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ABSTRACT BOOK

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**THE 21ST ANNUAL INTERNATIONAL
CONFERENCE ON ISLAMIC STUDIES**

ABSTRACT BOOK

PARALLEL SESSION 2

Editor :

M. Rahmawan Arifin

Amri Syarif

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PS 2.1

Chair:

- **S ALI JADID**, UIN Mataram

Panelists:

- **MUNIFAH**-IAIN Kediri
- **FORBIS AHAMED**-Management and Science University, Shah Alam, Malaysia
- **MAHYUDDIN**-Institut Agama Islam Negeri Parepare
- **RUDY HARISYAH ALAM**-Research Center for Religion and Belief – BRIN Ind
- **TURASIH**-IAIN Syekh Nurjati Cirebon

MENTAL HEALTH LITERACY: THE IMPACTS OF BEHAVIOR AND SOCIAL RESILIENCE AMONG STUDENTS DURING THE COVID-19 PANDEMIC

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Abstract

Mental health during and after the pandemic has become an interesting topic, which has not been fully addressed. Many adolescents do "self-diagnosis" which shows low literacy about mental health. The high prevalence of mental health disorders has an impact on a social and economic burden, but only 10% of them get professional treatment. This is due to the low literacy on mental health, which affects the way they get help and the becoming of group resilience. This research raises two main questions; how the mental health literacy of students is and what impacts of lack of literacy on students' behavior and social resilience are. To answer the research question, the writers used a qualitative approach with the type of case study to obtain in-depth data. Data collection was carried out by in-depth interviews with 15 subjects with mental health disorders based on the results of the initial survey. The data analysis of this research used the triangulation technique. The results showed that the subjects were less able to identify the symptoms of the disorder they were experiencing, they also lacked information regarding how to help themselves or seek professional help, and they even had less knowledge regarding mental health itself. Subjects also lacked insight into how to help others with mental health disorders. The impact of this lack of literacy on behavior has caused them to overthink causing anxiety and stress, withdraw from the environment, be less able to open up with others to discuss problems let alone find solutions, behave defiantly by hurting themselves and even animals, and try to find ways to end life. Furthermore, the impact of lack of literacy on social resilience includes negative stigma about mental health, negative stigma about mental health, so that in social groups there is less support and help each other. This study concludes that the subjects' literacy on mental health is lacking. It has an impact on their behavior and effort to obtain appropriate professional assistance and how to help each other.

Keywords: mental health, behavior, social resilience, pandemic covid-19

LESSONS LEARNED FROM COVID-19 PANDEMIC, SPIRITUAL SUSTAINABILITY, AND PSYCHOLOGICAL WELL-BEING OF UMMAH

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Abstract

Several works and researches are endeavouring to take a different look at the current context to support society in overcoming the crisis caused by the COVID-19 pandemic for the last two years or more. Elevating sustainability of spirituality and enhancing mental well-being require one's ability to differentiate positive from negative consequences of the pandemic. Spiritual-Sustainability is about cultivating a sustainable spirit, becoming more connected to ourself, to others and our beautiful planet while psychological well-being is defined as one's hedonic and eudaimonic happiness, as well as resilience. To investigate this phenomenon, a quantitative data has been collected from 344 Muslim/Muslimah aged 18 years and above using google form questionnaire across Malaysia. Demographic profile of the study showed that respondents were mostly students, educators, and people from the academic community as questionnaires were circulated in this sector. Non-probability convenient sampling technique was applied to choose the study samples. A clear distinction was observed between those who overwhelmingly view pandemic from negative perspective and those who assume pandemic as a hikmah from the Creator, the Sustainer, and the Cherisher of the universe. Individual perception on crisis tremendously linked with the level of spiritual sustainability and this subsequently influenced one's psychological health. The result of the analysis revealed that there is a significant positive relationship among individual's willingly embrace the crisis positively and the level of sustainable spiritual growth i.e., taqwa and with his/her psychological health and well-being. The finding also uncovered a significant negative relationship among one's who perceive crisis negatively and level of spiritual sustainability (compliance in Divine laws) and with his/her psychological health, well-being, and the happiness. The study suggested that sustainability does not mean physical and environmental only but also important to the spiritual growth of human being, specifically to the ummah – God fearing community. The stronger the spirituality, the higher the health and well-being one can possess in life, the ultimate satisfaction between the Lord and the believers. These are the dark and bright side of crisis we could learn from recent global pandemic. Therefore, as an implication, the study recommended scholars and the community leaders to promote the value of positive perception, sustainability in spiritual development and staying psychologically healthy in building the stronger society who could contribute maximum to the cause of ummah as well as to the physical environmental at large.

Key words: Positive/negative perception, Covid-19 pandemic, Spiritual sustainability, Psychological health and well-being

MAPPURONDO TABOO : HOW LOCAL RELIGION AND CUSTOMARY LAW AS SURVIVAL STRATEGY TO CONSERVE ECOSYSTEM

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Abstract

Currently the problem of climate change and environment in the world is urgent. Therefore, it needs strategy to achieve a reduction in the levels of climate change by preventing ecosystem degradation. The purpose of this paper is to present an approach of community aimed at preserving ecology that builds on the culture and local religion synergies with environmental protection and management. Research location was Mamasa regency in West Sulawesi. Drawing on ethnography research, this study explores local people in preserving the natural environment. The data was collected by observation, interviewing, and documentation. This study found that Mappurondo taboo had significant role in providing ecological benefits, where religious authority and customary law issue and enforce directives with regard to a community's use of the environment. Local religious institutions are used for control ecological change, to preserve nature conservation. The role of indigenous peoples through local religion and customary law is needed on preservation of the environment in Indonesia.

Key words: Mappurondo, Customary Law, Local Religion, Indigenous Peoples, Ecosystem

GREEN ISLAM IN 'SERAMBI MADINAH' GORONTALO, INDONESIA: IDEAS, PRACTICES, AND CHALLENGES

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Abstract

Countries worldwide have become more aware of the significance of a green economy and sustainable development over the past 20 years. Calls for environmental (green) sustainability are also growing in Indonesia, a country with the largest Muslim population in the world. The purpose of this paper is to examine the "Green Islam" that is practiced in the Indonesian province of Gorontalo, also known as "*Serambi Madinah*" (the foyer of Medina). Green Islam refers to a moral commitment and actions motivated by Islamic teachings to protect the environment for the benefit of human prosperity. We focus on how Islamic scholars, institutions, and boarding schools in Gorontalo may help advance the green economy and sustainable development. This paper investigates opportunities and challenges in implementing the Green Islam paradigm and practices - substantively and technically. The main research questions include: (1) To what extent is the idea of Green Islam straightened out among the

Muslim community in Gorontalo? (2) What type of green practices are promoted by Muslim organizations and Islamic educational institutions in Gorontalo? (3) What challenges may become obstacles in developing green Islam ideas and practices in Gorontalo? This paper tried to reconstruct the Islamic community's way of thinking in the wake of a green Islam discourse by using a qualitative approach. Data was collected from observation, indepth interviews, and a literature study. This study found some innovative green initiatives and practices among the Islamic community in Gorontalo, such as organic and integrated farming practices, waste and circular economy management, and the use of renewable energy. However, the extent to which the ideas of Green Islam translated into individual practices remained obscure. One of the significant barriers preventing the significant impact of Green Islam in Gorontalo is a lack of collaboration among essential stakeholders.

Keywords: Green Islam, Green economy, Islamic schools, Sustainable development, Gorontalo

THE EXISTENCE OF THE SARANO WALI TRADITIONAL INSTITUTION IN CONSERVING MARINE RESOURCES IN BINONGKO ISLAND, WAKATOBI ARCHIPELAGO, SOUTHEAST SULAWESI

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Abstract

The *Sarano Wali* traditional institution in Binongko Island, Wakatobi Archipelago, Southeast Sulawesi, is a customary system that is still very strongly attached to aspects of local community life. It does not only regulate the norms of daily living but also regulates the natural conservation system, especially the sea. The arrangements for the *Sarano Wali* traditional institution are guided by the essence of Islamic values called *sara tolu mingku we'eli*. This study aims to determine two things, namely: (1) the value of local wisdom applied by the *Sarano Wali* traditional institution in conserving marine resources; (2) The mechanism for conserving marine resources that carried out by the *Sarano Wali*. This study used a qualitative approach with in-depth interviews to stakeholders at the *Sarano Wali* institution and the Wali community. The results showed that the value of local wisdom applied by the traditional institution of Sarano Wali is stated in the book of *Kasawa Culadha Tapetape* which regulates the value of *kaombo* to protect natural resources which includes obligations, rights, and sanctions for violations. The mechanism for conserving marine resources is carried out by opening and closing marine areas that are mutually agreed upon through customary deliberations.

Keywords: *Sarano Wali*, *Kaombo*, Local Wisdom, Marine Conservation, Wakatobi

PS 2.2

Chair:

- **SANURDI**, UIN Mataram

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- **YULION ZALPA**-UIN Raden Fatah Palembang
- **MOH. ISOM MUDIN**-Universitas Darussalam Gontor Indonesia
- **NURUL IHSANNUDIN**-UIN Sayyid Ali Rahmatullah
- **DEDI SAHPUTRA**-University of Medan Area
- **MUHAMMAD YUGA PURNAMA**-UIN Sunan Kalijaga Yogyakarta

LEGITIMACY OF LOCAL KNOWLEDGE AND ENVIRONMENTAL RESILIENCE

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Abstract

This paper examines and analyzes the legitimacy of local knowledge on ecological sustainability and resilience in the Tanjung Tebat sub-district, Lahat district, South Sumatra province. The problem described in this paper is how the local community knowledge that has been passed down from generation to generation still exists and becomes the basis of community legitimacy in protecting the forest. This local knowledge is maintained and preserved through the local community and continues to live through the collective memory of the local community and is not monopolized through by traditional figures, this is interesting, because in general studies related to local knowledge or local wisdom find the phenomenon that actors or figures exert a strong legitimate influence.

The data in this paper is the result of research by conducting direct observations in the research area, besides that the authors also obtain data through interviews with community leaders, religious leaders and government leaders as well as people who live in the area. As a result on this study are first, this local knowledge is transmitted through the community from generation to generation. Second, this local knowledge forms ecological awareness so that it has an impact on forest resilience in the area as well as social security. Third, the process of transforming local knowledge through the internalization of Islam.

Keywords: *local knowledge, ecological awareness, forest resilience.*

قيم البيئة في فكر بديع الزمان سعيد النورسي نحو رؤية بيئية جديدة للحياة المستدامة

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ملخص البحث

مما لا غبار عليه، لا يخلو دوائر البحث العلمي الحالي إلا وفيها الحديث عن مشكلة البيئة، ومنها هالمنظرة حول نظرية قيم البيئة، إذ المعاملة مع البيئة تدور مع مفهوم القيم في فكر الإنسان. يرمز مذهب البيئة الضحلة برؤية مركزية الإنسان أن للبيئة قيم وسائطية فحسب، ويرده المذهب البيئي العميقة ثم يعترف رؤية البيئة العميقة والقيم الذاتية. ويختلف سع يد النورسي بذل كم المذهبيين، حت بهناك فجوة المبادئ الذي بطبيعتها تفتضي الى مختلف قيم البيئة، ف يعترف القيم الجديدة المتفاوتة المت راتية. من هذه المنطلقات، تهدف هذا البحث إلى كشف عن قيم البيئة من حيث المبدأ والنظرية في فكر سعيد النورسي. للوصول إلى ذلك الهدف، يستخدم هذا البحث المنهج التكاملي بين الاستقرائي وتحليل المحتوى. وأما نتيجة هذا البحث أن استمداد نظرية قيم البيئة عند سعيد النورسي هو التوحيد الحقيقي والنظر الحرفي، فامتدادات مفاهيم قيم البيئة سعة تلك التجليات.

وقيم البيئة مرتبطة بغايات إيجاد عناصر البيئة، فوجود القيم بوجود تلك الغاية، وتنقسم قيم البيئة إلى أقسام؛ الأولى، القيمة المتوجهة إلى الذات وهي المقاصد والغايات الجزئية لطوائف البيئة أمثال التمتع وقضاء الحياة والبقاء بالهناء وغيرها. والثانية، القيمة الواسطية التي تتوجه إلى حاجات الإنسان المادية إن كانت له منافع للإنسان، ويعتبر هاتان الغايتان ضحلة، حيث وقعتا في إمكانات العيب والمقصد الجزئي المحدود. والثالثة القيمة المتوجهة إلى ذوي الشعور من الإنسان وغيره، وهي كون البيئة مسخرة لمنافع الإنسان المادية والمعنوية مع كونها رسالة ربانية يقرؤها للعبارة.

والرابعة، القيمة المتوجهة إلى الصانع التي هي أعلى الغايات، وهي كونها مشهداً ومنظراً رسمياً وموضع الفعالية الربانية ومظهر تجليات الأسماء الحسنى. وتتأثر رؤية قيم البيئة إلى العمل الإيجابي البيئي البناء لا محالة، حيث إن الإنسان لا يعامل مع البيئة معاملة مادية ولا كن معامل روحية عبودية، حتى تتحقق الحياة المستدامة. والحاصل، تعتبر نظرية قيم البيئة عند سعيد النورسي رؤية جديدة بديعة عميقة في فن الفلسفة البيئية الإسلامية وعي جديد تجاهها.

الكلمة المفتاحية: قيم البيئة، النظر الحرفي، معاملة روحية عبودية

تراثنا الإسلامي يتحدث عن البيئة: دراسة على فكرة حماية البيئة عند الجاحظ

255 هـ)

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ملخص البحث

قضية التلوث البيئي تُعدُّ من القضايا العالمية الخطية التي يواجهها الإنسان في العصر الحديث. والإنسان لا يعيش في هذا العالم وحده وإنما يشاركه في الحياة مخلوقات أخرى لها متهامتها في وجودها. لذا فالإنسان لا يستطيع أن يعيش بدون مراعاة بيئته. والبيئة هنا تشمل البيئة الحيوية من حيوان ونبات والبيئة الطبيعية من ماء وهواء وتراب وغي ذلك.

والإسلام دين شامل وكامل حيث يتكلم ويهتَم بعلاقة الإنسان ببيئته الحيوية والطبيعية اهتماماً كبيراً،

ويتجلى ذلك في كثي من الآيات القرآنية والأحاديث النبوية. وتراثنا الإسلامي قد تحدث أيضا عن هذه القضية البيئية وأثرها في حياة الإنسان والكائنات حوله. ففي هذه المقالة المتواضعة أراد الباحث دراسة فكرة حماية البيئة عند العالم العربي لا مة الأديب الموسوعي أبي عثمان عمرو بن بَر الليثي المعروف بالجاحظ (255 هـ). وهذا البحث يكتسب أهمية حيث استخدم الباحث المنهج الوصفي لتحليل الفكرة البيئية العظيمة عند الجاحظ حول الإنسان والبيئة وعلاقة بعضهما الآخر. والمصادر الأولية لهذا البحثي كتب الجاحظ من أها كتاب الحيوان وكتاب رسائل الجاحظ. ونتيجة هذه الدراسة يتبين لنا أن الجاحظ قد تكلم عن أهمية مراعاة البيئة وحمايتها؛ وأن الكائنات من إنسان وحيوان ونبات وطبييع يتأثر لكل منها المصلحة المعينة في هذا الكون والمساواة في حقوق وجودها، فالجبل مثلا ليس بأدلى على الله من الحصة وكذلك الطاوس المستحسن ليس بأدلى على الله من الخنزير المستقبح؛ وأن البيئة خيها وشرها لها أثر قوي في حياة الإنسان وجميع الكائنات في هذا الكون.

الكلمات المفتاحية: البيئة في التراث، فكرة الجاحظ، المساواة في الكون.

THE ROLE OF CYBER MEDIA IN MAINSTREAMING HALAL VALUES AND PRINCIPLES

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Abstract

Currently, Indonesia has 47,000 cyber media which can be accessed by the public every day. Of this number, only 2,700 cyber media have been verified by the Press Council. In general, these cyber media journalists are not aware of the existence of Law Number 33 of 2014 concerning Halal Product Guarantee as to the legal basis for the adoption of halal values and principles in various sectors of life. But at the same time, journalists are the group of people who generally support the dissemination of information about halal values and principles. So how does cyber media play its role in mainstreaming halal values and principles through reporting? This study uses a qualitative approach with a case study about reporting on halal tourist destinations in Lake Toba. The research was conducted on cyber media based in the city of Medan that reported on the issue of halal tourism in Lake Toba. The results show that journalists support the dissemination of information about halal values and principles not only because of the guidance in Islamic teachings but also because of the perception that halal values and principles are connected with a healthier, more organized lifestyle, bringing more benefits and awareness of a better economic impact if halal values and principles are applied in the halal tourist destination of Lake Toba. This study also found that Islamophobia and disinformation factors in Islamic teachings are the cause of rejection of the implementation of halal values and principles in society. By reducing the obstacles that occur, it will increase the role of cyber media in mainstreaming halal values and principles.

Keywords: Role of Journalist; Cyber Media; Halal Values and Principles

PIVOT STRATEGY OF HALAL PRODUCT FATWA IN DIGITAL ERA

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Abstract

Digitalization brings big changes in the business world. products are instantly visible and instantly accessible. this has an impact on increasing the number of products on a national and international scale. the demand for halal product certification is increasing while the halal product fatwa system has not been able to meet this demand. self-declared submission data from UMK at BPJPH in March - June 2022 there were 8,371 submissions sent to the fatwa commission and there were 5,041 in the fatwa commission trial process but there were only 6 products that had received a halal product fatwa. the data does not include applications for halal certification at UMB and UMK that do not meet the Self-Declare criteria. This study aims to analyze and find a pivot strategy in the fatwa system for halal products in Indonesia to meet the needs of business actors and accelerate the halal certification process. The method used in this research is phenomenology with interviews, observations, documentation, and studies of rules and related literature. The results of the study show that the fatwa pivot strategy for halal products is fatwa decentralization, fatwa process transparency, applications that facilitate communication between fatwa commissions and business actors. fatwa commissions need to mobilize all resources, both standardization of fatwas, participation of members at both the central and regional levels, as well as spokespersons who communicate with business actors.

Keyword: *pivot, fatwa, halal products*

PS 2.3

Chair:

- **ABDULLAH FUADI**, UIN Mataram

Panelists:

- **HERIS SUHENDAR**-UIN K.H. Abdurrahman Wahid Pekalongan
- **KUAT ISMANTO**-IAIN Pekalongan
- **M. SULAEMAN JAJULI**-UIN Sulthan Maulana Hasanudin, Banten
- **ASNI**-UIN Alauddin Makassar
- **UMI SUPRAPTININGSIH**-IAIN Madura

KEPASTIAN HUKUM FINTECH PEER TO PEER LENDING SYARIAH SEBAGAI AKSES PERMODALAN BAGI PELAKU USAHA INDUSTRI HALAL (LEGAL CERTAINTY OF SHARIA FINTECH PEER TO PEER LENDING AS ACCESS TO CAPITAL FOR HALAL INDUSTRY ENTERPRISES)

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Abstrak

Perkembangan fintech peer to peer lending syariah (fintech lending) selama kurun waktu dua tahun terakhir mengalami peningkatan. Pada tahun 2022, ada delapan perusahaan fintech lending syariah berizin, sedangkan di tahun 2020 hanya ada tiga perusahaan fintech lending syariah berizin. Keberadaan fintech lending syariah dapat mendorong perkembangan industri halal Indonesia dari aspek pembiayaan/layanan jasa keuangan untuk pelaku usaha mikro dan kecil yang tidak mendapatkan akses pembiayaan dari perbankan. Untuk menghindari terjadinya risiko kegagalan serta untuk mendorong adanya inovasi pada sektor layanan jasa keuangan, maka dibutuhkan peraturan khusus untuk mengatur penyelenggaraan fintech lending syariah. Sebab, sampai saat ini, peraturan terkait dengan penyelenggaraan fintech lending syariah belum diatur secara khusus oleh Otoritas Jasa Keuangan (OJK). Berdasarkan pemaparan di atas, peneliti dapat merumuskan isu hukum terkait dengan penyelenggaraan fintech lending syariah ke dalam beberapa pertanyaan sebagai berikut: 1) bagaimana pengaturan hukum dalam penyelenggaraan fintech lending syariah; dan 2) bagaimana keterkaitan fintech lending syariah dengan pelaku usaha industri halal?. Penelitian ini merupakan jenis penelitian hukum normatif dengan objek kajian inventarisasi hukum dalam penyelenggaraan fintech lending syariah. Pendekatan penelitian yang digunakan adalah pendekatan undang-undang dan pendekatan konseptual. Sumber hukum diperoleh dari studi dokumen dan kepustakaan yang bersumber dari norma-norma hukum, doktrin atau ajaran hukum serta hasil penelitian terdahulu yang relevan. Langkah-langkah pengumpulan sumber hukum, yaitu identifikasi sumber bahan hukum, inventarisasi bahan hukum, mencatat dan mengutip bahan hukum, dan menganalisis berbagai bahan hukum. Temuan penelitian sebagai berikut: 1) pengaturan penyelenggaraan fintech lending syariah

secara umum diatur dalam Peraturan Otoritas Jasa Keuangan (POJK) Nomor: 77/POJK.01/2016. Di dalam POJK tersebut masih terdapat beberapa kelemahan yang disebabkan adanya kekosongan norma hukum terkait dengan pengaturan penyelenggaraan fintech lending syariah, di antaranya: tidak mengatur jenis kegiatan usaha; tidak ada aturan terkait dengan operasional kegiatan usaha; tidak ada jaminan pemenuhan prinsip syariah oleh Dewan Pengawas Syariah; dan 2) permodalan/pembiayaan merupakan bagian dari value chain untuk mendukung perkembangan industri halal, terutama bagi pelaku usaha mikro dan kecil yang tidak mendapatkan akses pembiayaan dari perbankan.

Keywords: fintech lending syariah, industri halal, pelaku usaha

PERCEPTION AND LITERACY OF MUSLIM MILLENNIALS TOWARDS HALAL TOURISM: STUDY ON THE SUSTAINABILITY OF THE INDONESIAN TOURISM INDUSTRY

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Abstract

Halal tourism has become a trend of tourism business in the world. Not only in Muslim majority countries such as Turkey and Malaysia, but also in Muslim-minority countries, such as Japan, South Korea, and Thailand. In fact, that the practice of halal tourism has brought economic, social, political, and other benefits. Indonesia as a large country, rich in tourist destinations, and with a Muslim majority population has good prospects, especially from the millennial generation. The purpose of this paper is to analyze the perception and literacy of the Muslim millennial generation towards halal tourism, both related to concept and implementation. This research data was collected by surveys using electronic devices, observations at tourist attractions, and interviews with millennials in three cities, Pekalongan, Semarang, and Surakarta. A total of 342 respondents have been generated through the survey. The quantitative data obtained are analyzed by qualitative descriptive methods and qualitative data are analyzed by content analysis methods. Millennials in three cities have a positive perception of halal tourism. The form of quantitative positive perception can be seen in the seven components of halal tourism, namely attractions, access, communication, environment, supporting facilities, and empowerment. There is also a form of qualitative positive perception is that halal tourism can be an alternative to regional tourism, grow the community's economy, prevent toxicity in tourist attractions, and realize religious benefits. Moreover, the millennial group agrees with the implementation of halal tourism in three cities, by participating in visiting and promoting. The large number of Muslims and the increasing halal lifestyle in Indonesia, the millennial generation in three cities can be a pillar, catalyst, as well as a halal tourism actor. The growth of good regional halal tourism will accelerate Indonesia's ideal of becoming the center of the halal industry and the world's Sharia economy. The results of the research can be recommendations for the central and local governments in the development of the tourism industry. For the next researcher to conduct further studies related to the involvement of the millennial generation in halal tourism with a wider range of respondents and in different locations.

Keywords: halal tourism; halal industry; Muslim millennials; perception of tourism; tourism literacy

VIRTUAL PROPERTY OF ONLINE GAMES IN SHARIAH ECONOMIC LEGAL PERSPECTIVE

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Abstract

The development of technology has presented a variety of high-tech entertainment, one of which is developing games both offline and online. Online games have become a game that is especially enjoyed by children and adolescents. Online game play now is not only limited to the game, but in it there are economic activities in the form of buying and selling which affects the ownership of objects that are virtual (Virtual Property). What about Islamic economic law regarding Virtual Property? Is it part of the treasure recognized in Islam? How is the law of buying and selling with this object? The research method used is based on normative legal studies with qualitative data. Normative analysis uses Islamic economic law, especially the 'urf theory as a tool in the discussion. The conclusion of this research is that Virtual Property can be recognized as a treasure in Islam. Although it does not have a real form but there is a value that is recognized by the community so that it becomes part of the assets. Because it is recognized as an asset, buying and selling with this object is permitted and lawful. Recognition of the existence of this virtual property is based on the 'urf theory, namely that everything that is considered good and permissible by the community can be a legal proposition

Key Word: Virtual Property, Online Game, 'Urf, Islamic Economics Law

DIGITAL LEGAL PARADIGM VERSUS JUSTICE PARADIGM: MEASURING THE DIGITALIZATION OF LAW IN RELIGIOUS COURT

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Abstract

Religious Courts have recently been faced with the challenge of increasing divorce cases. it must be admitted, Indonesia is already at the level of emergency divorce. so that it affects the public's appreciation of the Religious Courts which tend to be considered powerless to suppress the increasing number of divorce cases from time to time. In this condition, the Religious Courts are again faced with the challenges of the digital era, especially after the covid-19 pandemic, the Religious Courts are required to adapt to the digital system, as previously regulated in Perma No. 3 of 2018 and Perma No. 1 of 2019 concerning the administration of cases and trials electronically. This study highlights the implementation of legal digitization in the Religious Courts through the e-court system and e-litigation. This study will mainly criticize: 1. Can the implementation of the digital system in the Religious Courts provide benefits, especially in terms of effectiveness and efficiency in case resolution? 2. Does the digitalization system for the Religious Courts go hand in hand with the fulfillment of the expected substance of justice? This research is normative-empirical legal research, combining library data sources, namely legal sources such as Laws and PERMA and Judges' Decisions. The Pustaka sources are combined with sources of interviews with judges and advocates as well as justice seekers in the scope of the Religious Courts, especially in South Sulawesi and Southeast Sulawesi who are

taking case settlements electronically. The results of the study found that the use of electronic systems greatly facilitates and helps the parties, both registered users (advocates) and other users or the public. Starting from registration to trial, the steps for answering duplicate copies can take place in a maximum of a short time without the need to physically meet. In terms of costs, it is also cheaper, for example, for certain cases it can be reduced to only about 145 thousand rupiahs until it ends, if it is resolved manually it can reach 2 million because there are no more calling costs based on radius. Calling is enough via electronic domicile (email). In addition, the stages are very clear and practical as well as the availability of free time for the panel of judges to conduct deliberation and upload decisions. However, the challenge for remote areas such as Wakatobi and Belu in Southeast Sulawesi, is that people are still limited in terms of access to IT. Meanwhile, regarding the fulfillment of the substance of justice, for voluntary cases (applications), there are no problems. However, for contentious cases that consist of parties, this still leaves an important room for study. For the case of *verstek*, for example, Perma No. 1 of 2019 does not regulate in detail whether it can be continued with an e-litigation trial because there is no agreement from the Defendant. In this condition, the substance of justice is important to be contextualized and this of course depends on the wisdom of the judges to provide legal certainty without neglecting the value of justice and benefits to the people seeking justice.

Keywords: Digitization, Efficiency, Effectiveness, Fairness, and Contextualization

CRYPTOCURRENCY LAW AS A TRANSACTION TOOL (COMPARATIVE ANALYSIS OF BAHTSUL MASAIL SENTENCE FOR THE EAST JAVA NAHDLATUL ULAMA (PWNU) REGIONAL BOARD AND THE NAHDLATUL ULAMA RELIGIONAL BOARD (PWNU) YOGYAKARTA IN 2021

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Abstract:

Cryptocurrency is a digital currency that is used as a transaction and investment tool by carrying out a decentralized blockchain system. The existence of blockchain marks the development of an increasingly massive world of technology. This phenomenon demands Islamic law to respond to the legal status of cryptocurrencies, which will give Muslims a sense of security in their *mumalah*. Furthermore, some opinions come from the views of scholars and fatwas of Islamic organizations that specifically study and discuss cryptocurrency law. Among them is the decision of the East Java PWNU which stipulates that cryptocurrencies are not allowed to be traded because they are not included in the *sil'ah* category or commodity according to *syarak*. A different opinion came from PWNU DI. Yogyakarta which stipulates that cryptocurrency is allowed in Islam because it meets the requirements both as a medium of exchange (*aş-saman*) and as a commodity (*al-muşman*). Based on this background, problems arise, namely the method used by PWNU East Java and PWNU DI. Yogyakarta in looking at cryptocurrencies and analyzing the difference in Bahtsul Masa'il's decision between the East Java PWNU and the DI PWNU. Yogyakarta about cryptocurrency as a transaction tool. This type of research is library research with a normative legal approach (doctrinal). Data sources come from primary and secondary data sources. Data collection techniques are carried out by collecting data by conducting a review study of research sources. Data analysis was carried out by comparing the results of the decisions of Bahtsul Masa'il PWNU East Java and PWNU DI. Yogyakarta. Based on the analysis,

it can be concluded that the legal *istinbāt* method used by PWNU East Java and PWNU DI. Yogyakarta regarding cryptocurrency as a transaction tool has something in common, namely using the *ilḥaqī* method. Meanwhile, the difference that can be found lies in the reference books used. PWNU East Java decided that cryptocurrency was not allowed because it did not fall into the category of '*ain musyahadah* and *sya'in mauṣūf fi aẓ-ẓimmah*. While PWNU DI. Yogyakarta decided that cryptocurrency is allowed because it has met the requirements, both as a medium of exchange (*aṣ-ṣaman*) and as a commodity (*al-muṣman*), including: having benefits (*muntafa'*), can be handed over (*maqdur 'alā taslimih*) and can be accessed by types and sizes. nature by both parties (*ma'lūman lil 'aqidayn*). This excludes various cryptocurrency variants that do not meet some of these conditions.

Keywords: Bahstul Masa'il, Legal *Istinbāt*, Cryptocurrency.

PS 2.4

Chair:

- **M AHYAR**, UIN Mataram

Panelists:-FATHOR RAHMAN

- UIN Kiai Haji Achmad Siddiq Jember
- **HERLINDAH**-Universitas Brawijaya, Malang
- **SITI TATMAINUL QULUB**-UIN Sunan Ampel Surabaya
- **DEDI SUMANTO**
- IAIN Sultan Amai Gorontalo
- **SUDIRMAN**-IAIN Sorong

IDENTITY CONTESTATION AND AUTHORITY FRAGMENTATION WITHIN ISLAMIC GROUP IN DIGITAL MEDIA (CASE STUDY OF LEGAL DECISIONS DIFFERENCES OF LBM PWNU JAWA TIMUR AND LBM PWNU DI YOGYAKARTA ON CRYPTOCURRENCY)

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Abstract

The fragmentation of Islamic authority among Muslims today does not only occur between groups or organizations. It also occurs within Islamic groups. This fragmentation is getting deeper and sharper due to identity contestation, and very quickly along with the use of digital media, especially internet-based ones. This paper focuses on providing evidence of data and analysis that the contestation of identity and fragmentation of authority within an Islamic group in the digital space increasingly shows that Islamic authority is increasingly dispersed and the influence of Islam continues to evaporate in the community. The approach of this study is empirical sociology using the theory of authority, identity, and sophistication of communication phenomena in the internet-based digital world. The method used is virtual ethnography, which creates data through internet media, namely by observing the behavior and tendencies of internet citizens when interacting, and the all impacts caused. This study produces an important note that the factors in accelerating the fragmentation of religious authority are (1) human nature; (2) the historical character of the development of Islam, from the time of the Prophet Muhammad to the present; and (3) the character of new internet-based media which produce innovations such as cryptocurrency, and in addition creates a new culture in communication. The new media has led to the process of desacralization of religious truth, the deterritorialization of contestation of religious authorities, decorporealization of communication and information transmission, and banalization of understanding and appreciation of religion. Muslims must continue to affirm the religious authority and anticipate the process of its fragmentation. For this reason, in the development of Islamic law, Muslims must consolidate experts beyond class and group barriers to carry out an indepth and comprehensive legal istinbath in area of *takhrij al-manath*, *tahqiq almanath*, *tanqih al-manath*, and *tatbiq al-manath*. In this context, religion must be collaborated and synergized with philosophy and science.

Keyword: *Identity Contestation, Authority Fragmentation, Islamic Group, and Digital Media.*

DELEGITIMIZE THE OLIGARCHY OF OWNERSHIP AND CONTROL OF AGRICULTURAL LAND IN INDONESIA: AN OVERVIEW OF MAQASHID SYARIAH AGAINST THE LAND OBJECTS FOR AGRARIAN REFORM (TORA) EXCESS MAXIMUM LIMIT

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Abstract

This study aims to identify and analyze the Land Objects for Agrarian Reform (*Tanah Objek Reforma Agraria/TORA*) on agricultural lands that exceed the maximum limit in positive law in Indonesia. Furthermore, the study analyzes the *maqashid sharia* perspective and the future of TORA as a legal standing for lawsuits against oligarch's control and ownership of agricultural land in Indonesia. This study is normative legal research with a statutory and conceptual approach. The results of this study indicate that there are six characteristics of *TORA* agricultural land that exceed the maximum limit, namely: (1) The subject of the original owner's rights is an individual with the size of one family; (2) agricultural land is divided into two types, namely wetland and the dry land; (3) the control of non-*HGU (Hak Guna Usaha)* land, temporary and limited rights obtained from the government and legal entities; (4) there is a violation of the maximum land area limit; (5) *TORA* excess of the maximum limit is transferred to the state based on forced expropriation; (6) *TORA* excess of the maximum limit is given to the subject of land rights based on a government stipulation. In addition, the results of this study also show that the regulations regarding land objects for agrarian reform stipulated in positive law in Indonesia are compatible with the spirit of *maqashid sharia*, namely *hifz al-mal*. In the contemporary *maqashid sharia* perspective, *hifz almal* is interpreted as preventing monopoly and exploitation of wealth from the oligarchic elites. Moreover, it must be developed philosophically relating to the distribution of resources for the community. *Hifz al-mal*, one of the pillars of *maqashid sharia*, must also be developed to make favorable rules regarding the fair and equitable distribution of land ownership and control in Indonesia.

Keywords: Land Objects for Agrarian Reform; Maqashid Syariah; Positive Law.

THE URGENCE AND CONTRIBUTION OF INFORMATION TECHNOLOGY IN VERIFICATION OF THE EARLY TIME OF SHUBUH AND THE HEIGHT OF THE HILAL ESTABLISHMENT OF THE EARLY HIJRI MONTH

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Abstract

The sun's altitude of -20° as a reference for determining the beginning of the dawn time used by the Ministry of Religion was again questioned. Meanwhile, in terms of the height of the hilal as one of the criteria in determining the beginning of the Hijri month (especially Ramadan, Shawwal and Zulhijjah),

the Ministry of Religion also underwent adjustments and changes in 2022. The NEO MABIMS Criteria mentions the criteria in the form of a 3° hilal height and an elongation angle of 6.4°. The determination of the NEO MABIMS criteria was also questioned by some experts and activists of astronomy in Indonesia. So far, in Indonesia, the height of the hilal 2° is believed to have been seen by observers in Indonesia. This study answers two problem formulations, first, how is the urgency of information technology in determining the criteria for the beginning of dawn and the criteria for determining the beginning of the lunar month in Indonesia. Second, the extent of the contribution of information technology in determining the criteria for early dawn and the criteria for determining the beginning of the lunar month in Indonesia. Analytical descriptive method is used to answer the two problem formulations. The fiqh approach and scientific approach is used This study describe the urgency and contribution of information technology in determining the criteria for the beginning of dawn and the criteria for determining the beginning of the lunar month in Indonesia. The study resulted in two findings or conclusions. First, in terms of urgency, according to Islamic law the presence of digital-based information technology is considered legitimate to be used and utilized. The presence of technology is considered important to provide certainty and confidence in Islamic legal products. Second, technology has made a big contribution in verifying the early dawn criteria and establishing the Neo MABIMS criteria. Early dawn verification is carried out by utilizing technology that is able to detect images of early dawn signs on the eastern horizon. Meanwhile, the determination of the Neo MABIMS criteria has gone through years of study on the new moon at the beginning of the Hijri month which has been observed astronomically. These observations utilize digital technology-based equipment. Also in the data processing process also cannot be separated from the presence of digital technology. So that it can be stated at an altitude of 3° that the hilal may be observed.

TRANSFORMASI DIGITALISASI SIMKAH TERHADAP PENCATATAN PERKAWINAN DI GORONTALO

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Abstrak

Keberadaan akta nikah sebagai bukti dari pelaksanaan undang-undang Nomor 1 Tahun 1974 tentang perkawinan pada pasal 2 ayat (2) yang berbunyi "*tiap-tiap perkawinan dicatat menurut peraturan perundang-undangan yang berlaku*". Orang yang telah resmi menikah maka akan diberikan salinan akta nikahnya sebagai bukti dimasyarakat ia telah menikah, sedangkan akta aslinya dipegang oleh otoritas setempat yang menikahkan (KUA). Pencatatan secara elektronik menjadi sebuah tatanan perkembangan teknologi dalam konteks kemajuan zaman ini membuat SIMKAH harus mampu menyesuaikan dengan perkembangan teknologi. menilai perkembangan teknologi saat ini sangat berpengaruh pada desain hukum baik secara materiil ataupun formil. Artikel ini memfokuskan pada bagaimana penerapan digitalisasi dalam pencatatan perkawinan melalui SIMKAH lembaga KUA di Gorontalo. Jenis penelitian ini menggunakan penelitian *yuridis empiris* atau penelitian lapangan dengan menggunakan metode pendekatan kualitatif. Pengumpulan data dengan cara menggunakan metode wawancara secara mendalam, observasi dan dokumentasi dan teknik pengolahan data dengan menggunakan pendekatan undang-undang (*statuta approach*) dan pendekatan kasus (*case approach*) serta teknik analisis data dengan cara reduksi data, penyajian data selanjutnya di verifikasi. Adapaun tujuannya adalah menganalisis penerapan SIMKAH secara digitalisasi dalam pencatatan perkawinan. Hasil penelitian adalah perubahan digagas dalam konteks transformasi digital SIMKAH

urusannya lebih praktis dan ekonomis, selain itu juga lebih efektif, efisien bahkan memberikan nilai manfaat dan kemudahan akses bagi masyarakat. Transformasi digital diperlukan aturan yang detail dalam penerapan SIMKAH agar kartu dalam SIMKAH yang diluncurkan harus mampu memberikan info detail perkawinan seseorang yang dapat diakses oleh masyarakat Gorontalo.

Kata Kunci : *Transformasi Digital, SIMKAH, Pencatatan Perkawinan.*

ISLAMIC LAW AND DIGITAL CULTURE VS TRADITIONAL CULTURE: THE DETERMINATION OF THE BEGINNING OF THE RAMADAN MONTH BY MUSLIM COMMUNITY IN THE INDIGENOUS PAPUAN TRIBES IN THE WEST PAPUA PROVINCE

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Abstract

The focus of this paper is to examine and prove that the development of technological advances has not changed the method of determining the beginning of the month of Ramadan in the indigenous Muslim community of Papua in West Papua. The sophistication of technological tools to see and find out the position of the moon's degree, which is supported by technology, is refuted by traditional methods by the Muslim community of native Papuans in West Papua. This proves that there are still conflicts and tensions that occur in the development of digital culture with traditional culture. This study applies a qualitative descriptive approach by looking at the phenomenology that occurs in the indigenous Muslim community of Papua in West Papua. This study took samples from four Muslim tribes, namely the Kokoda, Sailolof, Milsool, and Arar islands. The results showed that although information related to the method of determining the beginning of the month of Ramadan using *rukayah* such as the government method and the reckoning method in the Muhammadiyah organization had reached the Muslim tribe. Both of these methods, of course, have used sophisticated equipment and measuring instruments with sophisticated digital technology systems. However, in the Muslim community, the Papuan tribe still persists in determining the beginning and end of the month of Ramadan by using the traditional method by *syarak* judges which has been practiced for generations. Therefore, almost every year it is different from what has been determined by the government, which is not only resistance to the progress of digitalization of technology, but also has an impact on the rejection of the fiqh reckoning *rukayah* which has been a reference in determining the beginning of the month of Ramadan. This also proves that the advancement of the digital technology system has not changed all aspects of people's behavior, especially those that have been traditional for a long time.

PS 2.5

Chair:

- **AHMAD ASYARI**, UIN Mataram

Panelists:

- **JUMARI**-STAI Denpasar Bali
- **SAIFUDDIN AMIN**-Muhammadiyah Islamic College, Singapore
- **ABDUL WAHID**-UIN Mataram
- **ZUARDIN**-UIN Sunan Ampel Surabaya
- **YENITA AGUS**-UIN Syarif Hidayatullah Jakarta

WASATHIYAH (MODERASI) SEBAGAI "WASIT", SOLUSI EKSTRIMISME

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Abstrak

Dari perspektif keberagaman, fenomena ekstrimisme adalah *sunnatullah*, yang tidak bisa kita tampik eksistensinya, dan harus kita hadapi segala resistensinya. Ia telah, dan akan selalu hadir serta menyeruak pada setiap era dan area kehidupan manusia. Sejarah peradaban manusia telah membuktikan bahwa ekstrimisme kiri maupun kanan, garis lunak maupun keras, paham liberalisme maupun konservatisme, dalil *aqli* maupun *naqli*, perspektif tekstual maupun kontekstual, nuansa eksklusif maupun inklusif, dan seterusnya, selalu bercokol mewarnai ayunan (dinamika) kehidupan manusia. Ayunan ini, tentu sangat membutuhkan pendulum, agar harmonisasi keberagaman dan kedamaian kehidupan tetap bisa terjaga dalam perkembangan peradaban manusia. Kerasnya tarik menarik misi kedua belah pihak ekstrimisme, tak pelak sering menimbulkan ketegangan. Bahkan tak jarang terjadi gesekan yang dapat menimbulkan kegoncangan hingga gangguan harmonisasi (disharmoni) kehidupan masyarakat dan tatanan sosial, yang pada akhirnya berpotensi mengancam ketahanan sosial, persatuan dan kesatuan bangsa yang sudah terbangun dengan baik. Maka, untuk meredakan dan mendamaikannya, serta menjaga dan memperkuat ketahanan sosial, sangat dibutuhkan kehadiran sikap *wasathiyah* (moderasi), baik secara individual maupun kelompok, sebagai "wasit", solusi, dan pendulum ekstrimisme dalam setiap aspek kehidupan masyarakat. Metode penelitian tema ini menggunakan studi pustaka (*library reseach*). Sehingga, penulis mengumpulkan pelbagai referensi berupa kitab, buku, jurnal serta hasil penelitian terdahulu yang relevan. Dalam agama Islam, sikap *wasathiyah* tentu harus mengacu pada konsep maupun tuntunan yang bersumber utamanya dari Al-Qur'an dan Al-Hadis. Tulisan ini, berupaya mengupas secara lebih detail tentang bagaimana sikap wasathiyah (moderasi) tersebut, dalam "mendamaikan" ekstrimisme sebagai *sunnatullah*, demi harmonisasi kehidupan, ketahanan sosial, dan perkembangan peradaban manusia.

Kata Kunci, *Moderasi, Ekstrimisme*

PROTECTING MUSLIM MINORITIES IN SECULAR STATE: SINGAPORE'S POLICY PROHIBITED CONTROVERSIAL RELIGIOUS FIGURES

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Abstract

In the middle of 2022, there was a case of a religious figure who was banned from entering Singapore until a demonstration took place. In addition, various negative sentiments and unfounded hatred have emerged because they do not understand the applicable rules. This study seeks to examine and understand the Singapore government's policy of detaining several religious figures from entering Singapore. The method used in this research is qualitative with a research approach related to the implementation, performance, and impact of the Singapore government's policies.

The results of the study indicate that the policy issued by the Singapore government is not to grant permission for several religious figures who are considered extremists to enter Singapore for several reasons, including to maintain Singapore's investment climate. This action is an effort to maintain security and minimize racist and discrimination issues so that investors do not leave Singapore, as well as so that there are no teachings that conflict with state principles or have the potential to damage the pluralistic structure of Singapore's society because it consists of various religions and ethnicities. The implication of this research shows that Singapore is a country that is friendly to all religions. However, there are several anticipatory policies to realize world peace.

Keywords: muslim minority, security problem, Singapore, sekuler country, moslem banned

"DIGITAL RESOURCES ARE NOT RELIABLE": PEER GROUP-BASED INTELLECTUALISM AMONG MUSLIM YOUTH ACTIVISTS IN BIMA, WEST NUSATENGARA

Abdul Wahid (UIN Mataram) and Atun Wardatun (UIN Mataram)

Abstract

Several previous studies have underlined that social media has become the dominant source of religious literacy for millennials and has displaced the role of schools, teachers, and parents. The concern that arises from this fact is that their religious understanding will be shallow and their intellectualism is not strongly formed which in turn makes them more easily trapped in extremist and radicalistic thoughts. This article explores the sources of Islamic knowledge among young Muslim activists in Bima, which is often stereotyped as a hotbed of radicalism, and their religious types to reveal their intellectual dynamics. The main argument of this article is that peer-group based intellectualism through student organizations in the form of active discussions and literacy development is very effective in shaping religious identity and types of religiosity of young Muslim activists in Bima. This qualitative research involved 47 young Muslim activists, who are also university students, 20 of whom were interviewed in depth, while 27 others participated in focus group discussions (FGD). They are activists in various Islamic-based youth organizations such as the Islamic Student Association (HMI), the Indonesian Islamic Student Movement (PMII), the Muhammadiyah Student Association (IMM), the Indonesian Muslim Student Action Unit (KAMMI), and the Campus

Da'wah Institute (LDK), nationalist youth organizations such as the Indonesian Youth National Committee (KNPI), and the National Student League and Democracy (LMND), as well as culturally based organizations such as *Sampela Mbojo* (young people of Bima) and *Soba ASI* (Friends of the Palace of Bima). This research reveals that their sources of learning do vary but the most important media in shaping and confirming their religious understanding is the training and discussions held by their respective organizations. Their networks and references are also further developed and shaped through these forums. Interestingly, in this digital era, learning resources through social media are only considered important by only a small number of them. Furthermore, teachers and families are still a source of supporting learning that is co-existent with literacy through organizations and those actively participate in coloring their intellectual development. The sources and ways of learning form the type of religiosity that is "practical" (embodied in daily practice) for most of them, especially the activists of HMI, PMII, IMM. Meanwhile, the "ideological" type of religion (further used as the capital of the Islamization movement) was only found in activists of right-wing Islamic organizations such as KAMMI, LDK, and (Ex-HTI) which in fact did not thrive among the young people of Bima. On the other hand, the practical religiosity group is the dominant group and continues to coordinate and seek forms in intellectual odyssey, especially because their organization has a cultural and historical basis and adheres to patron-client relationships with social organizations in Bima such as Nahdhatul Ulama (NU) and Muhammadiyah as well as the Alumni Association of HMI (KAHMI) and PMII Alumni Association.

Keywords: intellectualism, student's organization, practical, ideological, religiosity.

RELIGIOUS CONCERN FOR CANCER SURVIVORS IN FINANCIAL HARDSHIP SITUATION (STUDY AT THE HASANUDDIN UNIVERSITY TEACHING HOSPITAL MAKASSAR)

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Abstract

Almost every cancer survivors have financial and psychological pressures while trying to preserve their quality of life. Cancer survivors show symptoms of depression at every step of their disease's progression, not only physically and financially. The purpose of this study is to investigate the impact of religious concerns on cancer survivors in Psychological Financial Hardship conditions during treatment. This study uses the explanatory sequential mixed method. Based on medical record data, phase I included 817 informants, whereas phase II used 8 informants, including 2 breast cancer patients, 2 cervical cancer patients, 2 lung cancer patients, and 2 prostate cancer patients. The study revealed that cancer patients were sent to Makassar depending on the type of disease, specifically breast cancer (34.60%), cervical cancer (22.70%), lung cancer (25.40%), and prostate cancer (17.30 %). According to the Psychological Financial Hardship categorization results, there are 3 different types: severe (63 %), moderate (37 %), and low (0 %). Further, religious concerns to all informants showed that the more psychological and hardship, the higher the level of religious concern that is a coping strategy for cancer survivors. The resulting study can be concluded that all cancer patients referred to Makassar, particularly the Hasanuddin University Teaching Hospital face financial hardship both in moderate - to - severe categories. Religious concerns were common among cancer survivors who are facing financial hardship.

Keywords: Religious Concern, Cancer Survivors, Financial Hardship

THE EFFECT OF LAVENDER OIL IN RELIEVING PERINEAL PAIN FOLLOWING CHILDBIRTH

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Abstract

Mother in the immediate postpartum period may suffer from some problems, such as perineal pain due to episiotomy. The control of perineal pain and the prevention of suffering are major concerns of health care providers. Aromatherapy is a movement growing in popularity, but lacking scientific justification in the field of practice, although laboratory experiments are in evidence. Lavender oil is frequently selected for aromatherapy as having antiseptic and healing properties. This study aimed to evaluate the effect of lavender oil in relieving perineal pain.

Objectives: This study was conducted to identify the effect of lavender aromatherapy on decreasing the intensity of perineal pain in normal postpartum mothers at the Kedaung Health Care Center, Sawangan, Kota Depok.

Methods: This study used a preexperimental design with a pre-test post-test without control. The participants were selected by purposive sampling. Pain intensity levels were measured using a Numeric Rating Scale (NRS) (0-10 cm). The Ethics Review Board of State Islamic University was (Un.01/F.10/KP.01.1/KE.SP/06.08.030/2021).

Results: The majority (90%) of the mothers' age between 20-35 years old and 60 % of them are multipara Mothers. There was a statistical difference in pain intensity scores between pre and post-intervention (mean scores: 6.00 to 3.20) with a p-value = 0.004.

Conclusions: Lavender oil as aromatherapy can be effective in reducing perineal pain and can be regarded as a safe and effective treatment, while were no – side effects reported by the mother.

Keywords: Lavender oil, Relieving Perineal Pain, Childbirth

PS 2.6

Chair:

- **YEK AMIN AZIZ**, UIN Mataram

Panelists:

- **MOHAMAD AVICENNA**-Faculty of Psychology, UIN Syarif Hidayatullah Jakarta
- **MUHAMAD JALIL**-IAIN Kudus
- **INDRIA NUR**-Institut Agama Islam Negeri (IAIN) Sorong Papua
- **RIKA ASTARI**-Universitas Ahmad Dahlan
- **MESRAINI**-UIN Syarif Hidayatullah Jakarta

EXPLORING RELIGIOUS ARGUMENTS UTILIZED BY PRO-TOBACCO WEBSITES TO UNDERMINE ANTI-SMOKING MESSAGES IN INDONESIA

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Abstract

Pro-tobacco communities frequently utilized Islamic religious arguments to counter anti-smoking messages in Indonesia, the largest Muslim population in the world. However, their strategies are still not be widely understood. The current study was to reveal religious arguments utilized by tobacco websites to undermine anti-smoking messages in Indonesia. **Methods:** a total of 13 pro-tobacco websites were identified. Of these 7 websites which were active in promoting cigarettes use were analysed. Keywords in Indonesian and Arabic languages such as Islam, *puasa* (fasting), Ramadhan, *dzikir* (chanting), *zakat* (alms-giving), *haji*, *haram*, *pesantren* (Islamic boarding schools), *santri*, *Kiai*, *Nahdlatul Ulama* and *Muhammadiyah* were searched from the websites. A total of 149 articles were identified, 53 were selected to analyse. Thematic analysis was used to analyse the data through coding key words, concepts, and reflections and finding themes and sub-themes. **Findings:** The websites mostly argued that Islam was in favour with smoking. They attempted to interpret Islamic fatwa that smoking was *halal* (such as *sunnah*, *mubah*, and even *wajib*). They also showed the evidence from fasting Ramadhan that smoking was not addicted. Additionally, the websites tried to portray that smoking tobacco had a long history taking place in religious places, such as *pesantren*. They depicted that religious persons, such as *kiai* and *santri*, were very familiar with cigarettes. Smoking tobacco could not be separated from religious activities. Furthermore, Islamic organizations who attacked smoking was perceived as an intolerant and violating human rights. In contrast, Islamic organizations who supported tobacco industry was perceived an organization who protected national identity and interest. **Implications:** The current study suggested to develop systems that can monitor and counter pro-tobacco websites. Furthermore, the study recommended to conduct health promotion that combined between religious approaches and scientific-based evidence.

Keywords : Pro-tobacco websites, religious arguments, anti-smoking messages.

THE ETHNOBOTANY OF TEMU BLENYEH (*C. SOLOENSIS*) IN JAVA ISLAND AS A MEDICINAL PLANTS

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Abstract

Temu blenyeh is one of the empon-empon plants that have medicinal properties. But unfortunately it does not have an economy in the community. This condition makes this plant vulnerable to extinction. The purpose of this study was to reveal the ethnobotany of the local Javanese community in the use of Temu blenyeh. This research was conducted in 13 districts/cities in Java Island. The research was conducted using a survey technique in the field. Research data obtained by means of interviews, and documentation. The results of the Temu blenyeh research are still used locally for various purposes. In Wonogiri Regency, Temu blenyeh uses its rhizomes for stomach/stomach diseases. In Ungaran Regency, the leaves of Temu blenyeh are used to make tempeh wrappers. While in other districts it is used for a mixture of force-feeding drugs.

Keyword: Ethnobotany, Temu Blenyeh, Medicinal Plants

PEMBINAAN KEAGAMAAN DALAM PENGUATAN KETAHANAN SOSIAL PEREMPUAN DI WILAYAH MINORITAS MUSLIM DI PAPUA (ANALISIS STUDI GENDER PADA PEREMPUAN DI KAMPUNG BEO DAN LOPINTOL TELUK MAYALIBIT RAJA AMPAT PAPUA BARAT)

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Abstrak

Penelitian ini mengkaji perempuan muslim pribumi papua di Kampung Beo dan Lopintol Teluk Mayalibit Raja Ampat dalam upaya penguatan ketahanan sosial melalui pembinaan keagamaan. Keberadaan perempuan yang tetap survive dengan keterbatasan kondisi ekonomi menengah kebawah ini, membutuhkan kekuatan spiritual dengan semakin besarnya tantangan perkembangan zaman dan kemajuan teknologi yang semakin pesat saat ini, terlebih lagi pada perempuan yang berada pada wilayah minoritas muslim di Papua. Walaupun berada dalam keterbatasan ekonomi, namun keyakinan keislaman mereka tetap terjaga yang terbingkai dengan pemahaman tarekat yang mereka yakini, meskipun dalam implementasinya mereka sangat jarang melaksanakan ibadah shalat lima waktu. Lokasi kampung Beo dan Lopintol merupakan kampung masyarakat Muslim pribumi papua yang terdapat di wilayah Kepulauan Waigeo Raja Ampat . Wilayah kedua kampung ini terpencil di teluk Mayalibit daerah pesisir, akses hubungan komunikasi dan transportasi ke kampung ini terbatas sehingga kehidupan mereka sangat jauh dari suasana perkotaan, sehingga sangat minim mendapatkan syiar dakwah Islam. Merujuk pada kondisi ini, maka sepantasnyalah jika posisi perempuan muslim pribumi di wilayah pesisir diperhtungkan sebagai subyek penting dalam melakukan kegiatan pembangunan ketahanan sosial melalui pembinaan keagamaan. Mengingat posisi perempuan adalah madrasah pertama bagi generasinya. Melalui penelitian kualitatif deskriptif,

ditemukan hasil penelitian bahwa posisi perempuan di Kampung Beo dan Lopintol sebagai istri/ orang tua pada masyarakat pesisir yang mayoritas penghasilannya sebagai nelayan, memiliki peranan yang besar dalam kegiatan sosial ekonomi di darat. Sistem kerja ini menjadikan perempuan pesisir menjadi salahsatu unsur potensi sosial utama karena selalu terlibat dalam kegiatan publik. Kegiatan yang lebih bervariasi dibanding kaum lakilaki, baik yang berurusan dengan urusan ekonomi, selain sebagai penopang pencari nafkah keluarga diluar hasil melaut para suami, mereka juga beraktivitas pada kehidupan sosial yang lebih luas, seperti kegiatan Pembinaan Kesejahteraan Keluarga (PKK), gotong royong membantu urusan dapur para tetangga yang memiliki hajatan syukuran maupun kedukaan. Olehnya melalui pembinaan keagamaan pada perempuan muslim pesisir di kampung Beo dan Lopintol, terbentuklah majelis taklim sebagai sarana pengembangan pendidikan Islam dan sarana penguatan pemahaman ajaran Islam, mengadakan kegiatan rutin yasinan dan barazanji, pembinaan ibadah shalat dan pengurusan jenazah. Melalui pembinaan perempuan muslim diwilayah pesisir melalui pendekatan keagamaan, menunjukkan hasil yang baik terhadap pemahaman agama, pelaksanaam ibadah dan akhlak, semaklin kuatnya peran perempuan dalam memberikan pemahaman pendidikan Islam bagi anak-anak mereka karena kuantitas waktu yang lebih banyak berinteraksi dengan anak di rumah. Selain itu pula pada keikhlasan dan kesyukuran mereka dalam menjalani kondisi di lingkungan kampung yang penuh dengan keterbatasan namun sangat harmonis dengan kearifan lokalnya. Hal ini menunjukkan bahwa perempuan muslim pribumi Papua mampu beradaptasi, belajar, dan menghadapi berbagai tantangan di lingkungannya Kondisi menunjukkan bahwa melalui pendekatan religious dan spiritual, ketahanan sosial bagi perempuan dan masyarakat dapat teratasi.

Kata Kunci: Perempuan, Pembinaan Keagamaan, Ketahanan Sosial,

TUTURAN RESISTENSI ISTRI-ISTRI PERTAMA TERHADAP POLIGAMI (STUDI PADA ISTRI-ISTRI PERTAMA KELUARGA POLIGAMI MUSLIM DI INDONESIA)

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Abstract

Even though the pro-polygamy action was heavily voiced on social media by a group of women, in practice, there were resistance speeches from the first wives of polygamous families. This paper maps out the forms, factors, and impacts on polygamous families. A deep understanding of the reproduction of resistance speech in various dimensions provides a model for problem-solving and lessons learned for preparing action plans for the rise of invitations to polygamy on social media. This research is qualitative. Data was collected from interviews with first wives from polygamous families. Primary data in speech forms of resistance of the first wives of polygamous families. Secondary data comes from resistance speech from the film commentary column with the polygamy theme on YouTube. This study involved two parties in data collection: (a) informants consisting of the first wives of polygamous husbands who had joined the first wives' WhatsApp group; b) religious leaders and figures who practice polygamy are also involved for the validity of the research. This first wife group was formed by sharing the group link in the polygamy group on the Facebook platform. This group was formed on November 24, 2020. The group has 90 members consisting of polygamous first wives from various regions in Indonesia, such as Riau, Kalimantan, Jakarta, Tangerang, and Tasik Malaya. Data analysis was carried out in two forms. First, it starts from data reduction by observing the resistance speech of the first wives. Second, the analysis follows an interpretation technique starting from the restatement of

the data found from the interview, followed by a description to find patterns or trends from the data, ending with interpretation to reveal the meaning of the data that has been collected. This research confirms that resistance speech is not only produced by objective conditions but also subjectively reproduced. The first wives reproduce the objective conditions based on the experiences of polygamous domestic life. Subjective conditions are reproduced by films showing polygamous family conflicts. Reproduction of resistance speech requires an action plan; in addition to anticipating resistance and assisting the public from disseminating information and invitations to polygamy, media broadcasts about misleading polygamous family portraits need strict regulations, as well as for first wives who are affected by various bad experiences. Protection rooms. Public education is a counter to the production of misleading information and understanding about polygamy. Learning from how resistance speech is produced and reproduced, it is imperative to formulate an action plan that guarantees the rights of individuals to obtain the correct information. Strict regulation is needed on social media, and first wives affected by bad experiences are open for protection.

Keywords: Speeches of resistance, women's wives, polygamy, Indonesian Muslim families

MARRIAGE DIASPORA AND WOMEN'S RIGHTS: A COMPARATIVE ANALYSIS ON ISLAMIC FAMILY LAW IN INDONESIA AND RUSSIA

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Abstract

Islamic family law research always refers to the Islamic world whose research objects are in countries that adhere to an Islamic state system such as: Saudi Arabia, Brunei Darussalam, Tunisia, Iran, Egypt, Yemen, Iraq and so on. It is still rare for Western world where countries adhere to a democratic system as the research objects in it. Therefore, this study takes the object of two countries, namely Indonesia and Russia, because the two countries government choose the system as a democratic country, not an Islamic state system. However, even though the country does not adhere to an Islamic state system, the Muslim citizens are increasing, due to the diaspora process of the world's population through the marriage process, which then establishes Islamic family ties. In relation to marriage and women's rights, it appears that there are differences in women's rights, like at the application level in their legal arrangements, in social, cultural and even political systems in both Indonesia and Russia. The comparison of family law between two countries that related to women's rights, based on the exposure of the jurisprudence law of schools and positive law applied in countries such as: Indonesia and Russia.. In general, these countries tend to have a multi-madzhab pattern of legal material. However, there are several different opportunities, such as: in terms of the possibility of divorce, in each country it is very clear that the judiciary makes it difficult for divorce to occur, meaning that to get to divorce, must make the best efforts for peace first. Whereas in terms of the position of the parties whose rights are protected before the law (principle equality before the law) in each country, for example in Indonesia, it has also been strengthened in National Constitution that "The State guarantees or protects legal equality between men and women in all aspects life, whether political, economic, and social life". For this reason this research is very important to do.

Keyword: *Marriage Diaspora; Women's Rights; Islamic Family Law; Indonesia And Russia*

PS 2.7

Chair:

- **ZAINUDIN MANSUR**, UIN Mataram

Panelists:

- **IMAM TABRONI**-STAI Dr. KH. EZ. Muttaqien Purwakarta
- **SRI RIZQI WAHYUNINGRUM**-IAIN Madura
- **WAHIDAH ZEIN BR SIREGAR**-UIN Sunan Ampel Surabaya
- **NUNU BURHANUDIN**-UIN Syech M. Djamil Djambek Bukittinggi
- **MUHIDDIN BAKRI**-IAIN Parepare

QUALITY DEVELOPMENT OF ISLAMIC RELIGIOUS COLLEGES: CHANGING THE DNA OF STAI DR. KH. EZ. MUTTAQIEN PURWAKARTA

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Abstract

The purpose of this research is to develop the quality of Islamic religious universities. The focus of research is to develop the quality found through the DNA of STAI Dr. KH. EZ. Muttaqien Purwakarta, West Java. The literature used to analyze the potential of using Total Quality Management in Education (TQM), Total Quality Management; a Guide to Implementation and The Innovative University: Changing the DNA of Higher Education. The research method uses mixed methods, namely Research and Development. Respondents were all leaders, lecturers, staff, foundations, and graduate users. The research step starts from reviewing and discovering the potential of STAI Dr. KH. EZ. Muttaqien, determined the literature to make product design designs, design validation, design revisions, product manufacture, limited product trials, product revisions 1, main field trials, revisions 2, operational field trials, product revisions 3, dissemination and implementation. The results of the research succeeded in conducting research and development of quality products that became the DNA of STAI Dr. KH. EZ. Muttaqien. Quality has been the commitment of all leaders in the management of higher education. Determination of academic and non-academic goals as measured through the university's vision, implementation, evaluation, control, and improvement on a regular basis using the TQM approach. This quality cycle was developed based on the DNA possessed by the university, namely Islamic values which became a shared motivation to continue to make changes according to the needs of the community and users.

Keyword: Quality Development, DNA, Islamic Religious College.

ANALISIS PENILAIAN MAHASISWA TERHADAP STRATEGI PEMBELARAN DOSEN INSTITUT AGAMA ISLAM PERIODE TRANSISI NORMAL

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Abstrak

Pada tahun 2020, dunia telah digemparkan dengan mewabahnya suatu penyakit yang disebabkan oleh virus bernama virus corona. Sebelum adanya pembatasan berskala, Indonesia telah menerapkan gerakan lockdown untuk pengendalian penyebaran infeksi virus tersebut. Baru-baru ini keadaan menjadi lebih baik kembali pada masa normal. Hal ini mempengaruhi proses belajar mahasiswa di lembaga Islam/institut agama Islam, karena peraturan harus fleksibel sesuai dengan keadaan. Metode pembelajaran online kembali pada metode offline pada masa transisi normal. Namun dalam praktiknya, keadaan yang fleksibel ini menuntut dosen untuk lebih kreatif dalam menyampaikan pembelajaran agar dapat diterima mahasiswa dengan baik. Metode penelitian adalah analisis proporsi skor indeks hasil survei dan statistika deskriptif pada aspek tangible. Setelah dilakukan uji validitas dan reabilitas (0,939) instrumen, terdapat 52% mahasiswa menilai baik strategi pembelajaran dosen institut agama Islam pada masa transisi normal. Hasil penelitian indeks skor adalah 84,13% (sangat baik) pada aspek tangible. Secara instrumental, setiap aspek tangible bernilai di atas 80% (baik). Artinya aspek tangible penilaian mahasiswa terhadap strategi pembelajaran dosen institut agama Islam pada masa transisi normal adalah sangat baik.

Kata Kunci: Penilaian Mahasiswa; Strategi Pembelajaran; Indeks Skor; Aspek Tangible

BLESSING IN DISGUISE: PANDEMIC, MBKM, AND TRANSFORMATION EDUCATION IN NEW NORMAL

Wahidah Br. Zein Siregar, Andriani, Atiqoh Zummah, Moh Atiqurrahman

Abstract

The Merdeka Belajar Kampus Merdeka (MBKM) policy emerged in the midst of the Covid-19 pandemic situation. The new normal conditions force universities to carry out a process of adapting new habits by paying attention to health protocols. The wisdom behind the calamity is that universities have efficiently changed campus life through learning from conventional classes (face-to-face) to IT-based classes. The evolution of knowledge transactions on campus occurs massively because the context of the pandemic also creates a situational style and it would be tough in a different situational setting. This article aims to capture these changes of higher education learning in the new normal era. Some conclusions can be drawn from this study. This qualitative study explores the condition of the students and the faculty members how to implement MBKM. The benefits that students can get from online learning experiences are included remote learning, comfort, accessibility, while the limitations involved inefficiency and difficulty in maintaining academic integrity. The recommendations were to train faculty on using online modalities and developing lesson plan with reduced cognitive load and increased interactivities.

Keywords: MBKM, pandemic, Covid-19, New Normal, transformation education pemaparan

TYOLOGIES OF RELIGIOUS MODERATION IN HIGHER EDUCATIONAL INSTITUTIONS: AN EXPERIENTIAL RESEARCH AT UIN PADANG, UIN BANDUNG AND IPB UNIVERSITY BOGOR

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Abstract

It is intriguing to uncover the typologies of religious moderation implementation in several State Islamic Higher Education and Public Higher Education. The typologies can demonstrate the road model of educational institutions in building nationality and diversity. This study aims to analyze the typologies of religious moderation practiced at PTKI and PTU with a focus on studies at the State Islamic University Padang, State Islamic University Bandung, and Bogor Agricultural University. This study employs a qualitative descriptive approach based on empirical phenomena. The data were collected through interviews, participant observation, documentation, and literature review. The research findings reveal that the typologies of religious moderation illustrate an integrative model of institutional and cultural interpolation, symbolic-paradigmatic schemes, internalization of PAI subject, mainstreaming schemes of pesantren mahasiswa, and involvement of extra campus organizations. This study implies that there are various practices of religious moderation in higher educational institutions as models for other higher educational institutions.

LOCAL GENIUS BUGIS “SIPAKATAU, SIPAKAINGE DAN SIPAKALEBBI” SEBAGAI CORONG IDEOLOGI MODERAT

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Abstrak

Kearifan *local* Bugis “*sipakatau*, *sipakainge* dan *sipakalebby*” yang artinya sikap saling menghormati, saling mengingatkan dan saling menghargai sampai saat ini masih kental dalam budaya Bugis sebagai salah satu suku yang berada di Sulawesi Selatan. Keberadaan *local wisdom* “*sipakatau*, *sipakainge* dan *sipakalebby*” dalam realitasnya setidaknya dapat menjadi corong ideologi moderat dalam berperilaku bagi kehidupan berbangsa dan bernegara di Indonesia yang *pluralistic*. Dalam artikel ini akan membahas makna substansi yang terdapat dalam *local genius* suku Bugis yaitu “*sipakatau*, *sipakainge* dan *sipakalebby*” sebagai bentuk identitas *cultural* masyarakat yang telah mandarah-daging sehingga menjadi nilai, norma dan etika yang sampai saat ini masih bertahan. Oleh karena itu, sub permasalahan dalam artikel ini yaitu bagaimana makna substansi dan realitas kearifan local Bugis “*sipakatau*, *sipakainge* dan *sipakalebby*”? Dan apakah *local genius* Bugis “*sipakatau*, *sipakainge* dan *sipakalebby*” dapat menjadi representasi ideologi moderat sebagai wacana moderasi beragama? Artikel ini bertujuan untuk memberikan pemahaman yang terkandung dalam nilai *local genius* Bugis “*sipakatau*, *sipakainge* dan *sipakalebby*” untuk mengurai benang-kusut dan carutmarutnya wacana moderasi beragama di Indonesia. Selain itu, memberi pemahaman terhadap ideologi moderat yang dihasilkan dari *local genius* Bugis “*sipakatau*, *sipakainge* dan *sipakalebby*” sehingga karakter bangsa dapat bertahan dengan perbedaan dan keaneka-ragamannya sebagai sebuah keniscayaan. Artikel ini merupakan jenis penelitian *normative* yang membutuhkan data penelaahan kepustakaan dan *literatur review* serta wawancara terhadap *stakeholders* seperti tokoh adat, tokoh masyarakat dan unsur pemerintah yang bertujuan untuk mengetahui literasi-literasi masyarakat lokal Bugis “*sipakatau*, *sipakainge* dan *sipakalebby*” sebagai gambaran dan representasi ideologi moderat dalam mengambil

kebijakan terhadap wacana moderasi beragama. Hasil dalam artikel ini menunjukkan bahwa *local genius* Bugis "*sipakatau*, *sipakainge* dan *sipakalebbi*" mengandung nilai ideologi moderat dalam membingkai perbedaan dan keanekaragaman masyarakat yang terkotak-kotak akibat berbagai permasalahan kehidupan sosial kemasyarakatan. Dengan kuatnya *local genius* Bugis "*sipakatau*, *sipakainge* dan *sipakalebbi*" dapat menjadi kekuatan yang dapat menyatukan dan mengekang sekat-sekat primordialisme yang dapat memporak-porandakan sebuah keharmonisan dalam berbangsa dan bernegara di Indoensia. Nilai *sipakatau* misalnya terimplementasi dalam arti memanusiakan manusia, meski berbeda ras, suku dan agamanya. Begitupula nilai yang terkandung dalam *sipakainge* yang wujudnya saling mengingatkan dalam kebaikan. Dan yang terakhir nilai *sipakalebbi* yang termanifestasikan saling menghargai dan saling menghormati antar sesama umat manusia. Kesimpulan dalam artikel ini bahwa nilai kearifan lokal Bugis "*sipakatau*, *sipakainge* dan *sipakalebbi*" dengan ragam makna dan substansi yang terkandung didalamnya dapat menjadi representasi dalam menghadirkan ideologi-ideologi moderat.

Keywords: *Local Genius*, Moderat, Bugis.

PS 2.8

Chair:

- **ZUHRUFATUL JANNAH**, UIN Mataram

Panelists:

- **RABIATUL ADAWIAH**-Universitas Gadjah Mada/IAIN Bone
- **INAYATILLAH**-STAIN Teungku Dirundeng Meulaboh
- **SYAHRU RAMADAN**-IAIN Bone
- **ARHANUDDIN SALIM**-IAIN Manado

DEOTORISASI BISSU DALAM MASYARAKAT BUGIS KONTEMPORER

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Abstrak

Artikel ini bertujuan untuk menjelaskan bagaimana deotorisasi bissu dalam ritual adat masyarakat Bugis-Bone. Bissu sebagai komponen masyarakat Bugis-Bone hadir seiring negosiasi mempertahankan ritual dan religiousitas yang telah membentuk identitasnya. Kehadiran bissu dalam ritual hari jadi Bone merupakan suatu otoritas yang dimilikinya secara kultural. Sepanjang sejarah peradaban Bugis-Bone, bissu adalah pihak utama, sakral dan sentral dalam prosesi ritual hari jadi Bone. Namun demikian, hal yang terjadi pada hari jadi Bone ke 692 merupakan momentum bissu tidak terlibat. Artikel ini dibangun berdasarkan data yang diperoleh melalui wawancara dan studi kepustakaan. Artikel ini menunjukkan bahwa deotorisasi bissu merupakan suatu pelemahan identitas dan eksistensi. Pemerintah dalam hal ini menjadi pihak yang mengeliminasi bissu dari akarnya, dinamika polarisasi kelompok yang berkuasa beserta seperangkat hukum menjadikan ketidakterlibatan bissu sebagai suatu hegemoni. Seiring dengan masyarakat yang menempatkan bissu sebagai pihak minoritas, baik secara sosial dan kultural. Oleh karena itu, perlu ditegaskan otoritas bissu sebagai pihak yang menjaga keberlanjutan kebudayaan Bugis-Bone.

Kata Kunci: Deotorisasi, Bissu, Bugis Kontemporer

SPICE ROUTE OF WEST-SOUTH ACEH

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This study examines the role of Kuala Batee and Trumon in the spice trade route in the south west region of Aceh. The research uses qualitative methods with in-depth analysis techniques through archaeological and historical approaches. From the archaeological findings of the Kuala Batee Kingdom in the Old Villages of Tuha, Lama Muda, Keude Baro and its surroundings, it has not been able to show strong historical evidence. Meanwhile, from the historical point of view, what is interesting is the historical narrative by local people, writers, researchers and the relevant government. It was explained that Kuala Batee was an old sovereign kingdom after separating from the Susoh Kingdom. While the Trumon Kingdom has strong archaeological evidence through the findings of Trumon Fortress, cannons, coins and the king's palace. And from the narrative of the descendants of King Trumon, it shows an indication of the role of Singkel, Trumon to Kuala Batee as the spice route area. Basically, the kingdoms that existed in the South-West region of Aceh were extensions of the Kingdom of Aceh Darussalam, including Kuala Batee and Trumon. The main task of the small kingdoms was to grow and produce spices, especially black pepper which was then exported to Europe and the United States. From these exports, these kingdoms were obliged to pay taxes or tribute to the central government, the Kingdom of Aceh Darussalam.

Key word: Spice Route, *Kuala Batee*, *Trumon*, *Aceh*

NILAI-NILAI ISLAMI DALAM *PAPPASENG* SUKU BUGIS (STUDI KASUS PADA MASYARAKAT BUGIS KECAMATAN CINA KABUPATEN BONE)

Syahru Ramadan
Institut Agama Islam Negeri Bone

Abstrak

Pappaseng merupakan salah satu sastra lisan suku Bugis yang berwujud ungkapan tradisional atau petuah yang sering disampaikan orang tua atau orang dulu (*to riyolo*) kepada anak atau generasi penerus (*to ri munri*). Petuah tersebut berisi nasihat untuk dijadikan sebagai pedoman dalam menjalani kehidupan. *Pappaseng* masih dipegang teguh oleh masyarakat Bugis, khususnya masyarakat di Kecamatan Cina, Kabupaten Bone, sampai saat ini. Mereka menyatakan bahwa nilai-nilai dalam *pappaseng* tetap relevan dengan kehidupan saat ini. Bahkan, *pappaseng* sangat dibutuhkan oleh generasi saat ini. Ada pun tujuan penelitian ini adalah mendeskripsikan nilai-nilai islami dalam *pappaseng* yang hidup di masyarakat Bugis Kecamatan Cina. Penelitian ini merupakan penelitian deskriptif kualitatif dengan pendekatan naturalistik. Data dalam penelitian ini terbagi dua, yaitu data primer berupa ungkapan *pappaseng* dari narasumber di Kecamatan Cina dan data sekunder berupa studi dokumentasi yang mendukung penelitian. Data yang telah dikumpulkan kemudian dianalisis dengan teknik Miles dan Huberman yang terdiri atas tiga tahap, yaitu reduksi data, display data, dan verifikasi. Hasil penelitian ini menunjukkan bahwa ungkapan *pappaseng* sejalan dengan ajaran Islam. Bahkan, banyak dipengaruhi oleh ajaran Islam. Ungkapan *pappaseng* mengandung beberapa nilai islami, antara lain ketauhidan, kejujuran, kerja keras, istikamah, prasangka baik (*husnuzan*), kasih

sayang, dan kepandaian. Nilai-nilai tersebut sudah selayaknya ditanamkan kepada generasi penerus dengan cara tetap mempertahankan *pappaseng* dan terus mewariskannya.

Kata Kunci : Nilai Islami, Pappaseng, Suku Bugis, Kabupaten Bone

MODERATE VERSUS CONSERVATIVE FEMALE ULAMA; RELIGIOUS AUTHORITIES IN MANADO AND MAKASSAR

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Abstract

Female figures holding religious authority are essential to research, attitudes toward citizenship, and national literacy. The study aims to map and discuss the perceptions and views of the female who have religious authority from various backgrounds of social, political, and religious affiliations about the format of the nation-state, along with the basic concepts that underpin it. This research uses quantitative and qualitative mixed methods, namely surveys and in-depth interviews. This research was held in two cities, namely Manado and Makassar. My findings study that the loss of religious authority of moderate female ulama and replaced by activists and female preachers who tend to be conservative-fundamentalist in interpreting sacred religious texts. That happens because conservative female ulama use social media devices in proselytizing. Moderate female ulama tend to use still conservative converting.