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ABSTRACT  
BOOK

AICIS 2017

17th ANNUAL INTERNATIONAL  
CONFERENCE  
ON ISLAMIC STUDIES

Jakarta, November 20-23, 2017



CHAIRS AND PANELISTS

Integration of Islam and Science

Chair: Dr. Sri Harini, M.Si. [UIN Maulana Malik Ibrahim Malang]	3
Panelists: Prof. Toshifumi Sakaguchi [Prefectural University of Hiroshima] Dr. Ir. Eko Noerhayati, dkk. [Universitas Islam Malang] Romaiddi, PhD [UIN Maulana Malik Ibrahim Malang] Tarranita Kusumadewi, MT [UIN Maulana Malik Ibrahim Malang] Aisyah Nur Handryant, ST, M.Sc., dkk. [UIN Maulana Malik Ibrahim Malang]	
Chair: Dr. Aksin Wijaya, M.Ag. [IAIN Ponorogo]	6
Panelists: Dr. Ngainun Naim [IAIN Tulungagung] Dr. Ahmad Zainal Abidin, M.A. [IAIN Tulungagung] Dr. Abid Rohmanu [IAIN Ponorogo] 3 Dr. Lilik Umi Kaltsum, M.A. [UIN Syarif Hidayatullah Jakarta]	
Chair: Dr. Abd. Ghafur [STKIP PGRI Lamongan]	
Panelists: 3 Prof. Dr. Joel C. Kuipers [George Washington University] Masthuriyah Sa'dan, M. Hum. [UIN Sunan Kalijaga Yogyakarta] Askuri [Universitas Gadjah Mada Yogyakarta] Utul Fitriyah [UIN Maulana Malik Ibrahim Malang] Agus Ikhwani Mahmudi [S3 Universitas Negeri Malang]	
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Chair: Salamah Agung, PhD [UIN Syarif Hidayatullah Jakarta]	
Panelists: Nasser Mansour, PhD [Exeter University] Salamah Agung, PhD [UIN Syarif Hidayatullah Jakarta] 3 Achori Muslim, M.Pd. [UIN Syarif Hidayatullah Jakarta] Burhanuddin Millama [UPI Bandung] Luki Yunita [Universitas Negeri Jakarta]	
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Panelists: M. Rusydi [UIN Antasari] Fadhlu Rahman [STFI Sadra Jakarta Selatan] Moedji Raharto [ITB Bandung] 19 Perli Septi Irwansyah [UIN Sunan Gunung Djati Bandung] Agung Sedayu [UIN Maulana Malik Ibrahim Malang]	
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Religion, Environment, and Biodiversity

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Knowledge Production, Education, and Media

Chair:  
Prof. Raihani, M.Ed., Ph.D. (UIN Sultan Syarif Kasim Riau)

Panelists:  
Prof. Dr. Raihani & Della N. K. Sari (UIN Sultan Syarif Kasim Riau)  
Prof. Dr. Lyan Parker (The University of Western Australia)  
Dr. Najib Kailani (UIN Sunan Kalijaga Yogyakarta)  
Ulifah Muhayani, M.A. (UIN Maulana Malik Ibrahim Malang)  
Nur Fitriatin Yamin, M.Ed. (UIN Sunan Ampel Surabaya)

Chair:s-20  
Dr. Irawan, M.Hum. (UIN Sunan Gunung Djati Bandung  
PERSMAPI-INDONESIA)

3ANELISTS:  
Associate Prof. Dr. Athena Vongalis-Macrow (Deakin and RMIT University Australia)  
Dr. Jejen Musfah (UIN Syarif Hidayatullah Jakarta)  
Dr. Agus Zaenal Fitri (IAIN Tulungagung)  
Dr. Muhammad Sulhan (UIN Sunan Gunung Djati Bandung)  
Dr. Helmawati, S.E., M.Pd.I. (UNINUS Bandung)  
Chair: s-23  
Dr. Amirah Diniaty, M.Pd. (UIN Syarif Kasim Riau)

Panelists  
Rusli Ahmad, dkk. (University Malaya Sarawak)  
Amalia Madihie, dkk. (University Malaya Sarawak)  
Sri Yuliani (Universitas Islam Riau)  
Dr. Afinar, M.Pd. (UIN Syarif Kasim Riau)  
Asharullah, S.P.M., S.E. (UIN Imam Bojol Padang)

Chair: s-24  
Mu'ammarr Zayn Qadafy (Albert-Ludwig Universitat, Freiburg, Jerman)

Panelists:  
Mu'ammarr Zayn Qadafy (Albert-Ludwig Universitat, Freiburg, Jerman)  
Wardatun Nadhiroh (Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin)  
Muhammad Zulkarnain (IAIN Samarinda)  
Ali Shahidin Mubarak (UNAIR Surabaya)  
Mohammad Atabik Faza (UIN Sunan Ampel Surabaya)

Chair3-8  
Imam Mustofa, S.H.I., M.S.I. (Jurnal Akademika IAIN Metro, Lampung)

PANELISTS:  
Dr. Syahraini Tambak, S.Ag., M.A. (Universitas Islam Riau)  
Wahyuddin Halim, MA., Ph.D. (UIN Alauddin Makassar)  
Lailial Muhtifah (IAIN Pontianak)  
M. Jhoni (UIN Raden Fatah Palembang)  
S Mahmudah Noorhayati (Institut Agama Islam Sahid Bogor)

3Chair: 0-10  
Prof. Dr. Fatah Syukur, M.Ag. (UIN Walisongo, Semarang)

PANELISTS:  
Dr. Wan Hasan Wan Embong (Universiti Teknologi Malaysia)  
Dr. Saparudin, M.Ag. (UIN Mataram)  
Rezza Maulana, (UIN Sunan Kalijaga Yogyakarta)  
Abu Hasan Agus R (S3 IAIN Jember)  
Mustamar Iqbal Siregar (IAIN Langsa, Aceh)

Chair: 0-15  
Prof. Dr. H. Budihardjo, M. Ag (IAIN Salatiga)

Panelists:  
Ahmad Ihwanul Muttaqin (Institut Agama Islam Syarifuddin Lumajang)  
Fatihunnada, Lc., M.A. (UIN Syarif Hidayatullah Jakarta)  
Tedi Rohadi (IAIN Syekh Nurjati Cirebon)  
Muslih (UIN Walisongo Semarang)  
M Fadli Havera (STAI Taruna Surabaya)  
Prof. Dr. H. Budihardjo, M. Ag. (IAIN Salatiga)

Religion and Popular Culture

Chair: s-10  
Dr. Yanwar Pribadi (UIN Sultan Maulana Hasanuddin Banten)

Panelists:  
Dr. Yanwar Pribadi (UIN Sultan Maulana Hasanuddin Banten)  
Muhammad Latif Fauzi, M.A. (IAIN Surakarta-Leiden University)  
Wahyudi Akmaliah, M.A. (PMB-LIPi)  
Al Farabi, M.H.I. (LIAS-Leiden University)  
Subkhi Ridho, M.Hum. (Institute of Islamic and Political Studies Yogyakarta)

Chair:s-11  
Achmad Uzair Fauzan, PhD (UIN Sunan Kalijaga Yogyakarta)

Panelists:  
Achmad Uzair Fauzan, PhD (UIN Sunan Kalijaga Yogyakarta)  
M. Endy Saputro, M.A. (IAIN Surakarta)  
Rika Iffati Farihah (Graduate Student UGM Yogyakarta)  
Dewi Nur T (UIN Sunan Kalijaga Yogyakarta)  
Slamet Ernawati (UIN Sunan Kalijaga)

Chair: s-12  
Dr. Makyun Subuki (UIN Syarif Hidayatullah Jakarta)

Panelists:  
Rahmat Hidayatullah (Pusat Studi Islam dan Kenegaraan Indonesia)  
Akhmad Zaky, M.Hum. (UIN Syarif Hidayatullah Jakarta)  
Dina Amalia Susanto (Badan Pengembangan dan Pembinaan Bahasa)  
Rosida Erowati (UIN Syarif Hidayatullah Jakarta)  
Ahmad Bahtiar (S3 Universitas Negeri Sebelas Maret Surakarta)

Chair:s-13  
Miski, M.Ag. (UIN Sunan Kalijaga Yogyakarta)

Panelists:  
Muhammad Amin, M.A. (UIN Raden Fatah Palembang)  
Nurul Afifah (UIN Sunan Kalijaga Yogyakarta)  
Qowim Mustofa (Institut Ilmu Al-Quran An-Nur Yogyakarta)  
Izziya Putri Ananda (UIN Sunan Kalijaga, Yogyakarta)  
Nor Kholis (LABEL UIN Sunan Kalijaga Yogyakarta)

Chair:s-14  
Mohamad Sobirin Sahal, M.A. (UIN Walisongo Semarang)

PanelistS:  
Maurisa Zinira, M.A. (Universitas Sains Al Quran Wonosobo)  
Mishbah Khoiruddin Zuhri, M.A. (UIN Walisongo Semarang)  
Laila Sabrina, M.A. (Universitas Sains Al Quran Wonosobo)  
Naili Ni'matul Illiyyun, M.A. (IAIN Syekh Nurjati Cirebon)  
Ahmad Khotim Muzakka, M.A. (IAIN Pekalongan)

Chairs: s-21  
Hamdani Ph.D (Graduate Program of STAINU/UNUSIA Jakarta)

Panelists:  
3ew Wai Weng, PhD (Universiti Kebangsaan Malaysia)  
A. Ginanjar Sya'ban, Lc., M.Hum. (STAINU/UNUSIA Jakarta)  
Ali Mashar Lc., M.Hum. (STAINU/UNUSIA Jakarta)  
Dr. Muhammad Ulinnuha (Institute for Qur'anic Studies Jakarta)  
Muhamad Bindaniji, Lc., S.Th.I. (STAINU/UNUSIA Jakarta)

Chair: s-25  
Achmad Fawaid, M.A., M.A. (S3 Ilmu-Ilmu Humaniora FIB UGM Yogyakarta)

Panelists:  
Nurul Huda, M.Fil.I. (IAI Nurul Jadid Probolinggo)  
Rojabi Azharghany, M.Si. (Universitas Muhammadiyah Malang)  
Mushafi Miftah, M.H. (IAI Nurul Jadid Probolinggo)  
Abdurrahman, M.Pd.I. (S3 UIN Maulana Malik Ibrahim Malang)  
Ainul Yakin, M.H.I. (S3 UIN Sunan Ampel Surabaya)

Chair:o-2  
Prof. Dr. H. Muh. Zuhri, M. A (IAIN Salatiga)

Panelists:  
3r. Mardia (STAI DDI Pinrang Sulawesi Selatan)  
Hanik Yuni Altiyah M.Pd. (UNSURI Surabaya)  
Heny Gustini Nuraeni (UIN SGD Bandung)  
Dr. Akmal Mundiiri (IAI Nurul Jadid Paiton Probolinggo)  
Prof. Dr. H. Muh. Zuhri, MA. (IAIN Salatiga)  
Irzum Farihah, MA. (STAIN Kudus)

Chair: 0-3  
Dr. Saifuddin Zuhri Qudsy, MA (UIN Sunan Kalijaga, Yogyakarta)

Panelists:  
Kirana Nur Lyansari (IAIN Surakarta)  
Sri Hadijah Arnus (IAIN Kendari)  
Yuminah R. (STAI al-Karimiyah Depok)  
Inayatul Ulya, M.Si. (Institut Pesantren Mathaliul Falah)  
Karkono (Universitas Sebelas Maret)



Religion, Environment, and Biodiversity

PEDEKAR RIMBA:  
UPAYA KH. NOER NASROH HADININGRAT MENCETAK SANTRI  
PERDULI HUTAN DI PESANTREN WALISONGO TUBAN

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Kajian ini berusaha menjelaskan dan mendalami subjek KH. Noer Nasroh Hadiningrat yang telah menemukan suatu kesadaran tentang ekoteologi di pesantrennya, Walisongo Tuban. Subjek menggagas suatu perspektif kesadaran ekologi yang khas dengan perpaduan antara kearifan tradisi dan keilmuan modern. Sekolah Menengah Kejuruan Negeri (SMKN) Kehutanan menjadi wujud konkret upaya subjek mengintegrasikan antara keyakinan dan ilmu. Pada saat yang sama, ada visi kedepan yang sedang berusaha diraih oleh subjek agar kelak banyak lahir pendekar-pendekar rimba yang pada satu sisi memiliki kesadaran terhadap lingkungan juga bisa mencari hidup dari hutan. Penelitian ini menggunakan pendekatan fenomenologis yang mengfokuskan pada perspektif subjek dan fakta-fakta di lapangan. Dari penelitian yang dilakukan diketahui bahwa subjek primer, Kiai Noer telah melakukan suatu refleksi keagamaan melalui pendalaman terhadap teks al-Quran dan hadis, bahwa manusia punya tanggung jawab ekologis yang diamanatkan oleh Tuhan kepadanya. Nabi Muhammad juga dikenal sebagai Green Prophet karena beberapa sumber hadis menegaskan keberpihakannya kepada pelestarian lingkungan. Tidak cukup sampai di sini, Kiai Noer juga memadukan antara kearifan tradisi dengan ilmu untuk mencetak santri perduli hutan di Pesantren Walisongo Tuban.

Kata Kunci: pesantren, ekoteologi, hutan

BEING A MUSLIM IN ECOLOGICAL WAYS:  
A STUDY OF PESANTREN ATH-THAARIQ GARUT, WEST JAVA

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In the last decade, a number of pesantren (traditional Islamic boarding schools) have adopted the program of eco-pesantren (that implements ecological practices in its activities and curricula) initiated by the Ministry of Environment. This paper examines the relations between religion and ecology, and questions how ecological practices could influence both the understanding of Islam and its ethics to nature. By looking at Pesantren Ath-Thaariq, a leading eco-pesantren located in Garut, West Java Indonesia, this paper argues that the practice of eco-farming has been Islamized so that the practice was used for deepening the teaching of Islam, and Islam has been used for accepting the practice of eco-farming.

Keywords: eco-pesantren, eco-farming, islamic understanding, ethics to nature

FIKIH KONSERVASI LAUT:  
REKONSTRUKSI FIKIH TANGKAP IKAN PERSPEKTIF ECO-SYARIAH  
(STUDI KASUS DI KABUPATEN LAMONGAN)

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Makalah ini bertujuan merekonstruksi fikih tangkap ikan di Kabupaten Lamongan dalam perspektif eco-syariah. Eco-syariah merupakan nilai-nilai religius yang berfungsi sebagai alat kontrol sosial (a tool of social control) bagi masyarakat pesisir dalam memanfaatkan sumberdaya perikanan yang berkelanjutan. Upaya konservasi laut merupakan jaminan bagi perlindungan kekayaan laut agar tetap lestari dan berkelanjutan. Fikih tangkap ikan perlu dirumuskan untuk memberikan wawasan eco-syariah bagi nelayan dalam penangkapan ikan secara ramah lingkungan dan sesuai dengan nilai-nilai religius. Fikih tangkap ikan akan dikonstruksi berdasarkan praktik konservasi perikanan di Kabupaten Lamongan sebagai salah satu daerah pesisir Pantura yang telah ditetapkan sebagai kota minapolitan perikanan. Implikasi rekonstruksi fikih tangkap ikan ini diharapkan mampu membangun budaya sadar lingkungan laut dan mensinergikan aspek ekonomi dan ekologi sebagai budaya bagi masyarakat nelayan.

Kata Kunci: fikih, konservasi, tangkap ikan, eco-syariah

ENERGY CONSERVATION POLICY IN INDONESIA:  
CHALLENGES AND SOLUTIONS IN ISLAMIC ECONOMICS

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Indonesia's energy policy focuses on developing renewable energy sources as a substitute for fossil-based energy sources whose inventories are already depleting. Energy conservation in Indonesia aims to make energy savings, so as to prevent the occurrence of energy crises that affect all sectors. The use of natural gas emissions, pollution and environmental pollution, and ecosystem destruction are issues that demand energy conservation policies. This study applies a policy analysis and content analysis approach to Qur'anic texts on the energy and policies of the Indonesian government in 2016-2017. This paper concludes that the increasing public demand for energy consumption, industrial development and environmental degradation, energy conservation through energy saving, is not only a religious obligation in terms of Islamic legal goals (maqashid syariah) for every individual, institution, and government. In Islamic economics, energy conservation requires a strategic and actual implementation that can meet the needs of people's energy consumption such as electricity and fuel, replacing fuels from renewable energy at affordable and accessible prices, and sustainability of the environment and ecosystem.

Keywords: energy conservation, renewable energy, energy efficiency, Islamic economics





**AICIS 2017**

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Jakarta, November 20-23, 2017

**ENERGY CONSERVATION POLICY IN INDONESIA:  
CHALLENGES AND SOLUTIONS IN ISLAMIC  
ECONOMICS**

**Dr. Aan Jaelani**

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# ENERGY CONSERVATION POLICY IN INDONESIA: CHALLENGES AND SOLUTIONS IN ISLAMIC ECONOMICS

## ABSTRACT

Indonesia's energy policy focuses on developing renewable energy sources as a substitute for fossil-based energy sources whose inventories are already depleting. Energy conservation in Indonesia aims to make energy savings, so as to prevent the occurrence of energy crises that affect all sectors. The use of natural gas emissions, pollution and environmental pollution, and ecosystem destruction are issues that demand energy conservation policies. This study applies a policy analysis and content analysis approach to Qur'anic texts on the energy and policies of the Indonesian government in 2016-2017. This paper concludes that the increasing public demand for energy consumption, industrial development and environmental degradation, energy conservation through energy saving, is not only a religious obligation in terms of Islamic legal goals (maqashid shariah) for every individual, institution, and government. In Islamic economics, energy conservation requires a strategic and actual implementation that can meet the needs of people's energy consumption such as electricity and fuel, replacing fuels from renewable energy at affordable and accessible prices, and sustainability of the environment and ecosystem.

**Keywords:** energy conservation, renewable energy, energy efficiency, Islamic economics

**JEL classification:** Q28, Q48, Q58



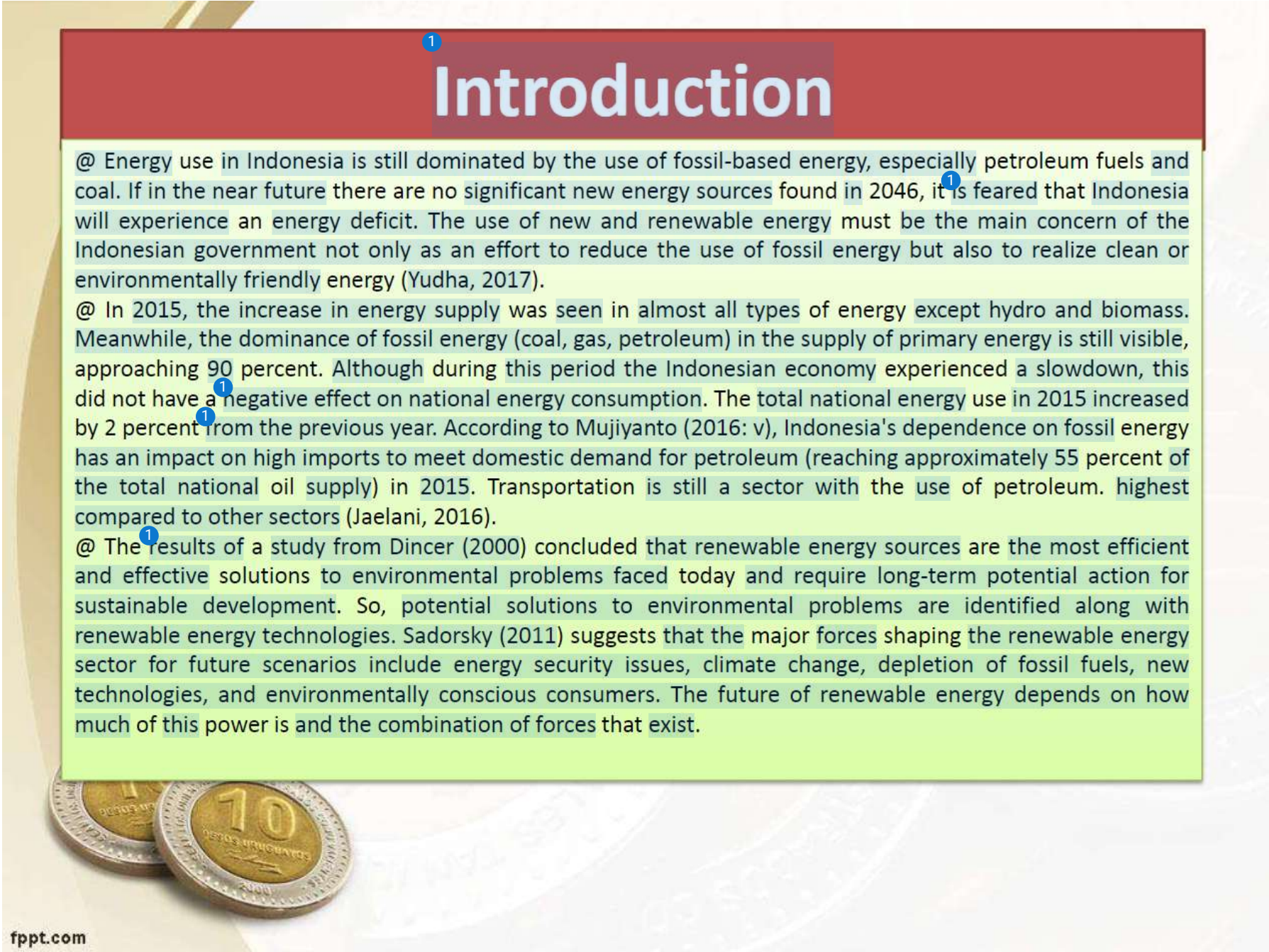
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Introduction

@ Energy use in Indonesia is still dominated by the use of fossil-based energy, especially petroleum fuels and coal. If in the near future there are no significant new energy sources found in 2046, it is feared that Indonesia will experience an energy deficit. The use of new and renewable energy must be the main concern of the Indonesian government not only as an effort to reduce the use of fossil energy but also to realize clean or environmentally friendly energy (Yudha, 2017).

@ In 2015, the increase in energy supply was seen in almost all types of energy except hydro and biomass. Meanwhile, the dominance of fossil energy (coal, gas, petroleum) in the supply of primary energy is still visible, approaching 90 percent. Although during this period the Indonesian economy experienced a slowdown, this did not have a negative effect on national energy consumption. The total national energy use in 2015 increased by 2 percent from the previous year. According to Mujiyanto (2016: v), Indonesia's dependence on fossil energy has an impact on high imports to meet domestic demand for petroleum (reaching approximately 55 percent of the total national oil supply) in 2015. Transportation is still a sector with the use of petroleum. highest compared to other sectors (Jaelani, 2016).

@ The results of a study from Dincer (2000) concluded that renewable energy sources are the most efficient and effective solutions to environmental problems faced today and require long-term potential action for sustainable development. So, potential solutions to environmental problems are identified along with renewable energy technologies. Sadorsky (2011) suggests that the major forces shaping the renewable energy sector for future scenarios include energy security issues, climate change, depletion of fossil fuels, new technologies, and environmentally conscious consumers. The future of renewable energy depends on how much of this power is and the combination of forces that exist.



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@ Indonesia contributes the largest carbon emission from the Land Use Change and Forestry (LULUCF) sector as much as 50%. Meanwhile, the energy sector contributed 30% of carbon emissions, and from the transportation sector, it reached 12%. Meanwhile, 90% of air pollution is caused by land transportation and has the potential to cause health problems such as upper respiratory tract infections. In Jakarta, there are around 1.9 million Jakarta residents who suffered from pollution in 2010. In the view of Yudha (2017), this pollution problem can be suppressed through government policies, especially in the energy sector with the use of new and renewable energy (EBT) which is environmentally friendly, in addition to reducing carbon emissions and realizing energy independence.

@ Another problem in Indonesia is the provision of energy for fuel for power plants, which until now is still dominated by fossil energy. According to Mujiyanto's (2016) analysis, apart from coal, the dependence of power plants on fuel oil (BBM) is still high, even though from the point of view of supply, BBM is very limited and is used to meet the needs of other sectors. The national electricity industry is also facing a crucial problem due to the imbalance between supply and utilization, especially in areas with minimal access.

@ In particular, in the field of energy independence in the Indonesian government, the energy independence target for 2017 is carried out, among other things, to meet the electrification ratio of 92.75 percent and electricity consumption per capita of 1,058 KWh, to increase the production of energy resources, such as oil, natural gas, and coal. On the energy distribution side, especially natural gas, the emphasis is placed on the construction of transmission pipelines and gas distribution pipelines along 12,597 km, 2 SPBG units (APBN), and city gas networks in 12 locations (Ministry of Finance of the Republic of Indonesia, 2017)

@ This article will investigate the renewable energy policy in Indonesia in 2017 from an Islamic economic perspective. This paper will begin with a literature review on renewable energy policies from several research results or studies so that the scope and focus of the study are known. To focus on the study of renewable energy as a top priority in development in the fields of energy, resources, and minerals in Indonesia, this paper will investigate and review the 2017 Indonesian government policy on renewable energy and other potential energy resources to identify problems, developments, and achievements. the policy at this time. Meanwhile, to focus on the discussion of renewable energy in terms of philosophy and thoughts about energy from an Islamic economic perspective, and of course, still, little written or reviewed by energy researchers, this paper will also focus on the discussion of scientific signs in the Qur'an regarding energy sources, renewable energy, and simple implementation in developing renewable energy sources, as well as several examples of the use of renewable energy sources in terms of policy and application in Indonesia. This study will close with an overview of energy conservation in the form of energy savings, implementation of energy-saving programs in Indonesia, and affirmation of religious aspects regarding renewable energy and energy saving.



LITERATURE REVIEW

The study of energy economics, renewable energy, and energy development ethics in the perspective of Islamic economics can be grouped into three main discussions which include

al-Qur'an philosophy about the economy of energy and renewable energy, ethics of renewable energy development, and

renewable energy development policies in Indonesia in 2017 which are analyzed from an Islamic economic point of view

Literature Review:

Sadorsky (2011) concluded that a clean and safe energy future, where renewable energy accounts for between 50% and 80% of total energy demand

Dincer (2000) conducted research on the close relationship between renewable energy and sustainable development. Anticipated patterns of future energy use and consequent environmental impacts

Evans and Hunt (2009) assess that energy has a significant impact on the global economy, which is an important component of economic growth

Umer (2008) concluded that about the influence of buildings on a global scale which is responsible for about 40% of the total annual energy consumption of the world which is used for providing lighting, heating, cooling, and electricity.

Demirbas (2009) examines current energy policies that address environmental issues including environmentally friendly technologies to increase energy supply and promote cleaner, more efficient use of energy, and address air pollution, greenhouse effects, global warming, and climate change.

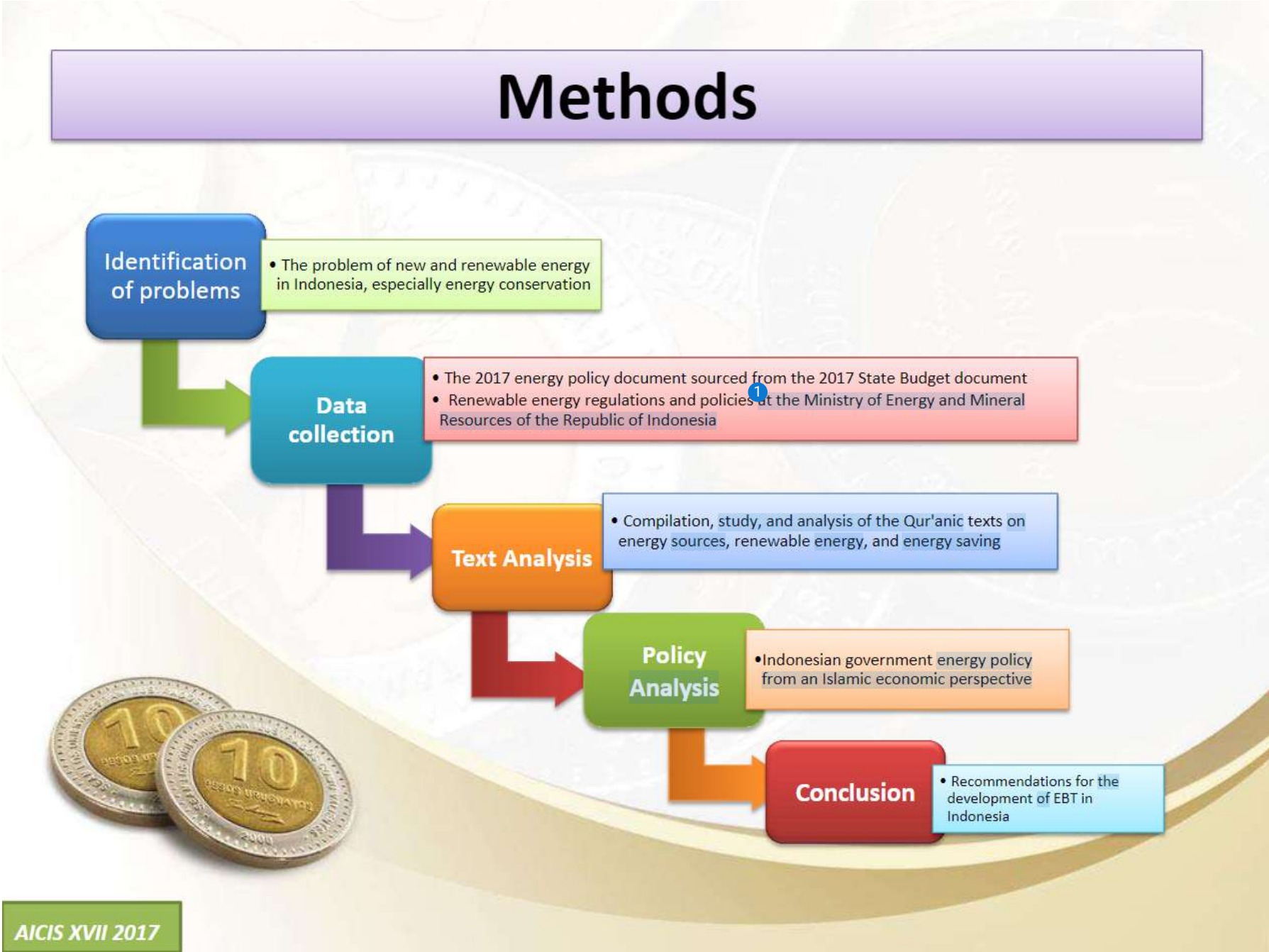
Zweifel et al. (2017) emphasize the application of general economic theory as well as empirical econometric methods to explain the drivers of the energy market and its development. This review is very comprehensive on the specific nature of energy markets as well as the physical, technological, environmental, and geopolitical features of energy sources and products.

- Vaghefi et al. (2015) emphasize that developing countries, like most Muslim countries, need economies that promote growth and development, conserve natural capital, create jobs, increase human well-being, and reduce poverty and inequality. Such an economy is called a green economy.
- Elliott (2000) describes the current development of renewable energy technology which is considered important in the world movement towards a sustainable approach to energy generation.
- Hammond (2000) investigates the energy sources of various types of heat and the forces of human development but also compromises the quality and long-term viability of the biosphere as a result of unwanted 'second-order' effects. These side effects create potential environmental hazards on a local, regional, and global scale.
- The study of Bompard et al. (2017) concluded that by applying a comprehensive methodology emphasizing the evaluation of energy security by considering external and internal dimensions and integrating the security of energy supply from abroad (external) and the security of the national energy infrastructure (internal)
- Phalan (2009) describes broadly about the social and environmental costs and benefits of biofuels in Asia. The main factors determining the impact of biofuels are their contribution to land-use change, the raw materials used, and technology and scale issues.
- Jones (2009) in a study of the energy economy concluded that the energy economy is an important subject and not a commodity that can be bought and sold in the market, even though individual fuels (primary and secondary electricity, natural gas, oil, coal) can be bought and sold.
- Ramli et al. (2014) conducted a study on the biodiesel concept contained in the Qur'an as a scientific fact. This study provides an explanation of the concept of biodiesel in the Qur'an from a modern scientific perspective. The scientific evidence is in the form of the amount of energy produced from plant reactions, solvents, and catalysts to produce biodiesel which is one of the potential alternative energy sources to replace conventional fuels.

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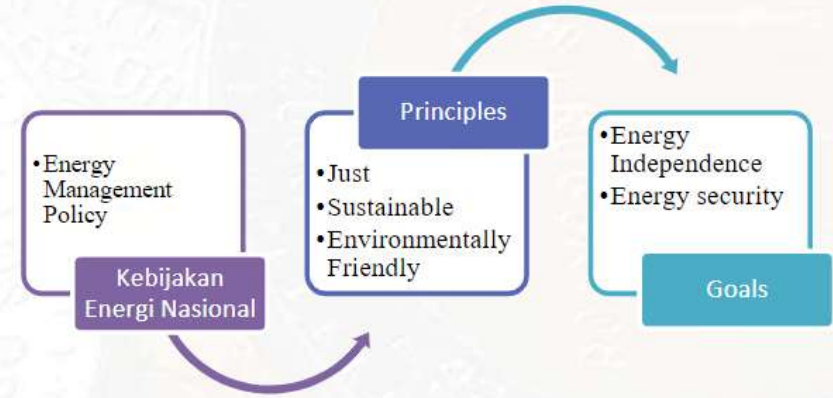
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# RENEWABLE ENERGY POLICY (EBT) AND ENERGY CONSERVATION IN INDONESIA

- The Law of Republic Indonesia (RI) Number 30 of 2007 concerning Energy, article 3, states that energy management includes: energy independence, ensuring the availability of energy from domestic and non-domestic sources, ensuring optimal, integrated and sustainable management of energy resources, efficient use of energy, ensure public access to energy, improve industrial capacity and domestic energy services so that they can become more independent, create jobs, and ensure environmental sustainability.
- The Regulation of the Minister of Energy and Mineral Resources of RI Number 12 of 2017 concerning Utilization of Renewable Energy Sources for the Provision of Electricity, Chapter 1, Article 1, paragraph 2, states that renewable energy sources are energy sources produced from sustainable energy resources if managed properly, including geothermal, wind, bioenergy, sunlight, water flow and waterfall, as well as the movement and temperature differences of the ocean layers. So, renewable energy sources include: sunlight, wind, hydropower, biomass, biogas, municipal waste, and geothermal.
- The Regulation of Presidential RI Number 27 of 2017 concerning the General Plan for National Energy (RUEN, Rencana Umum Energi Nasional), Chapter 1, Article 1, paragraph 3, states that the National Energy Policy (KEN, Kebijakan Energi Nasional) is an energy management policy based on the principles of justice, sustainability and environmental insight in order to create energy independence and energy security. national. Therefore, the development of national energy in Indonesia refers to the formulation that has been stipulated in the RUEN policy, including the development of renewable energy..

## National Energy Policy (KEN) in Indonesia 2017

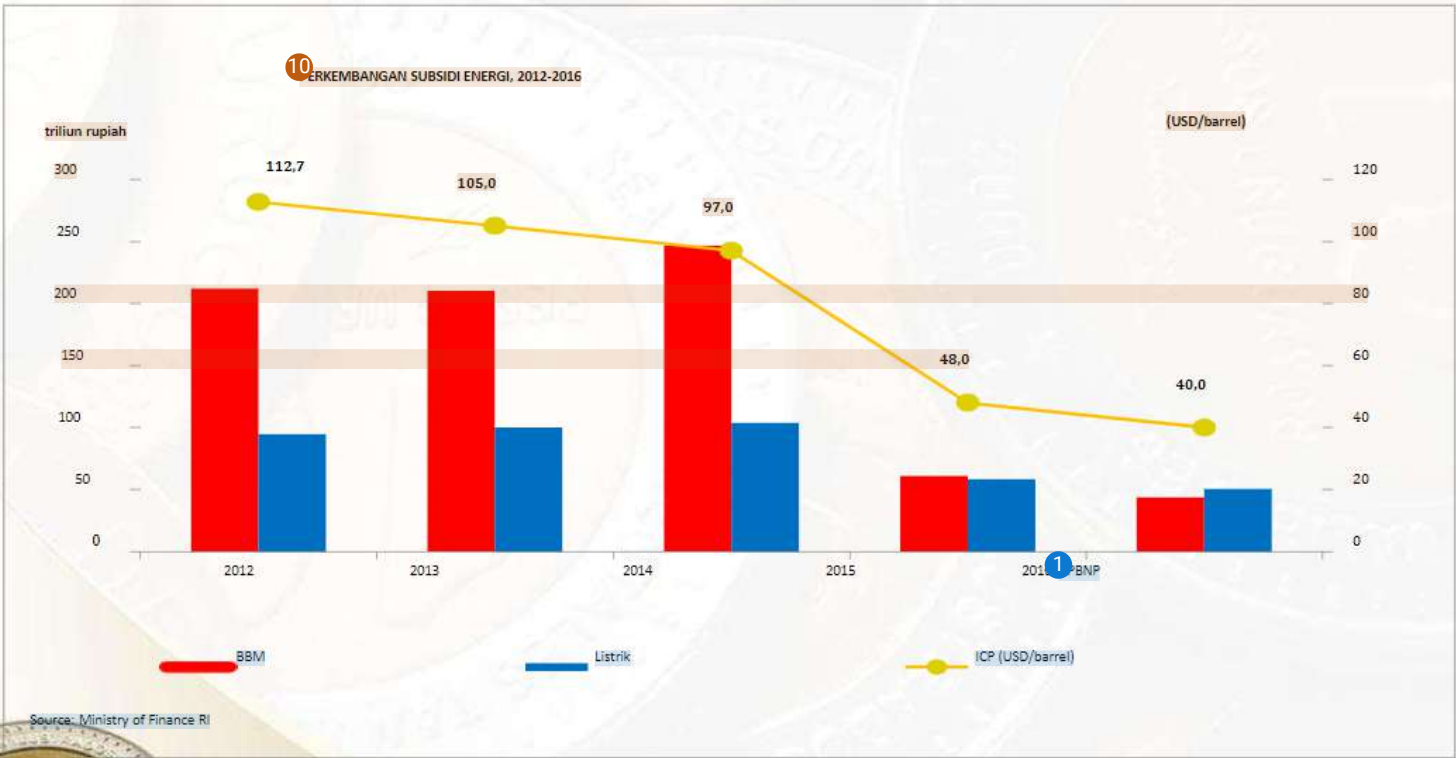


## National Energy Policy for Sustainable Development in Indonesia

- 1 •Reduction of fuel and electricity subsidies
- 2 •Natural Gas Network Development for Households
- 3 •Use of LPG for Fishing Vessels
- 4 •Optimizing the use of biofuel
- 5 •Utilization of PLTSa (Waste Power Plant)
- 6 •BBG for Transportation
- 7 •Oil Refinery Development



# Development of Energy Subsidies in Indonesia 2012 - 2016



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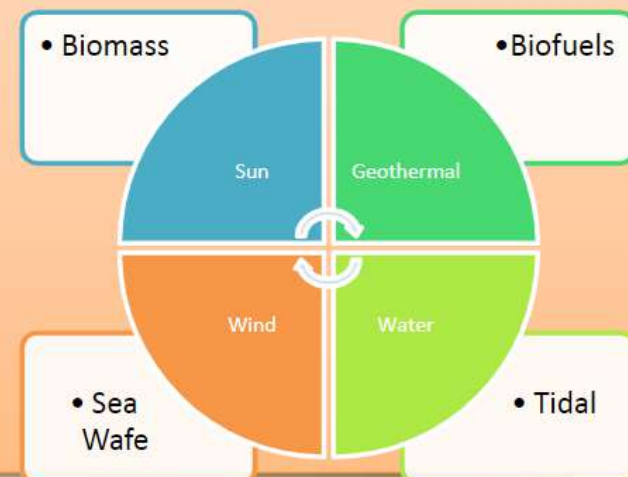
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## SIGNS OF SCIENTIFIC AL-QUR'AN ABOUT RENEWABLE ENERGY AND CONSERVATION ENERGY

- 1 Renewable energy is a source of energy that is quickly recovered naturally, and the process is sustainable.
- Choi et al. (2017) argue that renewable energy is a competitor to fossil fuels, but has recently been used to extract and produce fossil fuel resources, which makes it more difficult to see it as a clear competitor.
- Sasana and Ghazali (2017), renewable energy is a source of energy from unlimited resources, such as water, wind, sun, and others.

- 1 Hasanuz Zaman (1999) compiled a classification of Islamic economic themes, then the author made modifications based on themes regarding energy sources, renewable energy, and the environment, namely soil, water and vegetation; land and marine transport, trade and game / catch; minerals and their manufacture; fuel; animal transport and produce; housing and rehabilitation; and environmental support.
- Renewable Energy Sources in the Al-Qur'an



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# Renewable Energy Sources in the Al-Qur'an

## 1. Soil, Water and Vegetation

No	Surah & Verse	Energy Issues
1	Al-An'am, 6: 95	Vegetable grain and fruit seeds
1	Al-Hijr, 15: 22	Wind, plant mating, rain, and water for drinking
3	Al-Nahl, 16: 11-13	Rainwater, growing plants, night and day, sun and moon, stars, earth for human management
4	Yasin, 36: 34	Date and vineyards, and springs

## 2. Land and Marine Transport, Trade and Game/Catch

No	Surah & Verse	Energy Issues
1	Al-Hajj, 22: 65	Earth and ships sailing on the seas; holding celestial bodies from falling to earth.
2	Al-Mu'minun, 23: 21-22	Livestock, milk, consumption, animals and boats for transportation.
3	Al-Rum, 30: 46	The wind is the bearer of happy tidings, the ship sails to make a living.
4	Al-Fathir, 35: 12	Fresh and salty seas that produce fresh meat and jewelry, and ships that sail.

## 3. Minerals and Their Manufacture

No	Surah & Verse	Energy Issues
1	Saba', 34: 10	Iron, armor
2	Saba', 34: 12	Wind and transportation
3	Al-Hadid, 57: 25	Iron and its uses

## 4. Fuel

No	Surah & Verse	Energy Issues
1	Yasin, 36: 80	Source of fire from chlorophyll
2	Al-Waqi'ah, 56: 71-73	Plant seeds, water, a spark for warning and travelers in the desert

## 5. Animal Transport and Produce

No	Surah & Verse	Energy Issues
1	Al-Nahl, 16: 81	Shelters and places of residence in the mountains, clothing that protects the body from the heat and during combat
1	Al-Hajj, 22: 65	River, jewelery (gold and pearls) and silk garments
1	Al-Mu'minun, 23: 17-22	Water, date and grape orchards, fruit trees, wood trees that produce oil and foodstuffs, and livestock that produce milk and means of transportation such as boats.
1	Yasin, 36: 71-73	Livestock for vehicles, food and beverage ingredients
1	Al-Zukhruf, 43: 12	The vast earth, transportation routes, fertile rainwater, and ships and livestock for transportation.
6	Al-Jatsiyah, 45: 12	The seas and ships that sail, the earth and the heavens are orderly for humans

6. Housing and Rehabilitation

No	Surah & Verse	Energy Issues
1	Hud, 11: 61	Humans as the welfare of the earth, a place to live, camels
2	Al-Nahl, 16: 80	A house as a shelter, tents made from livestock skins, and clothes made from sheep hair, camel hair and goat hair to explore and settle, as well as tools for the necessities and comfort of life.
3	Al-Furqan, 25: 48-49	The wind is the bearer of good news, clear water for drinking and human life, livestock, and rotating rainwater.
4	Yasin, 36: 33-35	Rainwater, grain for food, orchards of dates and grapes, sources of springs, and fruit for food, and various human endeavors.

7. Minerals and Their Manufacture

No	Surah & Verse	Energy Issues
1	Al-Baqarah, 2: 164	Heaven and earth, alternation of night and day, ships sailing on the sea, rainwater, animating the earth, the diversity of living things, the wind that blows, and the clouds that are controlled between heaven and earth.
2	Al-A'raf, 7: 57	Rainwater, plants, greenery, grain, palm, wind, cloudy clouds, rain, fruits, fertile soil and plants.
3	Yunus, 10: 67	Night for resting and day for activities
4	Al-Hijr, 15: 22	The wind to scatter seeds and water from the sky to drink.
5	Al-Isra', 17: 11-12	Darkness as a sign of night, brightness as a sign of day, so that humans seek a living, know the number of years, and the calculation of time.
6	Al-Naml, 27: 86	Nights to rest and days to illuminate.
7	Al-Rum, 30: 48-49	The wind that moved the clouds, the clouds that stretched and clumped, and the rain that fell through the gaps.
8	Fathir, 35: 9	The wind that moves the clouds, and the clouds that cause the rain to bring to life the dead.
9	Al-Mu'min, 40: 61-63	Night to rest, and day to earn a living, the earth as a dwelling place, and the sky as a roof.



# Analysis

The environmental support that Allah created for humans is very complete, such as the rotation of night and day, the earth and the sky, the sun, the wind that moves the clouds towards a place and causes rotating rain, the sea for sailing, and economic resources, biodiversity, and botany, and water for fertilizing the land, produce energy, and other economic sources. In addition, the earth, sun, water, wind, and plants can be used by humans as sources of renewable energy for sustainable living in the future.

Allah gave this gift as proof of His oneness and power so that the task of humans is none other than to prosper the earth by using energy sources efficiently, not destroying the environment (Al-Qashash, 22: 76-77), and creating technology to develop renewable energy sources. , as Allah ends in each of the verses mentioned above with the expression "do people not think?", "do humans not contemplate", and "are humans ungrateful" for all that is bestowed by Allah (Ibn Kathir, 1999).

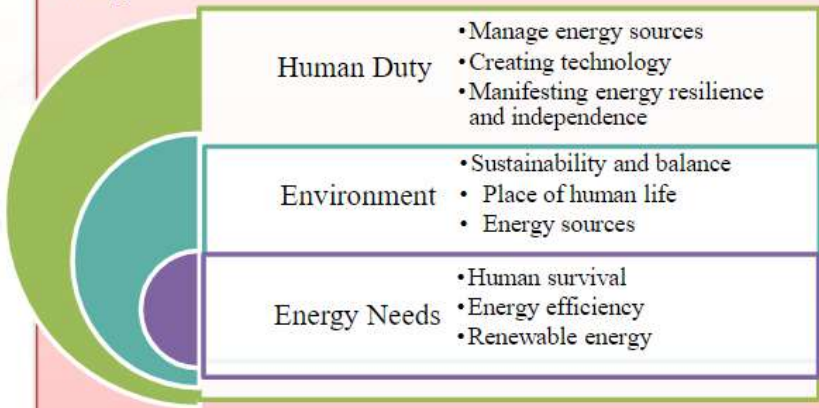
For example, Indonesia is a tropical country that has enormous potential for solar energy because its area stretches across the equator, with a radiation magnitude of 4.80 kWh / m2 / day. Solar energy is converted directly and its application form is divided into two types, namely solar thermal for heating applications, and solar photovoltaic for electricity generation. Solar Power Generation (PLTs) is a power generation technology that can be applied in all regions. The installation, operation, and maintenance of PLTs are very easy so that it is easily adopted by the public.

The main obstacle to the PLTs market is that the investment cost per Watt of generated power is still relatively expensive and some raw materials for PLTs components, especially solar cells, still have to be imported. Therefore, the growth of the local solar cell industry is very strategic in the development of PLTs in the future. In addition, an attractive feed-in tariff policy for investors is also very important for the growth of private investment in the development of PLTs (Suprayogi, 2016).



# Energy Conservation and Energy Saving in Islamic Economic

## The philosophy of the Al-Quran about Humans, Environment and Energy



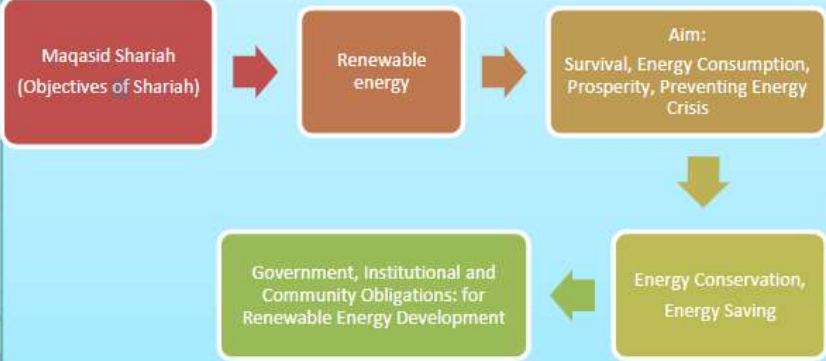
So, everything created by Allah becomes part of the necessities of human life, but humans are given responsibility as a religious obligation to manage well, not do damage on earth by exploiting humans and the environment (QS Al-Qashash, 22: 77). ), and act efficiently in the utilization of energy sources (QS al-An'am, 6: 141) (Ibn Hayyan, 1993). In other words, the human task in prospering the earth is a religious obligation (Jaelani, 2014), including the use of energy for human welfare and developing renewable energy.

Vaghefi et al. (2015) stated that the Islamic view of natural resources derives from the Al-Qur'an. In the Qur'an, several important principles regarding environmental conservation are mentioned, as well as assessing environmental damage and errors in natural resource management as evil deeds (QS Al-A'raf, 7:31; Al-An'am, 6: 141). Thus, energy conservation from abuse and exploitation through energy saving is a religious obligation.

## Maqasid Shariah about Renewable Energy

Development of renewable energy sources that are needed by society, in maqasid shariah (shariah goals) in the aspect of caring for human life (Jaelani, 2015), then the development of renewable energy which aims at human survival, the need for energy consumption, community welfare and avoiding an energy crisis, then the development of renewable energy is a religious obligation.

In the Islamic economy, development in the energy sector emphasizes sustainable development on the basis of adding value to resources. This is also reflected in the development of Biofuels (BBN) as a government policy through Presidential Instruction of RI Number 1 of 2006 accompanied by Regulation of Minister of Energy and Mineral Resources of RI Number 25 of 2013 concerning the Utilization of BBN. The regulation states that the obligation to use biofuel as a substitute for fuel is distributed to meet domestic energy needs, such as biodiesel and bioethanol (Suprayogi, 2016: 37-38). To meet the supply of biofuel, the government needs to provide energy plantations and infrastructure facilities to support the availability of biofuel in a sustainable manner. Renewable energy that can be developed includes hydropower, geothermal, mini / micro-hydro, biomass, solar power, wind power, biofuels, biogas, and municipal waste.





# Energy Conservation in the Al-Quran

<sup>1</sup> No	Etika	Surat dan Ayat	Isu-isu Etika
1	Purpose of Economic Activity	<sup>4</sup> Al-Baqarah, 2: 168 Al-Baqarah, 2: 172 Al-Mu'minin, 23:51	Good and efficient energy consumption Energy management and energy saving Utilization of renewable energy and energy independence
2	Moral Values:		
	a. Justice	<sup>1</sup> Al-Nisa', 4: 135 Al-An'am, 6: 152	Fair energy management Fair energy policy
	b. Ihsan	Al-Baqarah, 2: 195 Al-Qashash, 22: 76-77	Use of energy for community welfare <sup>4</sup> as worship; protect the environment from pollution, and make energy savings Prohibition of doing damage on earth, such as exploitation of energy sources, environmental pollution, waste of energy
	c. Self Sacrifice	Al-Hasyr, 59: 9 Hud, 11: 61	Promote energy saving, energy subsidies The role of everyone in the prosperity of the earth, utilization of geothermal energy as energy, and developing renewable energy sources
	d. Generosity	Al-Mu'minin, 23: 18-22	Encouragement of research and technology creation to find renewable energy sources (rainwater, crops and fruit, oil-producing timber trees, livestock, sea)
	e. Gratefulness	Ibrahim, 14: 7 Al-Isra', 17: 29-30	Give thanks for Allah's blessings through preserving the environment and utilizing energy Prohibition of exploitation and waste of energy
	f. Consideration for Others	Al-Hadid, 57: 23-24	Preventing an energy crisis <sup>1</sup> by saving energy in everyday life
	g. Be energy efficient	Al-An'am, 6: 141	Energy efficiency, use of plants and fruits as energy, mutually support and meet energy needs, and prohibition of energy waste



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# Conclussion

To save energy, the Ministry of Energy and Mineral Resources of the Republic of Indonesia (2016) launched an energy conservation program, namely energy-saving and efficiency programs, especially electrical energy for all communities, both industry, and households. Energy saving is an act of efficiency of electrical energy using as little electricity as possible to produce electrical energy is the main energy needed for electrical equipment or energy stored in electric current to drive motors, lighting lamps, heat, cool or re-drive a mechanical device to produce a form of energy others, namely energy that comes from water, oil, coal, wind, geothermal, nuclear, solar, and others.

Suprayogi (2016) adds that saving electrical energy in technology, for example, uses machine tools that are labeled as energy efficient, such as self-ballasting lamps which have many stars on the label. Meanwhile, the use of air conditioning is characterized by the EER label. EER is the ratio between air cooling capacity (BTU / hour) and the electric power consumed (Watt). So, the room temperature can be adjusted according to the capacity of the air conditioner. The minimum permissible efficiency limit as a requirement for sKEM is EER 8.53, while the ideal room temperature is 25oC ± 1. Every 1oC decrease in AC setting can increase electricity consumption by 6%. Through the Energy conservation program, several programs are implemented, including compiling standards and affixing Energy Efficiency Label (s / L), as well as Minimum Energy Performance Standard (MEPs) labels for CFL lighting equipment, air conditioning, refrigerators, fans, rice cookers, electric motors, and electronic ballast, as well as compiling the building code.

Energy policy in Indonesia focuses on developing renewable energy sources that can replace fossil-based energy sources whose supplies are running low. Renewable energy sources come from sunlight, water, wind, geothermal, biodiesel, biofuels, seawater, and tides. The potential of this energy source is also emphasized in several verses of the Al-Qur'an which provide examples of energy sources and simple concepts in the form of illustrations of the use of renewable energy. The increasing needs of the community in consuming energy, the development of the industrial world, and others show that the need for the energy economy in Indonesia is shifting to developing renewable energy sources as a substitute for electric fuel, in addition to carrying out energy conservation through energy savings.



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BACKGROUND

Muslims across the world live in an increasingly complicated situation as a result of huge and unrelenting social change in the era of globalization. New problems have arisen, making attempts to contextualize religion and to construct new meanings of being Muslim, modern and global citizen more problematic. In response, more and more Muslims are making distinctions and declaring their primordial identities. As a result, ethno-religious conflict, radicalism, terrorism and populism have been on the rise, threatening the principles of citizenship that bind us together in a modern nation-state. Addressing remarkably diverse responses Muslims exhibit to changing situations at the critical juncture in human history, this conference aims at exploring the following sub-themes: Integration of Islam and science, Religion, environment and biodiversity, Sufism, spirituality and mental health, Transnational Islam and the threat of radicalism, Ethno-religious violence and conflict resolution, Sharia,identity politics and citizenship, Knowledge production, education and media, Religion and popular culture, Philosophy, sacred texts and practices of truth. This conference is interdisciplinary. All sub-themes may be explored from various disciplines, including theology, philosophy, history, sciences of the quran and hadith, sociology, anthropology, education, philology, islamic law, psychology, pure and applied sciences, etc. Panelists can present their disciplinary papers but the chair will safeguard a balanced and interdisciplinary approach to each panel and the connection to the main theme.

OBJECTIVE

2his conference aims (a) to explore the unrelenting relation between religion and politics of citizenships; (b) to formulate any possible response to the contemporary issues of religion, politics of identity, and citizenship based on various perspectives; and (c) to highlight local wisdom in dealing with the relation between religion and politics of identity.

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Welcome Speech | 17th AICIS

2egard,

**Prof. Dr. Phil. H. Kamaruddin Amin, M.A**  
Director General of Directorate of Islamic Education

2essage from Director of Islamic Higher Education

Assalamu'alaikum Wr. Wb.

2The Annual International Conference on Islamic Studies (AICIS) has become a prestigious event in the Ministry of Religious Affairs, especially in the Directorate of Islamic Higher Education. Since it was first pioneered in 2000 at a meeting forum in Semarang of the heads of postgraduate program from different Islamic higher education annual academic meetings as a vehicle for presenting Islamic studies to the public sphere. Then, the annual conference which was originally called Annual Conference on Islamic Studies (ACIS) has been done in cooperation with The State Islamic Higher Education (PTKIN) in various places in Indonesia. But especially in The 17th AICIS 2017 was hosted directly by Directorate of Islamic Higher Education as a part of program of International Islamic Education Expo (IIEE) held by Directorate General of Islamic Education in ICE BSD City Jakarta. In every AICIS, it always attracts the attention of researchers and Islamic scholars to submit their papers to be presented at the conference. Even the number of incoming papers always exceeds the target every year. It proves that AICIS has its own place for Islamic scholars in Indonesia and in the world at large. I hope The 18th AICIS would be able to stimulate scholars of Islamic higher education institutions in Indonesia to improve their research capacities. In the long run, they can be prolific writers producing more works on Islam and Muslim communities from different perspectives, from legal to sociopolitical ones. That is because research activity is one of the three pillars of higher education. Therefore, with a minimum fund allocation of 30 percent for research, Islamic higher education can improve the quality and motivation of research by their own teaching staff. As people may be aware, the mandate of Law Number 12 Year 2012 on Higher Education stipulates that the government should allocate operational grants from the education function budget of at least 30% (thirty percent) for research. AICIS is dedicated to represent a medium for Islamic higher education institutions to enhance their contribution to the world through a wide range of academic works.

Wassalamu'alaikum Wr. Wb.

Regards,

**Prof. Dr. M. Arskal Salim GP, MA**  
Director of Islamic Higher Education

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Prof. Farid Alatas, Ph.D. (National University of Singapore)

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Prof. Dr. Azyumardi Azra, MA- UIN Syarif Hidayatullah, Jakarta  
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Yenny Zanuba Wahid – The Wahid Foundation, Jakarta  
Prof. Imtiyaz Yusuf, Ph.D – Mahidol University, Thailand  
Prof. Lisolette Abid, Ph.D – Vienna University  
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Dr. Muhrisun Afandi – UIN Sunan Kalijaga, Yogyakarta  
Dr. Nargiza F. Amirova – Nagoya University, Japan  
Dr. Najibah, Mohd Zin – IIUM, Malaysia  
Prof. Nina Nurmila, Ph.D – UIN Sunan Gunung Djati, Bandung  
Dr. Euis Nurlaelawati, M.A. (Chair)- UIN Sunan Kalijaga Yogyakarta

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Prof. Dr. Ahmed Omar Chapakia – Universitas Pattani Thailand  
Dr. Ahmed al-Senouni-Emirati Development Program, Muwatta Center Abu Dhabi  
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