDNH), has promoted racial and religious diversity through the development of public school syllabi and teaching materials devised to enhance understanding about different religions, foster interfaith dialogues and promote deeper understanding of human rights. A section called Introduction to Religions is integrated into a module for third and fourth grade students, covering four major faiths— Buddhism, Hinduism, Islam and Christianity. However, such movement received challenges from monk U Wirathu, a leader of MaBaTha. He said such move was an attempt at “Islamization” and that there was no need to include religious education in curriculum.

Keywords: religious education, violent extremism, minorities, inclusiveness

**PS-6.2-03 TIME : 19.00-21.00**

**Didin Syafruddin & Muhammad Zuhdi<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah Jakarta

### **Promoting Moderatism, Preventing Violent Extremism: Religious Education and State In Indonesia**

Despite the debate over its meaning, violent extremism is an alarming issue in various countries of the world, including Indonesia. There are a number of potential causes to violent extremism, including feeling of injustice, politically or economically marginalized, and anti-mainstream religious interpretations. Indonesia is vulnerable with violent extremism, as some cases indicated. One of the key issues concerning violent extremism in Indonesia is its relation to religious teaching. As it is necessary to learn how economy and politic influence trigger violent extremism, it is also important to know how misunderstanding of religious text potentially perpetuates radicalism that further leads to violent extremism. Therefore, ensuring that religious education makes its contribution to prevent violent extremism is unquestionably important. This study analyses the role of religious education through scrutinizing government documents, conducting interviews and focus group discussion involving principals, teachers, government officials, and academics. The study found that there are a number of potential threats of religious extremism through misinterpretation of religious teaching. The Indonesian government is aware of threat of violent extremism and has taken necessary actions. However, religious education policies remain vulnerable to intolerant, discriminative and violent practices. Most high schools are indicated to follow government regulations on religious education, especially curriculum. However,

most private schools also maintain freedom to create their own religious education curriculum and practices, which make religious education vary in practice. Additionally, teachers' understanding on religious teachings makes religious education differ from one school to another.

Keywords: religious education, violent extremism

**PS-6.2-04**

**TIME : 19.00-21.00**

**Darwin Absari<sup>1</sup>**

<sup>1</sup>University of the Philippines

### **Secularism versus Extremism: Understanding Government Policy on Religious Education in the Philippines**

No Abstract

## **FAMILY AND CULTURE IN SOCIAL MEDIA**

**DATE : Thursday, 3 October 2019**

**TIME : 19:00 - 21:00**

**ROOM : KEMANG**

**CHAIR : Ahmad Sultra Rustan**

**PS-6.3-01**

**TIME : 19.00-21.00**

**Ahmad Sultra Rustan & Nurhakki<sup>1</sup>**

<sup>1</sup>IAIN Parepare

### **Pola Kemelekatan hubungan Keluarga Beda Agama Pada Masyarakat Toraja**

Attachment Theory yang diawali oleh riset John Bowlby, digunakan dalam riset relasi khususnya pada hubungan yang berlangsung sepanjang kehidupan manusia seperti hubungan keluarga. Konsep utama teori ini, bagaimana menganalisis pola kemelekatan spesifik yang mengandung kekuatan prediktif dan eksplanatoris tentang proses relasi dan hasil relasi. Proses relasi dengan pola kemelekatan meliputi kemelekatan Aman, kemelekatan gelisah, kemelekatan dismisif, kemelekatan menghindar atau takut. Adapun hasil relasi kemelekatan hubungan meliputi kualitas hubungan, stabilitas hubungan, dan keterbukaan. Pada masyarakat Toraja terdapat banyak keluarga dengan perbedaan agama, misalnya orang tua muslim, anak-anak dengan

keyakinan berbeda seperti katolik, protestan, maupun kepercayaan alu todolo (kepercayaan asli Toraja). Perbedaan agama tidak merusak relasi keluarga melainkan mengelola proses relasi hubungan kemelekatan dalam perbedaan keyakinan (seperti perayaan hari besar keagamaan), makanan, ritual adat dan sejumlah perbedaan signifikan lainnya. Hubungan keluarga beda agama memiliki relasi pola kemelekatan aman yang ditandai dengan beberapa proses relasi antara lain: (1) meskipun terdapat anggota keluarga memilih berpindah agama, tetap mendapat gelar marga keluarga untuk menjaga sistem relasi kekerabatan keluarga; (2) Keluarga beda agama tetap tinggal diperbolehkan tinggal dalam area tanah tongkonan sebagai tanah yang dimiliki secara adat oleh satu rumpun keluarga; (3) upacara adat 'rambu tuka', rambu solo, mangrara tongkonan (upacara adat kematian non muslim), ma'tambun (upacara kematian Islam) dihelat secara bersama melibatkan seluruh rumpun keluarga dengan tetap saling menjaga yang diikat nilai 'kabusungan' yakni perilaku menjaga kemurnian agama yang dianut anggota keluarga beda agama dan diyakini akan mendapatkan hukuman Tuhan "mabusung" apabila dilanggar. Adapun hasil relasi kemelekatan: (1) kualitas hubungan terpola dalam berbagai upacara adat yang tidak boleh dilakukan tanpa persetujuan seluruh rumpun keluarga hadir bermusyawarah dan melaksanakan upacara adat; (2) stabilitas hubungan ditandai dengan tetap menempati tanah tongkonan baik saat hidup maupun setelah kematian, saling memberikan seserahan pesta adat berdasarkan keyakinan, melibatkan diri bergotong royong pada pembangunan tempat ibadah meskipun beda agama; (3) keterbukaan ditandai luasnya open area atau over disclosure tentang ajaran beragama, sehingga pemahaman satu sama lain tentang aturan agama dan tata cara keagamaan yang dianut oleh diri dan anggota keluarga sehingga saling memperlakukan berdasarkan aturan agama masing-masing

kindergarten's students (TK) parade in Probolinggo that were wearing veils and carrying replicas of firearms (CNN Indonesia, 2018). In the scope of Higher Education, the National Counter Terrorism Agency (BNPT) released the results of their research in 2018, indicate the emergence of radicalism in several State Universities. Although several other parties questioned the details of BNPT findings, the research made "politics of fear" after explicitly labelling seven well-known state universities exposed to radical ideology (CNN, 2018). Departing from the academic problems above, this research is directed to the learning innovation on Islamic Religious Education (IRE) based Civic Intelligence using the Values Clarification Technique (VCT) learning model as an effort to strengthen religious moderation. This research is classified into the research and development (R & D) model which conducted at State University of Malang (UM) and the development model used is the ADDIE model (West, Thomas, Bodily, Wright & Borup, 2017) which are composed of Analysis, Design, Develop, Implement And Evaluate. This research was designed in one year with two phases. Phase I focused on (1) identification of counter-radicalization efforts conducted by lecturers of IRE among students, and (2) The drafting of Civic Intelligence models in IRE through VCT models as an effort to strengthen religious moderation, (3) Compilation of IRE based learning models of Civic Intelligence through the VCT model. Phase II research focused on (1) testing the effectiveness of the Civic Intelligence on IRE learning model through the VCT model as an effort to strengthen religious moderation, (2) socializing the IRE based Civic Intelligence to the academic community at UM; (3) Improvement of the IRE learning model based on Civic Intelligence as an effort to strengthen religious moderation based on input from stakeholders.

Keywords: Civic Intelligence, Values Clarification Technique, Religious Moderation

**PS-6.3-02**

**TIME : 19.00-21.00**

**T. Thoriquttyas<sup>1</sup>, Ainul Naim<sup>2</sup>, Nila Zaimatus S<sup>2</sup>**

<sup>1</sup>Universitas Negeri Malang

<sup>2</sup>IAIN Kediri

### **Learning Innovation on Islamic Religious Education (IRE) Based Civic Intelligence through the Values Clarification Technique (VCT) as Strengthening Effort for Religious Moderation**

In Indonesia, dissemination of religious radicalism is not only exist in educational institutions, but it has also spread into other social institutions. In mid-2018, the community was shocked by the news regarding the

**PS-6.3-03**

**TIME : 19.00-21.00**

**Samsul Arifin<sup>1</sup>**

<sup>1</sup>Universitas Ibrahimy, Sukorejo Situbondo

### **Model Pengembangan Tutur Terapeutik Era Digital (Kajian "Tafsir Al-Mishbah" untuk Layanan Cyber-Counseling)**

Pada era digital, layanan konseling dituntut menggunakan media teknologi internet atau cyber-counseling. Tulisan ini bertujuan mengembangkan prinsip-prinsip tutur terapeutik dalam "Tafsir Al-Mishbah" karya M. Quraish Shihab dan implementasinya pada keterampilan komunikasi cyber-counseling untuk budaya Indonesia. Pemilihan tafsir karya Quraish Shihab

karena ia termasuk ulama tafsir Indonesia, sehingga diharapkan dapat diaplikasikan dalam praktik konseling yang digali dari nilai-nilai Al-Qur'an yang berbasis budaya Indonesia. Penelitian menggunakan metode kualitatif tipe hermeneutika. Hasil: Prinsip-prinsip tutur terapeutik dalam Al-Qur'an: 1) qaulan baligha, yaitu ujaran pesan verbal yang baik, singkat dan padat, serta mudah dipahami. 2) qaulan ma'rufa yaitu tutur kata yang baik, terhormat, sesuai kesopanan masyarakat. 3) qaulan sadidan, yaitu tutur kata yang benar, tepat, dan mencerahkan. 4) qaulan kariman yaitu tutur yang mulia, lembut dan penuh kebaikan, pemaafan (murah hati) serta penghormatan. 5) qaulan layyinah, yaitu tutur kata yang lemah lembut dan santun. 6) qaulan maysuran yaitu tutur kata yang mudah; yang tidak menyinggung perasaan dan memberi harapan dan optimisme. Keenam prinsip tersebut dapat diterapkan pada keterampilan komunikasi cyber-counseling; baik pada attending skills, listening skills, maupun influencing skills. Dalam implementasinya harus menjaga keseimbangan antara tutur verbal dengan non verbal, antara kualitas kepribadian konselor dengan keinginan yang tinggi dari konseli; sehingga hati keduanya menyatu (congruen), yang dapat dilihat dari teks-teks dalam proses konseling yang menunjukkan betapa hangatnya pengungkapan diri mereka.

Keywords: Tutur Terapeutik, Keterampilan Komunikasi, dan Cyber-counseling

**PS-6.3-04**

**TIME : 19.00-21.00**

**Abd Hannan<sup>1</sup>**

<sup>1</sup>Universitas Airlangga

### **Moderate Islam and Popular Education of Pesantren: The Strengthening Strategy of Moderate Islam in Madura Society through Popular Islamic Education Based on Pesantren**

In many studies of social science, the people of Madura have been identical as religiosity, one of their religiosities are on their claim toward religious institute. Dealing with this, the existence of Islamic boarding school (Pesantren) by its traditions value is a religious representation that so far has not only transmitted strong influences, but has also played a strategic role and function in guarding and determining the social sustainability of the religious community of the local community. This study will analyze The Strengthening Strategy of Moderate Islam in Madura Society through Popular Islamic Education Based on Pesantren. Several crucial issues which become a focus on this study namely; moderate Islam, Pesantren and several Islamic popular traditions (education). There three research problems which will be answered in this

study; 1) What Moderate Islam is? 2) How is the Islamic reality of environment of Pesantren in Madura? 3) How the popular Islamic education can participate and make strategy function in realizing the moderate Islam in Madura society? The three research problems are for recognizing and understanding the concept of moderate Islam in detail; describing the Islamic reality of Pesantren in Madura; analyzing of participation and strategy function of popular Islamic education of Pesantren, in creating an Islamic reality of Madura society which is moderate. This study is a field study that conducted in two Madura districts, namely Pamekasan and Bangkalan. The data of this paper is from secondary primary data. The theories used are sociological theories, specifically hegemony theory of Gramsci and power theory of Michel Foucault. The finding of this study is elaborating concept of moderate Islam. Describing narrative of the existence of pesantren in Madura, and describing of participation and strategy function of popular Islamic tradition of pesantren in Madura in forming the moderate Islam. Theoretically, this study has a large contribution in terms of enriching scientific discourse, especially in the socio-religious field of the Madurese community. And practically, this research has a major contribution in terms of offering solutions to how to utilize the values of popular education in Islamic boarding schools to build a moderate Islamic paradigm. That is a characteristic of Islam that upholds the principle of universality, peace, tolerance, and respect for all forms of difference.

Keywords: Moderate Islam, Pesantren, Popular Islamic Education

**PS-6.3-015**

**TIME : 19.00-21.00**

**Cholid Maarif<sup>1</sup>**

<sup>1</sup>IAIN Kediri

### **Digital Counter-Attack Ala Komunitas Waskita Jawi Dalam Menghadang Arus Populisme Islam**

Di era informasi digital seperti saat ini, media sosial menjadi trensetter yang tak tergantikan dalam mengubah kebudayaan ke arah populisme Islam. Pun demikian kesadaran untuk menangkal arus tersebut juga mulai gencar dilakukan terutama dari kalangan santri yang dikenal tradisional sekali pun. Tulisan ini akan mengungkap dan menganalisa secara deskriptif-analitis digitalisasi dakwah oleh komunitas Waskita Jawi yang bermarkas di Ponorogo Jawa Timur, baik melalui laman Facebook maupun akun Youtube. Dengan jargon "Ngaji Sejarah Tanpa Bidah", gerakan ini setidaknya berupaya membangun paduan unsur kebudayaan dan keislaman sebagai basis perlawanan terhadap kekakuan keberagamaan. Hasil yang didapatkan

dari penelitian penulis adalah setidaknya muncul tiga tujuan yang hendak dicapai dalam penyiaran laman digital ini. Pertama, pendidikan tentang sejarah dan tafsir melalui kajian kitab Bidayatul Hidayah dan Tafsir Ibnu Katsir melalui video yang disebarluaskan kanal Youtube dan Facebook. Kedua, pembudayaan atas tradisi melalui gelar kebudayaan seperti tradisi megengan dan living blangkon yang divideokan. Ketiga, kritik atas populisme pemahaman Islam yang rigid melalui meme-meme kreatif dan unik seperti kritik atas sistem negara Khilafah yang digunakan HTI dan kritik atas kepercayaan atas peninggalan rambut Rasulullah Saw.

Katakunci: digitalisasi, dakwah kultural, sejarah, keagamaan.

## THE DEVELOPMENT OF ISLAMIC EDUCATION LEARNING MODEL DESIGN IN INTEGRATING THE INSIGHTS OF NATIONALISM

DATE : Thursday, 3 October 2019

TIME : 19:00 - 21:00

ROOM : MATARAMAN

CHAIR : M. Ali Sibram Malisi

### *Panel Description*

The role of madrasah tradition is much recognized by Muslims in Sri Lanka for its contribution to their education since the presence of Muslims in this country, the most notable during the colonial rules which lasted from 1505 to 1948. The madrasas are well known institutions for their religious studies of Islam in Sri Lanka. There are more than 200 madrasas operating their functions on various level of the education. However, the criticism is directed to the quality of madrasah education, relevance of madrasah studies to the community development and its national contribution in Sri Lanka. Moreover, some critics provoke that madrasas promote the radicalism and extremism. Therefore, it urges the reformation of madrasah studies to improve its relevance and its role in the community development in a minority context and the national contribution. The outcomes approach is proposed to increase its quality of education and to target the national needs and benefits. This paper aims at examining the application of outcomes-based method in madrasah studies. The study is based on analyzed data from 98

responded madrasas to the survey administered among 150 madrasas and the review of the related literatures and documentary review of curriculum of the respondent madrasas. The findings show that the outcomes-based curricula have not been in place in the majority of the madrasas. However, it is in the initial proposing stage in some of the madrasas, studies of which bases on the integrated system of education. The vast majority madrasas need to certain their aims and objectives of education to identify the set of competency levels intended for the graduates at the completion of studies offered by them. Moreover, the main purpose of considerable number of the madrasas to produce the Islamic personalities with certain knowledge of Islamic texts and textual sources. There are some respondents those who with our-dated curricula reluctant to change and revise it. The application of OBE requires the radical changes in design and structure of the curriculum in madrasas. Moreover, it demands qualification of teachers and their periodical professional training where human resources are recruited with minimum level of qualifications and skills. The existing physical facilities in madrasas are also not sufficient for implementation OBE which demands learning environment to enhance active learning engagement of learners. This study is an academic discourse to propose recommendations that can do much to enhance design and structure of long lasting Islamic traditional education system in Muslim minority context.

PS-6.3-01

TIME : 19.00-21.00

Sawyer Martin<sup>1</sup>

<sup>1</sup>University of Chicago

### **Islam Yang Sederhana: Pedagogi dan Epistemologi Islam dalam Pendidikan Agama Islam di Sekolah Negeri**

Para cendekiawan Muslim di Indonesia telah menyuarakan kekhawatiran tentang kemunculan sikap "kebenaran tunggal" dalam memahami agama Islam yang mengancam toleransi antar-golongan sesama Muslim. Dalam tulisan ini, saya mencoba untuk mengidentifikasi salah satu faktor dalam penyebaran sikap epistemologis eksklusif tersebut, yaitu epistemologi yang tersirat dalam pedagogi dan kurikulum Pendidikan Agama Islam (PAI) dalam sistem pendidikan nasional, yang senantiasa disampaikan kepada generasi Muslim baru. Argumen ini berdasarkan

penelitian etnografis (observasi dan wawancara) yang dilakukan dalam ruangan-ruangan PAI di beberapa SMA dan SMK negeri di Yogyakarta selama 10 bulan (dari November 2016 sampai Agustus 2017), dan hasil survei dengan siswa-siswi dan guru-guru di beberapa daerah. Argumen saya bukan bahwa guru-guru atau buku-buku PAI menyampaikan wacana eksklusif kepada siswa secara tersurat. Akan tetapi, saya menggarisbawahi dua tren epistemologis dalam kurikulum dan pedagogi PAI yang sepertinya mendasari perkembangan pemikiran "kebenaran tunggal" di masyarakat. Pertama, konsep "dalil" yang umumnya mementingkan al-Quran dan hadits di atas kitab-kitab kuning mengajar kepada siswa bahwa pengetahuan tentang Islam dapat digali langsung dari dua sumber tersebut. Kedua, timbulnya konsep baru tentang guru sebagai "fasilitator" (dengan metode pedagogis seperti presentasi atau tausiyah oleh siswa dan penelitian mandiri) mensosialisasikan kepada siswa-siswi bahwa mereka mampu ikut serta dalam proses penggalian dan penalaran ilmu Islam secara individu. Alhasil, epistemologi Islam yang cenderung anti-hierarkis dan individualis seperti ini mendorong siswa-siswi untuk mulai melihat Islam lebih sebagai sesuatu yang sederhana dan mudah dipahami oleh individu, bukan sesuatu yang rumit dan layak diserahkan tafsirnya kepada para ahlinya.

Keywords: Islamic education, epistemology, pedagogy, PAI

**PS-6.4-02**

**TIME : 19.00-21.00**

**Nyayu Khodijah<sup>1</sup>**

<sup>1</sup>UIN Raden Fatah Palembang

### **The Development of Islamic Education Learning Model Design in Integrating the Insights of Nationalism**

The increasing of the transnational movement lately has worried many parties. This concept is disseminated through means of information and education, therefore the correct procedure in handling this issue is by facilitating it through the education, especially religious education. This study aims to produce an Islamic Education (PAI) learning model design which integrates the nationalism insights that can improve students' competence in understanding and practicing Islamic teachings as a way of life without being uprooted from the roots of their nationalism. This study uses the Design and Development Research method which includes 3 steps: a model analysis, development of the initial model design, and expert validation and revision. The results of the study are in the form of an Islamic Education (PAI) learning model design that integrates nationalism insights consisting of 4 components, namely: learning

syntax, social system, reaction principle, and support system. The learning syntax design of this learning model includes 4 stages, namely: initial activities, discussion, reflection, and final activities. The initial activity stage was similarly held with the learning process in general. The discussion stage was included in group discussions and group presentations to accommodate the process of exploration, elaboration, and confirmation for the students. Reflection stage consists of 5 sub stages, namely: analysis, meaning, consolidation, self-evaluation, and follow-up. The final stage of the activity was done by drawing conclusions and authentic assessments. This social system design of this learning model includes: the teacher plays a role as a guide, facilitator, and role model, while students act as critical thinkers and knowledge/comprehension builders. The design of the reaction principle of this learning model is that the teacher needs to stimulate students to develop their critical thinking skills in order to comprehend what has been experienced and learned about the application of religious values in the life of the nation and state. Teachers are also required to have adequate professional competence, especially in mastering the Islamic Education (PAI) materials. The design of the support system in this learning model is a) the formulation of the objectives is sought to covered five dimensions of religiosity, specifically: faith, knowledge, worship, appreciation, and practice by emphasizing it on its application in the life of the nation, b) evaluation was done in two forms, namely competency test and authentic assessment, and c) learning media were attempted to maximize their role as non-instructional intervention. In addition, the conditions that can affect the occurrence of reflection on students must also be considered, i.e.: the learning environment, reflection management, and the quality of the assignment given by the teacher.

Keywords: islamic education, learning model design, insights of nationalism

**PS-6.4-03**

**TIME : 19.00-21.00**

**Yuangga Kurnia Yahya, Saqifah Iklilun Nikmah,  
Ninda Anjani<sup>1</sup>**

<sup>1</sup>Institut Agama Islam Maarif NU Metro Lampung

### **Movie-Review as Media in Learning Interreligious Relations in University of Darussalam Gontor**

In establishing inter-religious harmony need some efforts to know and understand each others. This article attempts to provide one of the media in an effort to get to know and understand other religions and be the cause of the birth of harmony among them. By using Husserl's phenomenology perspective which requires Epoche and

eidetic vision, the authors want to convey that the digital era also contributed greatly to provide information related to other faiths. One of them is the movie-review. Movie-review have been selected for watching movies is one of the millennial generation hobby and does not require a lot of infrastructure. One of the tasks given in the course of Interfaith Relations in University of Darussalam Gontor is intended to build a positive opinion and instill good memory about coexistence and multiculturalism. Through the film 'Bhajrangi Bhaijan' and 'Aisyah, Biarkan Kami Bersaudara', the students can see how the bad effects of stereotyping and labeling to other faiths. The majority of students participating in the study agreed to look at the importance of maintaining good relations between religious communities and postpone stereotyping that often pinned. They also understand that in the realm of sociological, various religions have common words which aims to create more personal sublime and create world peace.

**Keywords:** Interreligious Communication, Epoche, Movie-review, co-existence, the Digital Era.

**PS-6.4-04**

**TIME : 19.00-21.00**

**M.I.M Jazeel<sup>1</sup>**

<sup>1</sup>South Eastern University of Sri Lanka

No Abstract

## EDUCATIONAL DIGITAL TECHNOLOGY

**DATE : Thursday, 3 October 2019**

**TIME : 19:00 - 21:00**

**ROOM : SLIPI 2**

**CHAIR : Dedi Sulaeman**

### *Panel Description*

These days a rapid advancement ease human to get all things done by using interactive technology. Some common face to face interactions are most replaced by devices. Many institutions flow and follow this disruption, including educational institutions. They adapt the way of education in order to be in line with European industrial revolution 4.0. Even another futuristic way of life offered by Japan, Society 5.0 which promote super smart society. These both movements see the future ahead with worldwide perspective as they believe every step of

the future. Besides remaining a serious problem on human deeds, these advancements can make human to be in worry persistently. This panel offer the educational digital technology in minimizing the bad impacts of the new technology and even maximizing the positive impacts for the better of the future ahead. This panel discuss more on the benefit of the advancement of new technologies along with the solutions of its unbeneficial factors. It is urgent to put the superiority of Islamic values along with the advancement of education in the digital era. The topic will be discussed from different perspectives with different package of each writing. Hierarchically the panel would be opened by "Islamic education for early age children based on ethnic as an efforts to overcome negative impact of industrial era 4.0" Followed by "Religious Culture Based on Information Technology at Pesantren in Multidisciplinary Perspective" then "Learning Innovation on Islamic Religious Education (IRE) based Civic Intelligence Through The Values Clarification Technique (VCT) as Strengthening Effort for Religious Moderation" and ended by promoting the new apps entitled Learning Innovation of Shariah Economics Through Educative, Interactive, and Attractive of Shariah Monopoly Game (Shamogel). Besides hoping to have an interactive discussion with varied ideas, opinions and solutions, we hope that this panel will fill and enrich our academic horizons related to topic discussed.

**PS-6.5-01**

**TIME : 19.00-21.00**

**Yayah Haryawati<sup>1</sup>**

<sup>1</sup>STAI Al-Musaddadiyah Garut

## ***Islamic Education for Early Age Children Based on Ethnic as an Efforts to Overcome Negative Impact of Industrial Era 4.0***

Child education in Islam is very important to print Islamic children's personality and morality. Children as assets of the future of the nation need to be equipped with a variety of experiences that will later be useful for their lives. Industrial era 4.0 is also called the era of disruption, namely the phenomenon of society shifting activities that were initially carried out in the real world, into cyberspace, as well as early childhood usually playing is done together with friends using natural game tools and scientifically turning to playing solitary using gadgets, if

excessive use is feared it will result in the degradation of social, moral and religious values. Based on 2015 research, 80% of children use gadgets as a playground, 23% of parents who have children aged 0-5 years claim that their children like to use the internet, while 82% of parents report that their toddlers are online at least once a week. The next 2016 study 94% stated that their children used to use technology tools to play games. Most 63% of children spend a maximum of 30 minutes playing a game once, while 15% of respondents state that children play games for 30 to 60 minutes and the rest can interact with a game for more than one hour. The negative effects of excessive gadget use are as follows. 1) Children experience a decrease in learning concentration; 2) Lazy writing and reading; 3) Decrease in social skills; 4) Addiction; 5) Can cause health problems; 6) Cognitive development of early childhood is hampered; 7) Inhibiting language skills; 8) Can affect violent behavior. What steps do teachers and parents need to take to overcome the negative effects of playing gadgets on early childhood? As an alternative solution to this problem, including through traditional games. Traditional games are the symbolization of knowledge that has been passed down for generations and has many messages behind it. Traditional boy-boy games are a cultural result that is of great value to children in the context of fantasizing, creating, exercising, which is also a means to practice community life; like skills; dexterity; courtesy; honesty and mutual cooperation. Boy-boy games are performed in groups, useful for (1) increasing expectations; (2) forming a sense of belonging; (3) sharing information; (4) developing altruism; (5) correcting errors in family function; (5) building social skills; (6) facilitating community; (6) as a related skill model; (7) forming emotional and cathartic support; (8) helping among others; (9) building the life situation more meaningfully and purposefully.

**Keywords:** Education, Islam, early childhood and industrial era

**PS-6.5-02**

**TIME : 19.00-21.00**

**Siti Mutholingah<sup>1</sup>**

<sup>1</sup>Sekolah Tinggi Agama Islam Ma'had Aly Al-Hikam Malang

### Religious Culture Based on Information Technology at Pesantren in Multidisciplinary Perspective

Pesantren as Islamic educational institutions have their own characteristics, namely very deep religious culture. However, along with the industrial revolution 4.0 that brought influence in various aspects of this life, pesantren face problems, namely concerns about the

erosion of religious culture that characterizes the pesantren. For example, if santri are allowed to use social media such as whatsapp, facebook and etc., it will reduce the quality and quantity of worship or can damage the morals of santri. In fact, even though in pesantren students are prohibited from using social media, but when they go home, they can be sure to use social media. Thus, the development of information technology that is unavoidable by pesantren should be addressed wisely. So can be able to gave new colour in religious culture at pesantren which remain thick with Islamic teachings but not outdated. Therefore, formation of religious culture based on information technology can be an alternative solution in facing this problem, in which this review is viewed from multidisciplinary perspective, namely social, economic and psychological perspectives. Research question in this study are: 1) What religious values can be developed through the formation of religious culture based on information technology in pesantren ?; 2) How is the implementation of the religious culture based on information technology at pesantren in multidisciplinary perspective? The research method was used in this study was a literature review with data analysis used content analysis. The results of this study are: 1) Religious values that can be developed through the religious culture based on information technology in pesantren, namely the value of divinity (illahiyah), humanity (insaniyah) and nationality (wathaniyah). 2) The implementation of the religious culture based on information technology in multidisciplinary perspective, namely: a) social perspective can be done by developing students' skills in communicating positively through communication and information media, b) economic perspective by developing entrepreneurial skills based on information technology, c) psychological perspective by tazkiyah al-nafs. From this study, it can be concluded that the formation of religious culture based on information technology at pesantren in multidisciplinary perspective can be implemented through the development of students' skills in communication, entrepreneurship skills and tazkiyah al-nafs in order to develop Islamic character values namely divinity, humanity dan nationality.

**Keywords:** religious culture, information technology, pesantren, multidisciplinary

**PS-6.5-03**

**TIME : 19.00-21.00**

**T. Thoriquttyas, Ainul Naim, Nila Z<sup>1</sup>**

<sup>1</sup>Universitas Negeri Malang

## **Religious Culture Based on Information Technology at Pesantren in Multidisciplinary Perspective" Then "Learning Innovation on Islamic Religious Education (IRE) Based Civic Intelligence through The Values Clarification Technique (VCT) as Strengthening Effort for Religious Moderation**

In Indonesia, dissemination of religious radicalism is not only exist in educational institutions, but it has also spread into other social institutions. In mid-2018, the community was shocked by the news regarding the kindergarten's students (TK) parade in Probolinggo that were wearing veils and carrying replicas of firearms (CNN Indonesia, 2018). In the scope of Higher Education, the National Counter Terrorism Agency (BNPT) released the results of their research in 2018, indicate the emergence of radicalism in several State Universities. Although several other parties questioned the details of BNPT findings, the research made "politics of fear" after explicitly labelling seven well-known state universities exposed to radical ideology (CNN, 2018). Departing from the academic problems above, this research is directed to the learning innovation on Islamic Religious Education (IRE) based Civic Intelligence using the Values Clarification Technique (VCT) learning model as an effort to strengthen religious moderation. This research is classified into the research and development (R & D) model which conducted at State University of Malang (UM) and the development model used is the ADDIE model (West, Thomas, Bodily, Wright & Borup, 2017) which are composed of Analysis, Design, Develop, Implement And Evaluate. This research was designed in one year with two phases. Phase I focused on (1) identification of counter-radicalization efforts conducted by lecturers of IRE among students, and (2) The drafting of Civic Intelligence models in IRE through VCT models as an effort to strengthen religious moderation, (3) Compilation of IRE based learning models of Civic Intelligence through the VCT model. Phase II research focused on (1) testing the effectiveness of the Civic Intelligence on IRE learning model through the VCT model as an effort to strengthen religious moderation, (2) socializing the IRE based Civic Intelligence to the academic community at UM; (3) Improvement of the IRE learning model based on Civic Intelligence as an effort to strengthen religious moderation based on input from stakeholders.

**Keywords:** Civic Intelligence, Values Clarification Technique, Religious Moderation

PS-6.5-04

TIME : 19.00-21.00

**Peny Cahaya Azwari<sup>1</sup>**

<sup>1</sup>Raden Fatah Palembang

## **Learning Innovation of Shariah Economics Through Educative, Interactive, and Attractive of Shariah Monopoly Game (Shamoge)**

The development and variation of Islamic financial product and economic industry services are not yet in line with the level of inclusion and literacy. OJK said the gap between the conventional financial literacy indexes was 29.66% compared to the Islamic financial literacy index of 8.11%. The results of the 2019-2028 OJK survey indicate the low operational suitability of Islamic banks with sharia principles. Based on the level of adherence to religion, the community is more concerned with the element of benefits than Islamic values. Other research shows that the knowledge of executive officers is not fully applied in attitudes and behaviors with a tendency to pursue targets so that the problem of sharia is often overlooked (Risza et al. 2018). Literacy, SDI, and research and development (R & D) are ecosystems, visions, and basic strategies for developing Indonesian and global shariah economics (SE) through conducive ecosystems for effectiveness of public literacy, strengthening database literacy, education and R & D, involvement of perpetrators with a comprehensive and multiperspective approach (MESI 2019-2024). The two middle theory approach, firstly Shariah Enterprise Theory by Triyuwono (2012) covers vertical accountability of entity responsibility to God and horizontally includes students, educators, communities, and nature. Secondly, Taba's intervention mode by Taba, curriculum development that encourages innovation and teacher creativity as an intervention/reverse direction of traditional models. The research method uses qualitative research with data triangulation techniques. Researchers innovating creatively compile shariah economics learning media through Shariah Monopoly Game (ShaMoGe) to educate and stimulate simply through virtual play of economic activities. Customs and behaviors are portrayed through the tauhid sentence. The development of regional initiatives emphasizes the potential of the halal industry and halal tourist attraction based on the 2015-2025 RIPKN. Six Ramjurgenath entrepreneurial characters (Karen Macgregor: 2015) are reflected in the sharia game monopoly. Sharia monopoly as a medium of da'wah and playing is designed for children and millennial students to encourage social interaction. API records total internet users in Indonesia, 18.40% of children and adolescents aged 10-24 years, and 52% have

used internet and smartphones. The 4.0 era of gadget and internet technology has an effect on addicting effects that affect direct social interaction and emotional skills. ShaMoGe separates the object of private rights with the public. Players Manage assets and calculations of ZISWAFA to achieve maslahah and falah as education obligation of zakat. ShaMoGe design through: Basic Level, basic understanding of muamalah transactions; Intermediate Level, understanding of shariah economics contract; Sharia Banking; Distribution of LKS business results; Sharia Entity Financial Statements through PSAKS; Halal Lifestyle halal industry.

**Keywords:** learning innovation, shariah monopoly game, and shariah economics

## THE MERGING OF RELIGIOUSITY IN THE SOCIAL MEDIA

**DATE : Thursday, 3 October 2019**

**TIME : 19:00 - 21:00**

**ROOM : MENTENG**

**CHAIR : Zaenal Muttaqin**

### Panel Description

There are two highlighted phenomena in the discourse of social media. First is the increasing number of social media platform that followed by the increasing number of users. One user can use multiple social media accounts based to their needs as a means of expression, information sharing, and digital interaction. Therefore, apart from being a medium of self-expression, this media plays an important role as a tool of sharing information and interactions between the individuals and communities. Second is the growing spirit of the individual and community for religious diversity both in practice and in the discourse of religious knowledge expressed and practiced in daily life.

These two phenomena are also intersecting each other which then create religious enthusiasm and subject of discourse. On the one hand, the activities of expression, information sharing, and digital interaction activities on social media are related to the development of individual and group religious enthusiasm. However, the spirit of the diversity of individuals and groups find means of expression, means of sharing information, and means of interacting religious nuances in social media. Therefore, social media and diversity play a role to

accommodate one another. This tendency will be examined in depth by panel speakers entitled The Merging of Religiousity in the Social Media.

Danang T.P. from Sanata Dharma University who will study the narrative of Al Pantuni Comics on instagram of queer rights in the area of Islamic interpretation in Indonesia through a paper titled *Becoming Queer and Muslims in Social Media Landscape: Al-Pantuni Comics Between Negotiating the Complexity of Identity and Criticism of Islamic and Western Discourses on the Politics of Queers Identity in Indonesia*. Then, Zaenal Muttaqin from UIN Syarif Hidayatullah Jakarta will narrate his study of the phenomenon of Ngaji Online which is rife by Indonesian Muslim communities by utilizing social media features through a paper titled *The Ngaji Online: Transforming Religious Learning for Muslim Communities in the Digital Age*.

The panel will also presented by Ali Ja'far's study from STAI Al-Anwar 3 Sarang-Rembang about the phenomenon of 'digital santri' and its role in spreading Kiai's religious views through a paper entitled *Sharing Studies: Social Media and the Emergence of 'Digital Santri' in Rembang*. Furthermore, Winarto Eka Wahyudi from Universitas Islam Lamongan will discuss the phenomenon of the emergence of new religious authorities that have begun to squirm in cyberspace, especially social media through his paper *Tafaqquh fi Ad-Diin on Social Media (Variant of Religious Expressions of Virtual Communities)*. After all, Robby Aditya Putera from State Islamic Institute (IAIN) of Curup will review the tendency of millennial generation in learning Islamic teachings from social media through his paper *Milenial dan Pesantren Media Sosial (Prilaku dan Kedalaman Materi Keagamaan Milenial di Media Sosial)*.

**PS-6.6-01**

**TIME : 19.00-21.00**

**Danang T.P<sup>1</sup>**

<sup>1</sup>Sanata Dharma University

### Becoming Queer and Muslims in Social Media Landscape: Al-Pantuni Comics Between Negotiating the Complexity of Identity and Criticism of Islamic and Western Discourses on the Politics of Queers Identity in Indonesia

Being Queer and at the same time becoming a Muslim in Indonesia are two things that seem impossible. So far the narrative about queer identity in Indonesia has grown full of identity stereotypes. If someone becomes queer it

means that he is certain to be someone who is far from religion.

Religious texts are often interpreted without sensitivity to the complexity of social life. Queer, especially in the texts of Islamic law always humiliated as the people of the Prophet Lut who received a curse from God. The stereotype closes the space for negotiating between queer identity on the one hand, and identity as a Muslim on the other.

Al Pantuni's comic released on Instagram by a gay Muslim comic artist broke down the fragmentation of the identity narrative. Al Pantuni shows that a person can still be a pious Muslim even though he is a queer at the same time.

Through reviewing the narrative of the Al Pantuni Comic story and observing the discourse on queer rights campaigns in Indonesia I will trace how the queer campaign in Indonesia has isolated of queer identity in a closed space: the concept of sexual freedom typical of europe centric gay freedom campaigns. Queer rights campaigns that are not sensitive to the local context increasingly create tension and isolate the dialogic possibilities of conventional religious authorities based on traditional interpretations of Islamic law.

Through discourse analysis and the concept of postcolonial hybridity, I offer a perspective to see that Al Pantuni's narrative is a model for the expansion of the concept of queer identity and the Islamic religious discourse. Al Pantuni is liyan (The Others) narrative compared to queer narratives spread across Indonesia. Most of Queer's campaign narratives have always been synonymous with sexual freedom in the European sense which was formed by the Europe centric global discourse which saw the position of Islam stigmatized so that it became queer was certainly a resistance to Islamic doctrine. Al Pantuni breaks down the grouping of the two narratives and comes with an alternative to queer identity that is more fluid in the face of Islamic identity.

In the end I will explain how Al Pantuni can be an inspiration for a campaign of openness, encounter, and mixing of sexual identity, whatever that is with religious identity. Both can coincide because of the specific contexts in Indonesia that allow the re-formation of identities based on the various conceptual spectrums that shape them, whether the religious identity is simultaneously combined with sexual identity, or the other.

Keywords: Queer, postcolonial hybridity, sexual identity, encounter.

**PS-6.6-02**

**TIME : 19.00-21.00**

**Ali Ja'far<sup>1</sup>**

<sup>1</sup> STAI Al-Anwar, Sarang-Rembang

## **Social Media and the Emergence of 'Digital Santri' in Rembang**

The interplay between religion and technology had affected the religious life of Indonesian youth including initiating the emergence of 'digital santri'. This research attempts to explain the role of 'digital santri' in spreading and sharing Kiai's view as well as discussing their engagement (ta'aaluq) to the kiai(s) and their perception about Islam. 'Digital santri' means a youth that actively following the studying through the official channel and the online streaming. Although rarely in contact personally, even as not part of santri in traditional meaning, they were still recognizing themselves as the santri of the Kiai or only the adherent (muhibbin). The subject of this research is the follower of 'santri gayeng' community in Rembang who play significant role in making, editing and spreading the wisdom word and even political view of the Kiai for an intagramable post and facebook status. Although previously, the group is political and made to support Ganjar Pranowo and Taj Yasin in Central Java gubernatorial election, but further this group and continue to share the advices, pengajian and the maqalat (ideas) of the kiai(s), mainly Gus Baha' and K.H Maimun Zubair . Since the followers are heterogeneous and mostly uneducated in Pesantren, this paper will analyze the relationship between the 'digital santri' and their 'digital kiai', what do they get and what are lost. Following the idea from Greg Fealy about digital religious life of Indonesian Muslim, this paper has a hypothesis that the 'digital santri' are more complex and dynamic. First, although the 'digital santri' instantly get religious preaching, but they have less engagement to the kiai(s).Second , the 'digital santri' only takes the idea of 'digital kiai' only if the idea in accordance to his/her ideas and that motivate them to share and not share the post. The last, the 'digital santri' have more than one 'digital kiai(s)' and that affected their understanding about Islam.

Keyword: 'digital santri', Rembang, engagement, pengajian

**PS-6.6-03**

**TIME : 19.00-21.00**

**Winarto Eka Wahyudi<sup>1</sup>**

<sup>1</sup> Institut Agama Islam Maarif NU Metro Lampung

## **Tafaqquh Fi Ad-Diin on Social Media (Variant of Religious Expressions of Virtual Communities)**

This paper will discuss the phenomenon of the emergence of new religious authorities that are starting to writhe in cyberspace, especially social media. As the results of a survey reported by the Indonesian Internet Network Providers Association (APJII) that in Indonesia,

during 2018 there were 171.17 million people have been connected to the internet. This means that of 265.16 million people, 64.8 percent of Indonesia's population are internet users. This information consumerism certainly also affects the construction of one's way of thinking to understand religion through the internet, because it is felt to be more effective, efficient and instant. Through a qualitative method by adopting a content analysis approach, this article will answer at least three research queries: 1) How does social media construct netizens' religious notions? 2) how is the variant of religious expression in cyberspace? 3) how to shift religious authority in the digital world. From this academic question, the authors found three important findings, including: 1) that social media provides a very strong construction effect in the religious understanding of society, both in the aspects of cognition and affection, 2) as in the real world, in the virtual world there is also a segregation of understandings Religion that often shows expression vis a vis between one religious group and another, this phenomenon in turn triggers the birth of a new religious conflict that takes social media segmentation as its mobilizer. 3) there is a shift in religious authority in social media, that the tendency of cyberspace today tends to assume that the owners of Islamic scientific authority are those who have the most quantity of followers (virtual worshipers) and package interesting Islamic lectures. These new religious authorities, in certain positions tend to produce propaganda narratives especially on themes such as jihad, hijrah and state leadership.

Keywords : social media, religious authority, islamic understanding contruction

**PS-6.6-04**

**TIME : 19.00-21.00**

**Zaenal Muttaqin<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah Jakarta

### The Ngaji Online: Transforming Islamic Learning for Moslem Communities in the Digital Age

Social media in various platforms such as Facebook, Instagram, Twitter, and Youtube have become an important part of society in accessing information, communicating to others, as well as the learning media. This research presents a study of the phenomenon of Ngaji Online which is popularly carried out by Indonesian Muslim communities by utilizing social media features that grow in accordance with the development of digital communication technology. In the simple definition, Ngaji Online can be understood as an online learning activity of Islamic teachings through reading classical Islamic

books by an Islamic Scholar (Ulama) and followed by an audience without facial-spatial interface.

The research was carried out by analyzing Ngaji Online activities carried out by a number of Ulama such as Kyai Ulil Abshar Abdalla, KH Luthfi Fathullah, KH Said Aqil Siradj (Pesantren Ats-Tsaqafah), and KH Yahya Zainul Ma'arif or Buya Yahya. The research was conducted from May 2018-May 2019 by utilizing the participant observation method in which researcher became member (jama'ah) of the Ngaji Online itself. This method allows the researcher to be the subject and object of study so that he has the opportunity to observe and analyze the activities of the Ngaji Online by the Isla-mic scholars who are the object of research.

This research confirms that online Islamic learning is an unintended consequence as the benefit of digital communication technology and zeal of enthusiasm for learning among the Muslim community. Apart from the weaknesses of the social media features that facilitate Islamic learning online, the activities of Ngaji Online offer wider range of participants in the process of learning Islamic teachings than conventional learning based on the text book in Pesantren and Majelis Taklim which is limited by certain numbers.

Furthermore, the results of this research are the classical Islamic books that were studied. Among them: Kitab al-Hikam by Sheikh Ahmad ibn Muhammad Ibn Atha'illah As-Sakandari, the Kitab Ihya Ulum al-Din by Abū āmed Mu ammad ibn Mu ammad al-Ghazālī, Kitab Shahih al-Bukhari compiled by Abu Abdillah Muhammad bin Ismail al -Bukhari or Imam Bukhari for the field of Hadith, the Book of Qasidah al-Burdah by Imam al Busiri for Literature and History of Islam, and Kitab As Syifa 'Bi Ta'rifi Huquqil Musthofa by Sheikh Qadhi' Iyadh. While the time of Ngaji Online is held periodically, weekly, bi-weekly, and monthly.

Keywords: Ngaji Online, Social Media, Digital Communication Technology, Ulama, Jama'ah

**PS-6.6-05**

**TIME : 19.00-21.00**

**Robby Aditya Putra<sup>1</sup>**

<sup>1</sup>IAIN Curup

### Milenial dan Pesantren Media Sosial (Prilaku dan Kedalaman Materi Keagamaan Milenial di Media Sosial)

Implikasi dari gempuran perkembangan teknologi Era Revolusi Industri 4.0, telah mengubah wajah media sosial dalam dunia pendidikan. Kini media sosial bukan hanya menjadi tempat bertukar informasi tentang food, fun dan fashion, melainkan juga menjadi wadah education baru bagi masyarakat untuk mencari dan mendapatkan ilmu

agama Islam, termasuk milenial. Pemahaman tentang Islam didapatkan milenial dengan cara menjadi pengikut akun instagram ustaz terkenal, mencari materi keislaman dengan menonton video dakwah di youtube, dan membaca deskripsi caption video dakwah tentang sebuah ayat/hadis.

Padahal, umumnya internet dianggap sumber yang kurang begitu otoritatif dalam hal pembelajaran agama. Literasi digital media Islam, yang diharapakan mampu memberi panduan milenial dalam menimba materi Islam di media sosial, nampaknya juga belum tergarap baik oleh pemerintah dan pihak terkait. Belajar agama di media sosial dan belajar agama dengan guru, mempunyai kedalaman dan dampak yang berbeda. Belajar dengan guru yang kompeten secara langsung, cenderung lebih baik karena mempunyai konteks dan sanad keilmuan yang jelas.

Namun fenomena maraknya milenial belajar agama melalui media sosial adalah fakta baru yang tidak bisa dihindari. Kemudian yang menjadi pertanyaan adalah, bagaimana kedalaman materi keagamaan milenial belajar agama melalui media sosial dan bagaimana mereka mengaplikasikan ilmu tersebut dalam prilaku? Tulisan ini bertujuan untuk menjawab permasalahan terebut. Teori yang digunakan adalah Theory of Planned Behaviour (TPB) yang dikembangkan oleh Lee dan Kotler, 2011, dengan menggunakan metode kualitatif deskriptif. Data penelitian berupa literatur, pengamatan dan wawancara langsung dengan informan penelitian. Hipotesis penelitian ini menunjukkan bahwa milenial cenderung menafsirkan ayat, dalil, dan berbagai hal yang sedang hangat dibicarakan di media sosial menggunakan penafsiran mereka sendiri. Mereka tidak mengkonsultasikan kepada guru yang berkompeten. Hal tersebut mengartikan kedangkalan ilmu agama milenial sehingga prilakunya menjadi mudah terprovokasi oleh informasi, karena kaget oleh hal-hal baru.

Kata Kunci: Milenial, Media Sosial, Pesantren, Prilaku Keagamaan

## THE ROLE OF MILLENIAL MUSLIMS IN BUILDING HARMONIOUS SOCIETY

DATE : Thursday, 3 October 2019  
 TIME : 19:00 - 21:00  
 ROOM : PEGANGSAAN 1  
 CHAIR : Mutimmatun Nadhifah

### Panel Description

Be equal of democratization process pasca-Soeharto's fall, the several new media have attended dan developed as sources of Islamic learning in any themes. The emergence of new media – visual or audio-visual – have been moved individually or communally to persuade the young Indonesian Moslem. Social media, especially Youtube have been becoming the most populer media, by supplying the Islamic creative mission and pleasuring by the new missionaries or by entertainment presentation as expressioned by celebrities. The religious identity are displayed by showing the status, class, and social taste as modern Moslem relates with globalization. In addition to the urban Moslem middle class, digital community that driven by the santri community from many pesantren in Indonesia also moves to actualize Islamic knowledge in the era of social media.

This panel would like to discuss how the contents in social media struggle to form the inclusive religious views or just opposite. The material object of online media in this panel include Youtube, Instagram, and other media that accessed and influence for young Indoensian Moslems. In additon to online media, this panel also discuss how the minority Moslems in Bali that negotiates their existance by inclusive educational instituions and how veiled women interact in traditonal pesantren community that are not familiar with this clothing. The analysis of research object variation in this panel will contribute to produce a comprehensive study in understanding the relation both of media and islamic phenomena today.

**PS-6.7-01**

**TIME : 19.00-21.00**

**Mutimmatun Nadhifah<sup>1</sup>**

<sup>1</sup>UIN syarif Hidayatullah, Jakarta

## The Sungkar Family on Youtube: a Study Islamic Family Building in Indonesia

The last of one decade along with the increasing use of social media, the phenomenon of migration (hijrah) has born to explain the transformation of someone becoming better and religious. This phenomenon refers to the hijrah of prophet Muhammad from Mecca to Medina. The practice of hijrah then undergone a more ideological development and represented the identity of certain Islamic movement. In Indonesia, the phenomenon of hijrah has been popularized by the new Islamic teacher in

missionary and also by artists.

Social media, especially Youtube becomes popular industrial media that more used and consumed by young people including in the dissemination of Islamic missionary. Various forms of missionary including hijrah, from formally or daily entertainment such as those done by artists can be found on Youtube. The Sungkars Family is one of Youtube channels operated by popular artist family and Islamic fashion designer in Indonesia, namely Zaskia Sungkar and Shireen Sungkar. This name refers to Sungkar surname taken from their father. In gathering with their husbands, Irwansyah and Teuku Wisnu, The Sungkar Family operated by almost two million subscribers and every video watched by number that over than their subscribers. This two families are known as a family that decide to migrate (hijrah) since a few years ago.

As in general Youtube channels, The Sungkar Family is also become a space to promote the other products or advertisements from outside parties. This article argues, by displaying daily activities that are interested and filled lecture content from young Islamic missionary, religious studies among artists, career-economic success, this Youtube channel wants to proclaim a commitment to a spirit of favorable piety and ways to build an Islamic family model and orientation. Through media, actors and community can be tracked by internet access (online), this article wants to discuss how success in the world and good luck hopes in the hereafter are produced and combined in pleasant audio-visual forms.

Keywords: hijrah phenomena, The Sungkar Family, Youtube, dissemination of piety audio-visual.

**PS-6.7-02**

**TIME : 19.00-21.00**

**Naili Ni'matul Illiyun<sup>1</sup>**

<sup>1</sup>UIN Walisongo, Semarang

### **Aisnusantara: Promoting Inclusive Millennial Muslims**

Instagram has become a new lifestyle in the last few years. It creates borderless society since its users and followers are not limited to place. They post exaggeratedly creative photos and videos on their accounts for not only advertising but also networking. It could be argued that millennial generation tends to use the internet in all aspects of life. This paper aims to: (1) investigate the model of Millennial Muslims network in aisnusantara; and (2) explain aisnusantara' strategies in promoting inclusive Millennial Muslims in several aspects. This qualitative research employed netnography approach based on data collection from Instagram account @aisnusantara. Employing ethno-semiotics as a method, this research reveals that aisnusantara as a

community campaigns Islamic missionary (dakwah) through Instagram. They also create several networks starting from national until regional boards. Moreover, aisnusantara holds annual meeting namely Kopdarnas in order to discuss several issues related to national and religious affairs for millennial generation.

Keywords: dakwah, industry 4.0, netnography, digital media, Instagram

**PS-6.7-03**

**TIME : 19.00-21.00**

**Debbie Affiandy, Ali Noer Zaman, Sumarno<sup>1</sup>**

<sup>1</sup>Universitas Muhammadiyah Jakarta

### **Social Media as a Fountain of Learning about Islam: A Survey of Students in Eight Universities in DKI Jakarta, Banten and West Java Provinces**

This paper would analyze the trend among university students in using social media as a source of learning Islam. The survey was carried out in three provinces, namely DKI Jakarta, Banten and West Java with the targeted universities that include Institut Teknologi Bandung, Institut Pertanian Bogor, Politeknik Keuangan Negara STAN, Institut Pemerintahan Dalam Negeri (IPDN), Universitas Muhammadiyah Jakarta, Universitas Muhammadiyah Tangerang, Universitas Muhammadiyah Tasikmalaya, and Universitas Islam Negeri Syarif Hidayatullah Jakarta. The universities are chosen based on three categories, state universities, civil service state universities, and Muhammadiyah-based universities.

The survey was conducted from December 2018 through February 2019, involving 382 respondents with a balanced figure of male and female students. The survey showed that 39.5% of the students use Whatsapp, about 6.8% of them use Telegram, and 2.1% of them use Instagram. Most of the students, around 31.9% access [www.youtube.com](http://www.youtube.com) to learn about religion, followed by 17.0% of them access [www.muslim.or.id](http://www.muslim.or.id). while 10.2% of them access [www.eramuslim.com](http://www.eramuslim.com) and 8.1% of them access Facebook. Most of the respondents (39.5%), seek information about religion that is related with aqidah (basic teachings) while 20.9% of them learn about Islamic life. Other themes that make them interested are Islamic economy (9.2%), Islamic history (7.6%), Islamic Law (6.0%), and current situation of ummah (5.0%), around 11.8% are interested in other various themes. For the preferred preachers, most of them (around 53.1%) regard Abdul Somad as their favorite, followed by 6.3% who prefer Hanan Attaki and 5.0% prefer Adi Hidayat.

The paper would discuss what kind of Islam is most preferable for youth in social media, how Islam is

represented in the social media, how youth perceive and present Islam in social media, how youth relate themselves to the past and present Islam in social media, and what are the dynamic and change of being Muslim for youth relying mostly on social media? The paper would also analyze on the respondents' knowledge, perception and behavior to the issues of religiosity and nationhood. It would categorize the respondents whether they are literalist, intolerant or agree with anti-system movement and the use of violence.

Keywords: social media, youth, Islam, religiosity, nationhood.

**PS-6.7-04**

**TIME : 19.00-21.00**

**Muhammad Fahmi, Syaifuddin, Hanik Yuni Alfiyah<sup>1</sup>**

<sup>1</sup>UIN Sunan Ampel Surabaya

### **Marketing Education Lembaga Pendidikan Islam di Daerah Non Muslim (Studi Kasus pada Madrasah Tsanawiyah Bali Bina Insani Tabanan Bali)**

This article reflects the study of marketing education in Islamic education institutions (Madrasah Tsanawiyah Bali Bina Insani) in non-Muslim areas. Through qualitative studies by collecting data in the form of observation, interviews, documentation and Focus Group Discussion, and qualitative analysis of the interactive models of Miles & Huberman with data collection schemes, data reduction, data display and conclusions, several findings were generated. The first, among the strategies carried out by Madrasah Tsanawiyah Bali Bina Insani in marketing its educational institutions in non-Muslim areas is to promote institutions softly; maximize online social media; utilizing alumni networks, student guardians, and colleagues; also media television on talk shows. The second, non-Muslim communities around Madrasah Tsanawiyah Bali Bina Insani accepts the existence of madrasa with an attitude of cooperation. Among the cooperation that was built was that the surrounding community was willing to supply rice to the madrasa; also willing to work in a madrasa environment; and collaborating in terms of cattle farming. The third, among the challenges faced by Madrasah Tsanawiyah Bali Bina Insani in marketing its institutions are residents around the madrasas whose majority are different religions with madrassas, so that in the implementation of Islamic education in madrasas cannot be free and must always be careful. While the carrying capacity of madrassas in marketing their institutions is an open and tolerant attitude towards madrasah policyholders towards all differences and diversity. So that good collaboration between madrasas and local people of

different religions is well established, even with any relationship.

Keywords: Marketing Education, MTs. Bali Bina Insani, and Non Muslim Regions

**PS-6.7-05**

**TIME : 19.00-21.00**

**Nurul Inayah & Nawal Ika Susanti<sup>1</sup>**

<sup>1</sup>IAI Darussalam Blokagung Banyuwangi

### **Interaksi Dan Respons Cadar di Tengah Jilbab Santri (Kajian Interaksi dan Respons Santri Bercadar di Lingkungan Pondok Pesantren)**

Pemakaian cadar bagi para wanita Islam masih menjadi pro-kontra bagi masyarakat Indonesia. Berbagai elemen masyarakat memiliki pandangan yang berbeda-beda terhadap hal ini berdasarkan nilai-nilai, kepercayaan dan norma yang dianut. Di Pondok Pesantren Darussalam Blokagung Banyuwangi terdapat santri yang menggunakan cadar dan dalam keseharian, santri ini membaur dengan para santri lain. Selain di daerah Banyuwangi, salah satu pondok pesantren di Jawa Timur yang tidak wajibkan maupun melarang santrinya menggunakan cadar adalah Pondok Pesantren HM. Al Mahrusiyah Lirboyo Kediri. Hal inilah yang menarik untuk dikaji lebih dalam lagi tentang bagaimanakah interaksi dan respons santri bercadar di tengah teman-temannya yang menggunakan jilbab berbeda. Penelitian ini menggunakan pendekatan kualitatif dengan mengambil informan santri bercadar yang berada di Darussalam Blokagung Banyuwangi dan seorang santri dari HM. Al Mahrusiyah Lirboyo Kediri. Dari hasil penelitian diketahui bahwa santri yang bercadar di PP Darussalam bernama Aingga Seroma berasal dari negeri Thailand yang memang telah bercadar semenjak sekolah menengah atas di negaranya. Dan santri bercadar bernama Dewi Rahma Septiyani di HM. Al Mahrusiyah Lirboyo Kediri, merupakan santri pindahan yang berasal dari PP Al Fatah Temboro yang juga telah menggunakan cadar sebelum masuk di pondok pesantren tempatnya saat ini. Hasil penelitian menunjukkan bahwa mereka tetap eksis menggunakan cadarnya sampai saat ini. Interaksi sosial yang dijalani oleh masing-masing santri bercadar tidak banyak menemui hambatan, karena mereka bisa membaur, beradaptasi dan berkomunikasi dengan baik, walaupun masih ada hambatan, yaitu cara berbicara mereka kurang dipahami dikarenakan suara yang kecil karena mulut tertutup kain. Namun sebaliknya keberadaan mereka tetap diterima dengan baik dan mereka berperilaku serta diberlakukan sama seperti santri yang berstatus mahasiswa lainnya. Interaksi yang

dilakukan oleh santri bercadar dengan pengasuh masih tergolong sewajarnya. Sedangkan respons yang diberikan lingkungan pondok pesantren terhadap santri yang menggunakan cadar dianggap sebagai sesuatu yang positif, dengan prosentase respon 55,6 %, yaitu ada sejumlah 30 orang yang setuju. Sedangkan respons yang menyatakan ketidak setuju berjumlah 15 orang, 27,8%. Dan ada 9 orang, 16,6% yang menyatakan bahwa mereka netral, artinya tidak menyatakan persetujuan dan tidak menolak, semua dikembalikan pada hak si pemakai cadar, jika mereka ingin bercadar secara konsisten maka mereka tidak akan mempermasalahkannya. Kesimpulan, di beberapa wilayah, pondok pesantren tidak mlarang ataupun menganjurkan pemakaian cadar. Pondok pesantren menganggap bahwa pemakaian cadar selama tidak memberi pengaruh negatif masih dianggap wajar dan diperbolehkan oleh para pengasuh, dan justru dianggap positif bagi santri yang ada.

Kata Kunci: Respons, Interaksi, Cadar, Jilbab

## ISLAMIC EDUCATION FROM THEORIES TO PRACTICES

DATE : Thursday, 3 October 2019

TIME : 19:00 - 21:00

ROOM : PEGANGSAAN 2

CHAIR : Sofwan Hadi

### Panel Description

At present we enter the era of the Industrial revolution 4.0. Industrial Era 4.0 is the era of the Internet of Things (IoT) which is all based on IT. The impact, everything has started based on IoT. Education when entering the era of Industry 4.0 also experienced changes. Such as changes in metacognitive patterns of learning that occur when entering this era. This metakognitif pattern certainly has a change, especially for young people who can influence teaching patterns. The pattern of teaching also experienced changes, especially the use of elearning-based media. The use of these media certainly impacts on affective, cognitive and psychomotor abilities. Not only the media, aspects of social characteristics also have an influence in teaching and learning activities, especially affecting the characteristics of students. So that we and the country also need to maintain social activities that can affect the conditions of learners. So as educators we should pay attention to social patterns and reality as material for designing learning. Learning design now is the time to also use IT media that fits the

current era. So the design of learning needs to be designed contextually so that everything is not just an abstraction. Now is the time for learning to shift from theory but we practice it in accordance with the current era.

PS-6.8-01

TIME : 19.00-21.00

**Khilman Rofi' Azmi<sup>1</sup>**

<sup>1</sup>IAIN Kudus

### The Creative Breakthrough on Islamic Learning through Metacognitive Keywords Model (MKM) with Style of Thinking Finder (Sty-Fi) for Tendency of Youth Thinking Style

This article aims to provide an overview of the results of development in Islamic Learning by combining two types of innovations, namely the Metacognitive Keywords Model (MKM) with Application Style Of Thinking Finder (Sty-Fi). The term "Keyword" refers to the "stressing point" of every Islamic material taught. MKMs are of several stages, including (1) refresh; (2) re-arrange the keywords; (3) creating positive self talk or affirmation; (4) review and (5) Reflect. MKM can also be applied specifically to students through the keyword mapping process of each material. The process begins with an assessment of the tendency of individual thinking styles through the application of the Style Of Thinking Finder (Sty-Fi). The application contains 15 items with 60 answer choices according to the Accelerated Learning strategy. This research methodology used the Borg and Gall Research and Development, Design (RnD) with the following 10 stages start from research and initial information gathering until final products or final product improvements. Based on the results of the quantitative data through the expert application creator test on the aspect of "accuracy" gives a total score of 35 with a very precise category and experts in educational media development give a total score of 38 with a very appropriate category. In the aspect of "usefulness", expert's judgment in the application creator gave a total score of 33 with very useful categories and educational development, media experts gave a total score of 40 with very useful categories. In the aspect of "Conformity", experts in the field of application creators give a total score of 34 with very appropriate categories and education development, media experts give a total score of 37 with a very appropriate category. The results of the small group analysis showed that 87% with a very good category showed that teenagers were interested and

really enjoyed this model. The combination of the assessment results of the tendency of thinking styles with models that refer to metacognitive knowledge will greatly help individuals in learning certain material related to Islamic learning.

Keywords : Innovative Breakthrough, MKM, Style of Thinking Finder, Islamic Learning

**PS-6.8-02**

**TIME : 19.00-21.00**

**Muhammad Arfan Mu'ammar<sup>1</sup>**

<sup>1</sup>Universitas Muhammadiyah Surabaya

### **Disobobservasi Ranah Afektif Pendidikan Agama Islam dalam E-Learning (Studi Kasus di Universitas Terbuka)**

Digitalisasi pembelajaran melalui E-Learning merupakan bentuk akomodatif perguruan tinggi dalam merespon era revolusi industri 4.0. Tanpa ada E-Learning dalam sistem pembelajaran, perguruan tinggi dianggap tidak mampu berdaptasi dengan berkembangan teknologi yang ada. Namun, penggunaan E-Learning secara penuh, dengan mengabaikan tatap muka konvensional, dapat berdampak pada tergerusnya rasa empati, simpati, sikap dan nilai yang sejauh ini belum mampu diamati dan diobservasi dengan pembelajaran berbasis digital atau online. Penelitian ini dilakukan di Universitas Terbuka (UT), dengan alasan bahwa penggunaan E-Learning di Universitas Terbuka sudah penuh 100%. Sedangkan di perguruan tinggi lain, penggunaan E-Learning maksimal hanya 30%. Sedangkan 70% sisanya masih menggunakan tatap muka konvensional (face to face). Kebijakan ini diambil mengingat tatap muka konvensional belum sepenuhnya dapat tergantikan oleh tatap muka via online (E-Learning). Pembelajaran Online (E-Learning) di Universitas Terbuka dilakukan melalui website [www.elearning.ut.ac.id](http://www.elearning.ut.ac.id). Dalam satu semester, pembelajaran dilakukan 8 kali tatap muka, dengan 8 inisiasi di setiap pertemuannya. Di satu semester terdapat 3 tugas terstruktur dan 8 diskusi di setiap tatap muka. Peneliti menemukan bahwa, dari tiga ranah pembelajaran (kognitif, afektif dan psikomotorik), ranah kognitif dan psikomotorik dapat terasah dengan baik, terbukti dengan kuantitas dan kualitas tugas terstruktur yang mencapai 3 kali tugas dalam setiap semester. Namun, pembelajaran online (e-learning) belum dapat menyentuh aspek afektif, padahal pada Mata Kuliah Pendidikan Agama Islam, ranah afektif sangatlah penting guna membentuk perilaku dan karakter mahasiswa. Walaupun demikian, Peneliti melihat bahwa Universitas Terbuka terus melakukan perbaikan demi perbaikan di sistem E-Learning, dengan harapan suatu saat, tidak

menutup kemungkinan perilaku mahasiswa dapat diobservasi menggunakan sistem pembelajaran online.

Keywords : Disobobservasi, Afektif dan E-Learning

**PS-6.8-03**

**TIME : 19.00-21.00**

**Solihah Titin Sumanti<sup>1</sup>**

<sup>1</sup>UIN Sumatra Utara, Medan

### **New Religious Authority of Islamic Millennial: A Study of Rohis Community in Medan City**

Teenagers called millennial generation is transition phase from the child to the adult category. They look for identity through various activities such as Rohis community. This research focuses on how the perspective of Rohis community of Madrasah Aliyah Negeri (MAN) in Medan city in determining religious authority. The study also discusses how this spiritual community organized the group, built the network strategy, strengthen solidarity and constructed an Islamic identity. Object of research is the millennial generation of Islam who are member of Rohis of Madrasah Aliyah Negeri. Objectives of study are Medan is one of the biggest city with large of population of millennial Islam as representation of Indonesia and Rohis is a powerful and influential religious of teenagers. Qualitative method is by interview, observation and group discussion. Research found this group does not follow the conventional religious authority but populism. The culture of populism with gadget as part of the lifestyle including social media applications has constructed the spiritual identity especially in choosing and sorting out religious teachings to practice. Religious authority shift form conventional to the new determining such as power to determine patterns, shapes, styles and ways of practicing the application of Islamic teachings. They religiosity show symbolic identities such as dressing, religious rituals and Islamic jargon can recognize among teenagers in the public sphere. Referring to the revealed they can be identified as groups inclined to the "culture of Wahabism". Culture "New Wahabism" is appearing in a new form in strengthening the network of "da'wah" through social media.

Keywords : Religious Authority, Teenager, Millennial, Populism, New Wahabism

**PS-6.8-04**

**TIME : 19.00-21.00**

**Putri Wulansari<sup>1</sup>**

<sup>1</sup>IAIN Surakarta

### **Representasi Peranan Negara dalam Reproduksi dan Transmisi Wacana Inklusivisme dalam Kurikulum Pendidikan Islam di Era Reformasi**

Inklusivisme merupakan satu dari tiga tipologi yang dikemukakan oleh Alan race dalam diskursus teologi agama-agama. Pada mulanya inklusivisme merupakan sikap atau pandangan untuk melihat bahwa agama-agama lain diluar kekristenan turut memiliki kebenaran. Namun, pada akhirnya tipologi Inklusivisme-eklusivisme-pluralisme tersebut berkembang luas di kalangan sarjana muslim termasuk Indonesia. Perkembangan tipologi tersebut pada mulanya ditandai dengan kemunculan gerakan-gerakan transnasional. Kehadiran gerakan tersebut turut membawa paham ekslusif yang tumbuh subur pasca reformasi, sehingga dari masifnya pertumbuhan ekslusifisme tersebut pada akhirnya melahirkan antitesanya yaitu paham inklusivisme dan pluralisme. Tetapi, kedua paham tersebut ternyata belum mampu menjadi jawaban atas problematika ekslusifisme tersebut dan justru menjadi ekslusif gaya baru. Pasalnya, semangat inklusifisme dan pluralisme yang diadopsi oleh pemerintah, kemudian dinamai sebagai Islam moderat justru menimbulkan sebuah kefanatikan ketika sama-sama melakukan truth claim. Maka tulisan ini bertujuan untuk menggali upaya-upaya negara dalam mereproduksi dan mentransmisikan wacana inklusivisme kedalam kurikulum pendidikan Islam, baik dari segi regulasi maupun struktur kurikulum pendidikan Islam pasca reformasi. Selain itu, tulisan ini turut menghadirkan polemik serta kontestasi wacana inklusivisme di Indonesia yang secara tidak langsung turut mempengaruhi peyeleggeraan pendidikan Islam terutama di era pasca reformasi.

Keywords : Transmisi, Reproduksi, Inklusivisme, Ekslusivisme dan Pendidikan Islam

**PS-6.8-05**

**TIME : 19.00-21.00**

**Sofwan Hadi<sup>1</sup>**

<sup>1</sup>IAIN Ponorogo

### **Learning Media Design to Improve Mathematical Communication Ability of Madrasah Ibtidaiyah Students in Industrial Era 4.0**

Mathematical communication is the ability of students to process accepted strategies, solve problems received and share thoughts to convince acquired knowledge related to mathematics. This ability must be mastered by MI students so that mathematical concepts are mastered not only in the form of calculations but also in their application in daily life. In the era of Industry 4.0 mathematical communication can be improved by using various innovations and digital-based media, one of which is the Macromedia program. Learning Media Design is analyzed by the mix method approach. The subjects in this study were 20 MI students at MI Tarbiyatul Islam Ponorogo. Qualitative methods in this study were conducted to obtain forms of media that can improve students' mathematical communication. The results of this study found that there were 4 aspects in improving communication skills, namely exercises in solving problems related to day-to-day life, understanding the material of integer counting operations, student self-confidence, and mathematical literacy writing skills. Quantitative methods of comparison are used to test the results of learning media that are made. After the results of the development there is an increase in students' communication skills after using the media.

Keywords : Mathematics Education; Digital Media Education; Mathematics Media

**DATE : Thursday, 3 October 2019**

**TIME : 19:00 - 21:00**

**ROOM : PANCORAN**

**CHAIR : Muhammad Alifuddin**

**PS-6.9-01**

**TIME : 19.00-21.00**

**Muhammad Alifuddin<sup>1</sup>, Suarni Ambo Tuo<sup>2</sup>, Umar Ode Hasani<sup>3</sup>, Karim<sup>4</sup>**

<sup>1</sup>IAIN Kendari

<sup>2</sup>Universitas Muhammadiyah Kendari

<sup>3</sup>UHO

<sup>4</sup>Universitas Muhammadiyah Buton

### **Sekolah Anak Laut: Gerakan Philantropi Pendidikan Muhammadiyah pada Masyarakat Bajo di Segi Tiga Karang Dunia**

Penelitian ini adalah upaya akademik untuk memberikan lukisan analitis tentang gerakan pilantropi Muhammadiyah pada masyarakat miskin pesisir di Segi Tiga Karang Dunia Wakatobi. Ada tiga point penting yang menjadi focus dalam penelitian ini yaitu: (1). Mengapa

Muhammadiyah memilih ranah pendidikan untuk gerakan pilatropinya pada masyarakat Bajo? (2). Bagaimana pola gerakan philanthropi pendidikan yang dikembangkan oleh Muhammadiyah pada masyarakat Bajo? (3). Bagaimana respon masyarakat Bajo terhadap gerakan philanthropi pendidikan Muhammadiyah yang berbasis Islam Murni? Pengumpulan data dalam penelitian ini dilakukan melalui wawancara mendalam, observasi dan dokumentasi. Data yang terkumpul kemudian dianalisis secara kritis dengan menggunakan pendekatan fenomenologi hermeneutik. Hasil penelitian menyimpulkan bahwa; pilihan bergerak dalam ranah pendidikan oleh komunitas Muhammadiyah setempat merujuk pada esensi dari nilai gerakan pendidikan sebagai titik tumpu peradaban dan penentu kualitas sumber daya manusia. Pada sisi lain masyarakat Bajo berhadapan dengan realitas layanan pendidikan berkualitas yang mahal menjadikan sebagian besar anak Bajo lebih memilih untuk melaut ketimbang bersekolah. Pilihan philanthropi pendidikan oleh Muhammadiyah juga disebabkan atas realitas antropopsikologis anak-anak setempat yang mengalami inverioriti kompleks ketika berinteraksi dengan komunitas anak daratan, kondisi psikis tersebut telah menyebabkan anak Bajo dalam waktu yang relative lama membelakangi sekolah. Adapun pola gerakan yang diimplementasikan oleh komunitas Muhammadiyah setempat adalah membangun model solidaritas mekanik dan kesadaran kolektif yang kokoh dengan bertumpuh pada sistem keyakinan yang berbasis pada teologi al-ma'un. Melalui kerja keras dan cerdas yang dipadu dengan pendekatan humanis, gerakan Islam murni yang berkemajuan ditransmisikan oleh komunitas Muhammadiyah Wakatobi melalui pendidikan dan pengajaran secara natural dan humanis tanpa menuai kontroversi, sehingga pada saat yang sama anak-anak Bajo semakin tercerahkan melalui philanthropi Pendidikan Muhammadiyah.

Kata kunci: Sekolah, philanthropi pendidikan, Muhammadiyah dan Bajo

## THE DYNAMICS OF FATWA IN INDONESIA

DATE : Thursday, 3 October 2019

TIME : 19:00 - 21:00

ROOM : PINANGSIA

CHAIR : Chairul Fuad

Email : -

### Panel Description

Eksistensi MUI di tengah masyarakat masih belum memiliki legitimasinya di masyarakat. Fatwa-fatwa yang dikeluarkan banyak yang tidak diikuti oleh masyarakat. Dengan begitu, otoritas MUI sebagai sebuah lembaga ulama di Indonesia belum memiliki posisi tawar yang kuat baik di ranah struktural pemerintah maupun di ranah kultural masyarakat. Ditambah lagi dengan konteks kemajuan teknologi yang tidak terbendung semakin membuat MUI harus berbenah dan perlu mereaktualisasi diri jika tidak ingin tergerus oleh roda jaman yang terus berputar. Para panelis di bagian ini akan menunjukkan bagaimana peran dan kiprah MUI dengan melihat setting historis dan konteks problematika yang dihadapi serta mencoba untuk mereaktualisasikan dirinya di dalam konteks percaturan dunia global yang semakin terbuka dan meniscayakan kecepatan teknologi.

PS-6.9-01

TIME : 19.00-21.00

Dahlia Haliah Mau<sup>1</sup>

<sup>1</sup>IAIN Pontianak

### Reaktualisasi Kelembagaan Fatwa MUI di Era IT

Dinamika sosial kemasyarakatan yang terus berkembang diiringi dengan kemajuan ilmu pengetahuan dan teknologi yang sangat cepat telah menimbulkan berbagai masalah sosial keagamaan yang status hukumnya tidak ditetapkan dalam sumber pokok al-Qur'an dan hadis. Kekosongan hukum ini, harus dijawab melalui ijtihad para ulama. Di Indonesia, lembaga yang konsen untuk menjawab berbagai problem umat sekaligus sebagai representasi ulama dalam berijtihad adalah Majelis Ulama Indonesia (MUI). MUI yang berdiri sejak 26 Juli 1975 di Jakarta telah menunjukkan perannya melalui berbagai fatwa hukum yang telah ditetapkan. Beragam fatwa yang telah dikeluarkan lembaga ini harus melalui musyawarah

bersama (rapat komisi fatwa). Artinya, setiap fatwa harus ditempuh dengan mengadakan pertemuan atau musyawarah para anggota MUI dalam satu majlis bersama. Seiring dengan kemajuan iptek saat ini, prosedur penetapan fatwa di atas, memungkinkan dapat dilakukan pembaharuan melalui media digital. Artinya, jika selama tahun 1975 sampai sekarang, para anggota MUI harus berkumpul untuk menjawab setiap problem besar umat Islam Indonesia, maka di era digital ini, dapat dilakukan upaya pembaharuan mekanisme penetapan hukum melalui digitalisasi fatwa. Apakah upaya pembaharuan ini dapat dilakukan pada semua jenis fatwa? Apakah masih relevan dilaksanakannya dalam satu majlis? Jika dalam satu majlis, bagaimanakah prosedurnya? Atau apakah ada pengklasifikasian problem yang bisa dijawab melalui media IT?. Untuk menjawab pertanyaan ini, peneliti akan menggunakan metode deskriptif-kualitatif-komparatif, dengan teknik penelitian melalui dokumentasi.

**PS-6.9-02**

**TIME : 19.00-21.00**

**Rusli<sup>1</sup>**

<sup>1</sup>IAIN Palu

### **The Effect of Online Islamic Law Knowledge Acquisition towards Fatwa Production Habits by the Ulama of Milenia Generation (Case Study of Junior Ulama in Majelis Ulama Indonesia in Central Sulawesi)**

Ubiquitous uses of Internet and mobile device have increased opportunities to access online knowledge sources by young generation. The knowledge, then, is used for various decision making process in daily life. Previous studies highlight that young generation Ulama who were born in millennia era between 1984 to 2000 have intensively used Internet to acquire Islamic law knowledge. They use the online source of Islamic law knowledge as a reference to produce fatwa in daily life base on Muslim community demands. In this study, fatwa is understood not limited to formal fatwa released by an authoritative institution, such as MUI, but also daily fatwa demanded by Muslim community surrounding routine worship, muamalah, social relationshio, etc. However, limited studies have been carried to find out whether there is a relationship between online knowledge acquisition and daily fatwa production habits. Through the use of theoretical lens adopted from information technology and Islamic sociology, we construct a model to survey millennia generation Ulama to find out the effect of online Islamic knowledge acquisition on fatwa production habits. The surveys were distributed to 40 millennia generation Ulama at provincial level Majelis

Ulama Organization and 45 millennia generation Ulama at regency level. The results show that online interactions with community, quality of interaction, and online network have significantly affect millennia generation Ulama Islamic knowledge acquisition. The knowledge, then, impact their habits in daily fatwa production due to availability new channels, new strategies, and time efficiency. We conclude that new generation of Ulama has relied more on online knowledge sources rather than conventional sources such as traditional clerics and books. More important, there is an indication that the more fatwa given by millennia Ulama, the more intense they access online related Islamic law knowledge sources. Further research may need to focus on the relationship between frequency fatwa given and online knowledge access. The limitation of this study is that the sample within regency level of Majelis Ulama Indonesia at regency level could not be accessed equally due to time and geographic limitation.

**Key Words:** Online Islamic law, Knowledge acquisition, fatwa production, Millennia ulama

**PS-6.9-03**

**TIME : 19.00-21.00**

**M. Irfan Wahid<sup>1</sup>**

<sup>1</sup>IAIN Palangkaraya

### **Rumah Fiqih Indonesia : Challenging the Fatwa Shopping**

Most of the websites offering online fatwa favour a question and answer format, where guidance is provided by a particular imam, or sometimes by a team of religious scholars. And now, Muslim often choose to ask their questions online for a number of reasons. The internet is one way for them to navigate Islamic law to daily life. The internet gives people in urban areas an extra tool to quickly access the information they need with much quicker and easier way of obtaining answers. The merit of online fatwa is that they allow almost anyone to set themselves up as an authority and issue legal opinios that can leads to information anarchy. It becomes even more difficult to know what information is credible and what is not. In absence of a formal framework for deciding who can become an internet mufti, it is very hard to stop people from declaring themselves to be Muslim scholars. In Indonesia, several Muslim scholars built a study center which they named the Indonesian Fiqh House (Rumah Fiqih Indonesia). The study center also often presents online fatwa and discusses several Islamic thought issues. To find out how Rumah Fiqih Indonesia present online fatwa content and the extent of their credibility with Islamic literature, this paper uses a content analysis approach. The result, it was found that Rumah Fiqih

Indonesia continued to use traditional and conventional approaches by providing answers using reliable reference sources even though using the internet as a media for their publication.

Keywords: Fatwa, Internet, Mufti, Online, Fiqih

**PS-6.9-04**

**TIME : 19.00-21.00**

**Husnul Isa Harahap<sup>1</sup>**

<sup>1</sup>Universitas Sumatera Utara, Medan

### **Golput in the Indonesian Ulema Council (MUI) Perspective**

The controversy about Golput (golongan Putih or white group) re-emerged in the elections in 2019. Mass media reported that the Indonesian Ulema Council (MUI) stated that Golput was haram (illegal in Islamic perspective). This fatwa refers to the ijtimā (a confluence that produced a fatwa) that was declared in the framework of the 2009 elections, in the city of Padang Panjang, West Sumatra Province in 2009. On the other hand, several other mass media said that the MUI only appealed to the public to exercise their voting rights in the 2019 election. So it's an appeal without a fatwa. These two different information illustrate that there is unclear information about the MUI's views on the Golput. Based on these facts, three crucial questions arise. First, what is the actual position of the MUI regarding Golput? Second, how deep is the understanding of the MUI about Golput? Third, is there an essential study of the MUI fatwa? The data collection method used in this study is a literature study. The study found that the MUI fatwa was about how to use voting rights, specifically choosing leaders who compatible the criteria suggested by Islam. Meanwhile, the views on Golput are personal views of the management or members of the MUI.

Keywords: Golput, MUI, fatwa, general election, voting right.

### **NEW FACES OF THE QUR'AN AND HADIS IN THE DIGITAL AGE**

**DATE : Thursday, 3 October 2019**

**TIME : 19:00 - 21:00**

**ROOM : TAMANSARI 2**

**CHAIR : Kusmana**

Email : kusmana@uinjkt.ac.id

### **Panel Description**

Today we are entering globally the 4.0 revolution era, which is marked by the development of information technology. This era forces us to enter into it in many ways, including economy, education, security system, and religious sector. The religious sources –the Qur'an and Hadits are not free from this influence. This forces many existing understandings, values and systems to react positively, negatively, and helplessly to accept the onslaught of the era.

The spirit of pragmatism finds new ground for it to flourish at another level and new practices in everyday life. One of its expressions is the increase of facilities, spaces, and opportunities for agencies from various backgrounds, to express their movements, aspirations and thoughts in ways that never imagined before. For example, Salafi is an agency that is good at utilizing these developments in their radical movements.

Furthermore, there is a new phenomenon in method of delivering messages today. It is carried out not only through conventional method, i.e. printed text, but also through digital texts which are delivered by technological virtual devices such as websites, social medias, including WhatsApp, SMS, Instagram, twitter, facebook, blogs, video blogs (Vlogs), etc.

From this it is known that the direction of message delivery, and different forms of Islam has entered a new face. And through this International Conference, some panelists here share ideas on different topics. One of the topics discussed is the characteristics of the message and the source of Hadith used by Abdul Shomad when addressing religious teachings to the public in the 2019 election context which was shared online on YouTube. Unfortunately, the abstract in this topic does not send strong message yet. The next topic discusses the phenomenon of the spirit of salafi understanding through the dynamics of diversity in the digital world through virtual preference choice, tagged and shared features. This method brought about their movement sustainable. The next discussion analyzes the transmission and transformation phenomena displayed in the form of animated videos "Nussa" and "Rara" which were targeted as children's Islamic educational virtual shows. And the last topic, which is actually outside the theme of panel 11, discusses the development of understanding of family concepts that are understood by scholars and community organizations in Indonesia and Malaysia. There is actually one more panelist, who has not sent his paper yet within the time constrained.

PS-6.10-01

TIME : 19.00-21.00

**Mohammad Nur Ahsan<sup>1</sup>**<sup>1</sup>IAIN PALU**"Pilih Yang Berpihak pada Islam": Karakteristik Pesan dan Sumber Hadis di dalam Ceramah Daring Abdul Somad**

With a master thesis entitled The Narrators of al-Muwatta` and al-Sahīhayn which were weakened by al-Nasā ī in his work al-Du'afā` wa al-Matrūkīn: Compilation and Study (Rijāl al-Muwatta` wa al-Sahīhayn al-lazīna Da'afahum al-Nasā ī fī Kitābih al-Du'afā` wa al-Matrūkīn: Jam'an wa Dirāsatān), Abdul Somad is a hadith scholar in Indonesia who gained popularity through uploading his lectures on video sharing sites, YouTube. This article aims to describe the characteristics of messages conveyed by Abdul Somad and identify the sources of prophetic tradition that he used in his online lectures. This study uses a qualitative paradigm with two approaches, namely content analysis and traditional hadith science. The research data comes from the lectures of Abdul Somad uploaded during March 2019. The findings revealed that the suggestion to elect a senator who commits to the interests of Muslims in Indonesia toward the General Elections in April 2019 and the social and political responsibilities of Muslims are the two dominant topics in his lectures. The traditions which he quoted do not always come from six or nine hadith literature which remains popular among Sunnis.

Keywords: content analysis, hadith, islamic preaching, Youtube, Abdul Somad

PS-6.10-02

TIME : 19.00-21.00

**Miski<sup>1</sup>**<sup>1</sup>UIN Maulana Malik Ibrahim, Malang**Posting Hadis pada Media Sosial: Mengurai Dinamika Keberagamaan Pasca-Kesalehan Digital**

Aktivitas keagamaan menjadi identik dengan media sosial. Posting hadis menjadi contoh nyata bagaimana media sosial menjadi media aktualisasi diri dan peneguhan identitas keberagamaan. Fenomena ini familiar dengan sebutan kesalehan digital, online piety atau digitally pious. Sebagai sebuah fenomena sosial-digital, tentunya hal ini tidak bersifat statis melainkan dinamis. Pertanyaannya kemudian, "Bagaimana pola dinamika keberagamaan dari fenomena posting hadis

pasca-kesalehan digital?" Dalam menjawab pertanyaan tersebut, kajian ini menggunakan paradigma konstruktivisme, dengan kerangka analisis wacana kritis; seluruh datanya berbentuk dokumentasi dan dianalisa menggunakan metode konten analisis, yaitu melalui proses eksplorasi, seleksi dan klasifikasi lalu interpretasi. Sebagai temuan, kajian ini menunjukkan bahwa fenomena posting hadis pasca-kesalehan digital mulai beralih menjadi fenomena resistansi kelompok keagamaan tertentu terhadap berbagai fenomena sosial, praktik keagamaan dan sebagainya yang dinilai menyalahi norma agama. Resistensi ini muncul akibat pola pandang bahwa masa lalu lebih baik daripada masa kini sehingga diperlukan upaya mengembalikan keadaan masa kini menjadi seperti masa lalu. Pola resistansi ini diindikasikan akan terus eksis di media sosial karena didukung oleh adanya kesamaan kepentingan antar kelompok terkait sebagai pengguna media sosial yang kemudian menggerakkan mereka untuk saling tag, sharing dan lain-lain yang pada akhirnya menciptakan jaringan yang kuat di antara mereka.

Keywords: Kesalehan Digital, Hadis, Media Sosial, Resistansi, Wacana Kritis

PS-6.10-03

TIME : 19.00-21.00

**Ridha Hayati<sup>1</sup>**<sup>1</sup>UIN Sunan Kalijaga Yogyakarta**Makna Basmalah: Sebuah Transmisi dan Transformasi (Kajian Living Hadis dalam Youtube Channel NUSSA OFFICIAL)**

Tulisan ini akan menjelaskan bagaimana makna basmalah dalam Youtube Channel Nusa Official. Selain itu melihat landasan atau teks yang digunakan serta menggali bagaimana proses transmisi dan transformasi dari basmalah itu sendiri. Alasan mengambil tema berbasis Youtube ini adalah karena belakangan ini telah muncul karya seniman atau artis yang menjadikan Al-Qur'an dan Hadits sebagai bagian dari konten tayangannya agar terciptum aroma religius dan berdaya estetik supaya memiliki muatan spiritualitas yang bersifat dakwah (ajakan, seruan, maupun himbauan) bagi penontonnya. Tulisan ini menyoroti tentang serial animasi islami yang belakangan ini banyak digandrungi terutama oleh anak-anak juga orang dewasa yaitu Nussa Rara (akronim dari Nusantara) dalam channel youtube "Nussa Official". Di balik tayangan ini terdapat beberapa tokoh terkenal yang mempromosikannya: Felix Siau dan Mario Irwiansyah. Kini subscribernya mencapai 3.631.618 meski pada keyataannya bahwa Industri perfilman Indonesia khususnya dalam genre animasi islami cenderung berkembang lambat namun adanya tayangan ini memberi nafas baru bagi dunia animasi Indonesia dan

anak-anak. Nussa Rara merupakan sebuah kartun animasi edukasi yang mengusung tema seputar keislaman yang dibungkus dengan apiknya dengan gaya kekinian serta diselipkan ayat al-Qur'an dan hadis-hadis Nabi Saw. Karakter Nussa digambarkan sebagai seorang anak laki-laki yang terlahir dengan fisik yang kurang sempurna (kaki palsu) memiliki makna bahwa keterbatasan bukan halangan untuk meraih mimpi. Lahirnya

animasi ini dilatarbelakangi oleh kecemasan para orang tua akan tontonan anak-anak yang jarang sekali menawarkan kebaikan. sehingga hadirnya Nussa dan Rara sebagai jawaban dari keresahan orang tua untuk anak-anaknya. Selain itu ingin memberikan referensi-referensi kebaikan memenuhi youtube sehingga mengantikan tranding gosip di youtube. Dalam tayangan ini menunjukkan bahwa landasan yang digunakan adalah hadis-hadis yang kualitasnya sahih. Makna basmalah yang terkandung dalam tayangan ini adalah sebagai pelindung dari kejahatan makhluk-makhluk ghaib selain itu adalah agar memperoleh keberkahan. Penelitian ini diharapkan dapat menjelaskan bahwa menyampaikan nilai-nilai islam dapat dilakukan dengan beragam dalam hal ini dengan kreatifitas dan membalutnya secara menarik dan santun. Juga menunjukkan bahwa kajian al-Qur'an dan hadis tidak hanya bertumpu pada teks atau kitab-kitab tafsir klasik hingga modern melainkan lebih luas dari pada itu.

Keywords: Youtube, Nussa Official, Living Hadis, Makna, Transmisi Transformasi

**PS-6.10-04**

**TIME : 19.00-21.00**

**Kusmana<sup>1</sup>**

<sup>1</sup>UIN Syarif Hidayatullah, Jakarta

### **Al-Qur'an, Muslim Woman and The Concept of Family in Modern South East Asia: A Case Study of Indonesia and Malaysia**

This article illustrates how the concept of family has been discussed by Muslim scholars in modern South East Asia. The study focuses its discussion of the concept on the understanding of Qur'an done by some Indonesian's and Malaysian's Muslim scholars. Using a descriptive and analytic method, this study ponders continuity and change over the discourse of ideal Islamic family in this context. The study finds that Muslim scholars in the region have been interpreting the Qur'an to nurture and adapt the ideal concept of family for the sake of making it relevant with the demand of age.

Keywords: al-Qur'an, Muslim Woman, Family, Interpretation, South Asia

## **LOCAL EXPERIENCE OF JIHAD AND MODERATING ISLAM IN INDONESIA**

**DATE : Thursday, 3 October 2019**

**TIME : 19:00 - 21:00**

**ROOM : MARUNDA**

**CHAIR : Abidin Wakano**

Email : -

**PS-6.11-01**

**TIME : 19.00-21.00**

**Wajidi Sayadi<sup>1</sup>**

<sup>1</sup>IAIN Pontianak

### **Contextualization of the Meaning of Jihad in Hadith Sahih Bukhari**

Hadiths contained in the Book of Jihad wa Siyar are as many as 110 traditions which have no repetition. When counted, everything including the number of repeated had reached 376 traditions. The term used in connection with jihad in the Sahih Bukhari traditions especially in the Book of Jihad wa Siyar is al-jihad, al-qital, al-ghazw, and al-harb. Jihad in terms of war or armed contact is to use the terms al-qital, al-ghazw and al-harb. There was the Hunain war, the Taif war, the Badr war, the Uhud war, the Khandak war, the Mecca fath, the Ahzab war, to the distribution of war spoils, and the prisoner of war system. This term is also used in the Qur'an. The targets are pagans and polytheists. Jihad in the sense of war is always accompanied by the sentence fi sabilillah. This shows that war should not be arbitrary, even regulated not to kill women and children, and not to involve those who are considered unfit. The term al-Jihad with all its forms is used in terms of the virtue of jihad in the way of Allah, jihad with wealth and soul, devoting to parents, inviting others to Islam, facilitating struggle in the way of Allah, reconciling the conflicting parties and commitment to promises, supporting old widows, abandoned children and the needy, prayer, and mabrur hajj. Hadiths that use the term jihad in Sahih Bukhari are interpreted as having their respective contexts, such as creating a sense of security and peace and harmony in the midst of diversity is an indispensable jihad for the Indonesian people whose population is very diverse. Likewise, jihad with wealth and soul, is working hard to face various challenges to achieve prosperity and prosper for others and to do all intelligent and constructive thoughts against ignorance, poverty and other disadvantages, not only jihad with souls in understanding

must die for life. Said Jamal al-Banna: "(That jihad today is not how to die in the way of Allah, but the present jihad is how to live in the way of Allah)." Yusuf al-Qaradawi also stated: "economic jihad, health jihad and environmental jihad". In this context, the hadith in Sahih Bukhari mentions that martyrdom not only died on the battlefield, but also varied, including people who died of cholera, because of stomach ache, because of drowning, in ruins, and because of jihad in the way of Allah.

Keywords: Jihad, war, road, Allah, death, martyrdom

**PS-6.11-02**

**TIME : 19.00-21.00**

**M. Taufiq<sup>1</sup>**

<sup>1</sup>STAIN Sultan Abdurrahman Kepulauan Riau

### **Reinterpretasi Makna Jihad Pada Generasi Muda Kaum Marjinal (Studi Panti Asuhan Berbasis Pondok Pesantren Bintan Saadilah Al Rasyid Bantul)**

Penelitian ini dilatarbelakangi dengan banyaknya generasi muda di indonesia terjebak akan kesalahan pemaknaan jihad karena pemahaman agama yang kurang baik dan bersifat instant yang mengakibatkan lahirnya paham radikalisme agama pada generasi muda. Kaum muda marjinal menjadi sasaran empuk untuk penyebaran pemaknaan jihad yang salah ini sehingga diperlukan upaya reinterpretasi makna jihad pada generasi muda kaum marjinal. Penelitian ini merupakan penelitian kualitatif dengan teknik observasi partisipatoris dan wawancara mendalam. Hasil penelitian ini memperlihatkan bahwa ada upaya dari Panti Asuhan Berbasis Pondok Pesantren Bintan Saadilah Al Rasyid Bantul untuk reinterpretasi makna jihad pada generasi muda kaum marjinal melalui dengan tiga ciri utama ajaran Ahlussunnah wal Jamaah yang selalu diajarkan oleh Rasulullah SAW yakni tawasuth, tawazun, i'tidal dan ditambah dengan tasammuh.

Kata Kunci : Reinterpretasi, Jihad, Kaum Marjinal

**PS-6.11-03**

**TIME : 19.00-21.00**

**Jarjani<sup>1</sup>**

<sup>1</sup>UIN Ar-Raniry, Banda Aceh

### **Revitalizing Local Wisdoms For Dealing with the Disruption Era: A Case of Aceh**

Living in globalized era is very challenging as it has tremendously disrupted the shared local wisdoms as ways of life of people living together in many parts of the world. In an Indonesian province of Aceh, for instance, as the result of the paralysis of local wisdoms today, many people have dared to sporadically violate social norms such as by being narcotics traffickers. I argue that in order to deal with such bad behavior in this disruption era, it is necessary to support people to revitalize their respective local wisdoms that have become the glue of the people in living together harmoniously for hundred years in Aceh. To do so, this descriptive-qualitative research employed document analysis and interviews to analyze the local wisdoms from various sources, such as textbooks, proverbs, idioms, etc., and clarified their values with old people in Aceh. It was found that there are many local wisdoms This is inseparable from the local wisdoms of geuchik, teungku imum, tuha peut, mukim, and tuha lapan, and other social practices such as khanduri blang, khanduri laot, khanduri jrat, khanduri udeep, etc. Each of those local wisdoms has vital values of virtue for supporting people to live together peacefully and based on Islamic syariah, such as education, commitment, work ethics, gratitude, etc.

Keywords: local wisdoms, Aceh culture, disruption era, globalization

**PS-6.11-04**

**TIME : 19.00-21.00**

**Lukman S. Thahir<sup>1</sup>**

<sup>1</sup>IAIN Palu

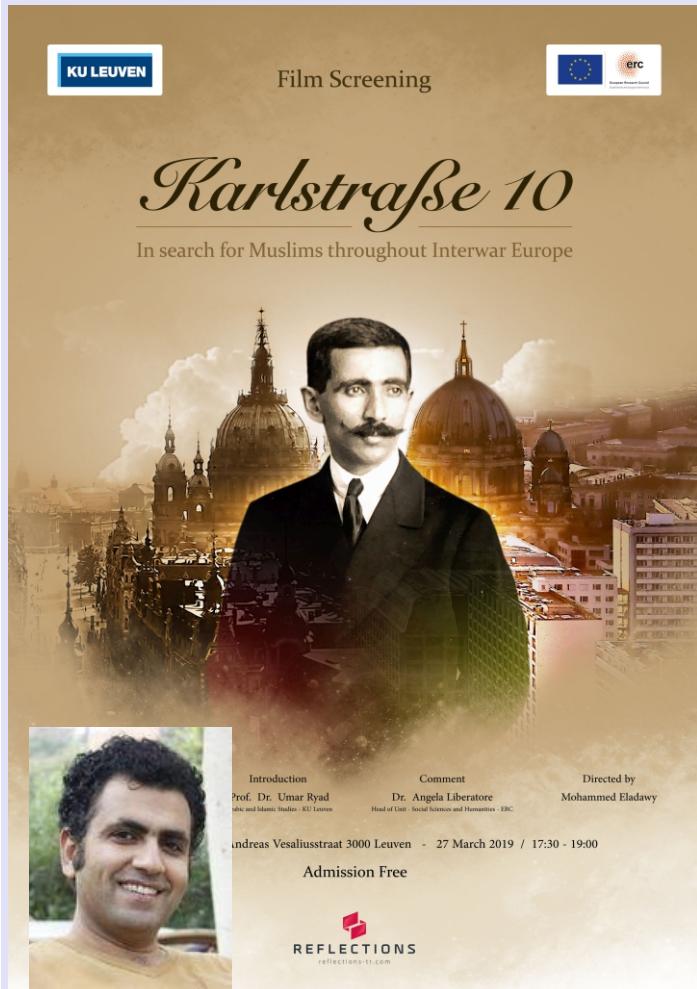
### **Studi Fenomenologi Komunitas Eks Napiter Poso [Transformasi Identitas: Dari Teroris Menjadi Pelopor Perdamaian]**

Masalah Eks Napi teroris dapat digambarkan sebagai jaring laba-laba yang begitu menjelit dan kompleks. Akar masalahnya beragam, begitu pula mental, karakter dan sikap perilaku mereka dalam menghadapi kenyataan hidup barunya di masyarakat. Masing-masing individu sangat bervariasi dalam merespons lingkungan personal, sosial, ideologis, dan material yang saling bersinggungan. Misalnya, sikap pemberian atas diri mereka pasca penahanan, di satu sisi bisa saja dapat memicu atau sebagai pendorong terjadinya "the New Radicalism" yang membuat seseorang dari mereka menjadi reseptif terhadap pemerintah, masyarakat, dan berbagai narasi atau ideologi yang radikal, sedang di sisi lain, kuatnya mental blok atau kecurigaan terhadap kelompok "out sider" dikalangan mereka, merupakan masalah tersendiri bagi peminat studi teroris untuk membantu membuka cakrawala berpikir mereka dan sekaligus mencari solusi atas diri mereka. Artikel ini

adalah salah satu dari berbagai iktiar untuk membongkar mental blok para eksnapiter melalui upaya transformasi identitas mereka: dari seorang teroris menjadi pelopor perdamaian di Poso, khususnya, dan di Indonesia umumnya melalui dua basis penelitian kualitatif dengan studi fenomenologis yang telah dilakukan oleh penulis. Fokus masalah yang diangkat dalam artikel ini adalah: 1). Bagaimana kelompok teroris ini memaknai identitas diri mereka sebelum mengalami proses transformasi identitas? 2). Bagaimana proses transformasi identitas itu dilakukan?, dan 3), Bagaimana bentuk transformasi identitas eks napiter Poso?. Untuk menjawab masalah ini, kerangka teori yang digunakan adalah teori interaksi simbolik model transformasi identitas Norman Denzim, , yaitu bertumpu pada upaya membangun konsep diri dan relasi-relasi sosialnya. Teknik pengumpulan data menggunakan observasi, wawancara mendalam dan dokumentasi. Pemilihan informan sebanyak 5 orang eks napiter dilakukan secara purposive sampling, yaitu menentukan pengambilan sampel dengan cara menetapkan ciri-ciri khusus yang sudah diketahui sebelumnya. Data yang diperoleh dianalisis melalui proses reduksi data, penyajian data dan penarikan kesimpulan/verifikasi. Hasil penelitian yang ditemukan: Pertama, sebelum mengalami proses transformasi identitas, para eks napiter memaknai diri mereka sebagai kelompok mujahidin Poso yang berperang untuk membela saudara-saudara muslim mereka yang dibantai oleh umat Kristiani dan diperlakukan tidak dengan adil oleh pemerintah, dalam hal ini pihak keamanan atau institusi kepolisian. Jika muslim dibunuh, penanganannya lambat dan berlarut larut. Kesadaran diri seperti ini melahirkan sikap anti-pati, memunculkan motif untuk balas dendam dan nilai tindakan mereka sebagai ibadah. Kedua, berdasarkan pemaknaan diri seperti itu, upaya transformasi identitas dilakukan dalam dua bentuk tahapan: 1. Tahap ketika mereka masih dalam penjara. Pada tahap ini ada tiga proses yang dilakukan: a. Proses membangun kepercayaan, b. pembinaan mental-spiritual, dan c. interdependensi peran antara peneliti dan eks napiter. 2. Tahap ketika mereka sudah keluar dari penjara. Di sini ada tiga proses juga yang dilakukan; 1. Melanjutkan interdependensi peran, 2. Penyamaan Visi model desain transformasi identitas, dan aktualisasi diri. Ketiga, terkait bentuk transformasi identitas eks napiter, ada dua aspek yang disiapkan: 1. Penyiapan mental eksnapier melalui naskah peran untuk menjadi pelopor perdamaian, dan 2. Action plan, dengan menjadi nara sumber di berbagai sekolah dan perguruan tinggi terkait counter terorism.

# FILM SCREENING

## UMAR RYAD



### Karlstraße 10: In Search for Muslims throughout Interwar Europe (2019)

How were the lives of Muslims in interwar Europe? Karlstraße 10 starts in an online telephone directory searching for an Arab family name in nowadays Germany to end in telling many stories about Muslims throughout interwar Europe. An Arab-Ottoman officer Zeki Kiram takes on a life journey with an amputated leg in interwar Berlin after he was injured in Sinai during WWI. This moving portrait of a defeated Arab officer in interwar Berlin takes you back in time almost a century ago giving an exciting visualization of life stories of Arabs and Muslims who lived in that crucial time of Europe. Amazing are their encounters with European inter-war ideologies. Karlstraße 10 is an enduring tale of love, politics and arms deals through the lens of unique Arab family archives in Europe. The film dives deep in a story of war victims, religion, culture, mixed marriages, arms deals, mosques, politics and more! Karlstraße 10 is a timeless film, as it makes a point that Arabs in interwar Europe were neither visitors, not colonial victims.

Place

**SLIPI 1**

2nd Floor of Mercure  
Jakarta Batavia

Time

**19.00 - 21.00**

Date

**THURSDAY**

**3 October 2019**