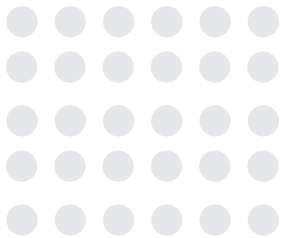The 21st
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Editor :
M Rahmawan Arifin
Amri Syarif

PARALLEL SESSION

6

ABSTRACT BOOK

THE 21ST ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES

BALI NOV 2, 2022   21:00 - 22:30

THE 21ST ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES

ABSTRACT BOOK

PARALLEL SESSION 6

Editor :

M. Rahmawan Arifin

Amri Syarif

PS 6.1

RELIGION IN THE DIGITAL SPHERE TITLE OF PANEL: RE-THINKING SUSTAINABLE DEVELOPMENT WITHIN ISLAMIC WORLDVIEW: CHALLENGES OF ISLAMIC LAW, ISLAMIC EDUCATION AND DIGITAL LITERACY IN THE DIGITAL SPHERE

CHAIR:
- Prof. Dr. Triyo Supriyatno, M.Ag – *State Islamic University Maulana maulana Malik Inrahim Malang*

PANELISTS:
- Dr. Anton Widyanto, M.Ag, Ed.S. (*Ar-Raniry State Islamic University Banda Aceh*)
- Dr Arief Sukino M.Ag. (*State Institute for Islamic Studies Pontianak*)
- Dr Firman, M.Pd (*State Institute for Islamic Studies Palopo*)

PANEL DESCRIPTION:
Islam stresses the value of consciousness and 'afterlife accountability' (day of judgment), which influence human intertemporal choice and behavior. The Qur'an describes all living species as communities of life like humans, hence, humankind is obliged to treat all creation with reverence (taqwā), compassion (rahmah), and utmost good (ihsān). The Qur'an guides humankind to moderation, balance, and preservation. At the economic domain, Islam promotes the protection of public goods and limits individual ownership but prohibits usury (Riba) and Islamic banking is based on the notion of zero interest and risk sharing. Sustainable development from an Islamic view is to enable people to lead healthy and responsible lives with moderation. Money has come to be recognized as mere tokens, but the paradox is that money supply expands through debt and the current market model is founded on over-extended debt that fosters consumption patterns that are a direct cause of global ecological collapse. Alms (Zakat) is an obligatory wealth tax that Muslims are required to give to the poor. Zakat and trust funds (Waqf) provide vital mechanisms for fostering social equity. Hence, sustainable development from an Islamic perspective seeks to establish a balance between the environment, economic and social dimensions.

A fundamental principle of Islamic law is that "matters are evaluated in light of their objectives (maqāsid)". At least five essential objectives must be considered, the first is religion (dīn), moral values, and ethics; life (nafs) is the second prerequisite. Third, a society's posterity (nasl) must be safeguarded within secure family relationships. Fourth, reason (aql) must be safeguarded to ensure rational and ethical behavior. Finally, rights to property (māl) are necessary to enable individuals to secure human dignity and livelihoods.

Based on the aim of the review, the main research question was articulated as follows: What are the main development models, drivers, and practices of sustainable development that are informed by the Islamic worldview? The significance of this research is to shed light on Islamic sustainability models, practices, and drivers to address market failures as manifested in poverty, consumerism, climate change risks, pollution, and waste. Aydin (2017) commented on how consumer culture brings less happiness and argued for the imperative for a value-based culture where de-growth, prudence, and frugality (Zuhd) is promoted. Nusrate Aziz and Mohamad (2016) highlighted the role of Islamic social business to alleviate poverty. The following section of the paper will outline the methodology. Descriptive analysis will be detailed in section three. Section four will include the content analysis and emerging themes. The final section will include conclusions and future research agenda.

RE-THINKING SUSTAINABLE DEVELOPMENT WITHIN ISLAMIC WORLDVIEWS: A SYSTEMATIC LITERATURE REVIEW

Prof. Dr. Triyo Supriyatno, M.Ag – *State Islamic University Maulana maulana Malik Inrahim Malang*
Email: triyo@pai.uin-malang.ac.id

Many models of economic growth and sustainable development like circular economy, doughnut economy, and sharing economy were articulated to address the global issues including poverty, climate change, and inequity. However, these models were not informed by traditional valuebased worldviews. This systematic literature review aims to gain insights on the different models, practices, and drivers for Islamic sustainable development to inform a new discourse for sustainability. Besides, it intends to define emerging themes in sustainable development and explore the viability for adopting Islamic development models to promote inclusive, pro-poor, and human-centred development. The methodology adopted is systematic literature review to identify sustainability models, practices, and drivers in Islam. Policy recommendations and strategic directions are outlined based on the review.

Keywords: sustainable development; models of sustainable development; Islamic sustainable development practice; economic development

CHALLENGES OF ISLAMIC LAW IN THE DIGITAL ERA (THE STUDY OF ULAMA CONSULTATIVE ASSEMBLY'S FATWA ON PUBG)

Dr. Anton Widyanto, M.Ag. , Ed.S. (*Ar-Raniry State Islamic University Banda Aceh*)
Email: anton.widyanto@ar-raniry.ac.id

Islamic law in the contemporary world faces various complex problems. This condition is partly driven by the rapid development of information and communication technology. The development of online games, online gambling, investment under the guise of online gambling etc., is a real challenge facing contemporary Muslim communities in Indonesia, especially in Aceh. This qualitative study aims to analyze the effectiveness of the Aceh Province Ulama Consultative Assembly (MPU) fatwa on Player Unknown's Battle Grounds (PUBG). Historically, Aceh is a province with Islamic values and upholds respect for the existence of ulama. In 2019, MPU declared the prohibition of PUBG through the *Fatwa* Number 3/2019. However, this fatwa is less effective. Many young people in Aceh still access PUBG and other similar online games. This condition certainly raises important questions about the influence of MPU among the current millennial generation. The results of this study found that the Aceh MPU's fatwa regarding the ban on PUBG still needs to be strengthened by other stronger and binding regulations by the Aceh Government. In addition, cross-institutional collaboration still needs to be strengthened.

Keywords: Islamic law challenges; online games; online gambling; Fatwa of MPU

THE DIGITALISATION OF ISLAMIC EDUCATION AND ITS IMPLICATIONS FOR THE 21ST-CENTURY SKILLS OF THE MILLENNIAL MUSLIM GENERATION

Dr. Arief Sukino M.Ag. (*State Institute for Islamic Studies Pontianak*)
Email: ariefsukino@yahoo.co.id

The sophistication of information technology has changed the educational model to become antiestablishment related to scientific authority, material literacy, and time and place for religious learning. The development of digital technology is so widespread that it breaks the boundaries of space and time, and its control is only on the user. All knowledge is already available on a computer or smartphone, searched through Google, which is supported by the internet. As if the process and results look perfect and proud. This study is a field study supported by literature in the form of data that has been presented in the digital space. This study generally describes the experience of the millennial Muslim generation in the campus environment in meeting the needs of knowledge instantly through digital technology; in particular, there are three critical findings from this study, namely: first, the interaction process with the digital world has implications for reducing the critical power of problem-solving. Second The intensity in the digital world of seeking information makes communication styles change very functional; the third digital space has held humans hostage in a limited area so that the cycle of static interaction and collaboration fades.

Keywords: digitalization   21st-century skills21st-centurynial generation

DIGITAL LITERACY AND TRANSMISSION OF RELIGIOUS UNDERSTANDING IN STUDENTS OF PUBLIC UNIVERSITIES IN SOUTH SULAWESI

Dr Firman, M.Pd (*State Institute for Islamic Studies Palopo*)
Email: firman_999@iainpalopo.ac.id

Religious understanding can be easily transmitted through digital literacy in this digital age. However, it can have positive and negative (uncontrollable) consequences if it does not have a filter that can counteract misconceptions. This study aims to describe and explain how digital literacy transmits religious understandings to students, especially students of public universities. The research uses a qualitative descriptive approach involving ten students in college. The research instrument is in the form of a closed statement questionnaire about student digital literacy activities. The data were analysed with the quantifiable data analysis software ATLAS.ti. The four main findings of the results of this study are: (1) Access to digital content is a choice in student understanding production. Digital content can be found quickly and accessed repeatedly; (2) Ustadz or scholars who became representative figures, namely Ustads Das'ad Latif, Ustadz Abdul Shomad, and Gus Baha; (3) The most frequently accessed religious content is related to instructions or solutions from everyday life. It is related to an instant culture among students; (4) There is a shift from reading culture to viewing culture. It is due to the lack of ability to understand the literacy of Islamic treasures (the books of the ulama) and the limited time to interact directly with religious figures.

Key Words: Digital Literacy, Transmission, Religious Understanding

PS 6.2
INTEGRATION OF DIGITAL TRANSFORMATION WITH HALAL INDUSTRIAL TECHNOLOGY IN SUPPORTING THE WORLD'S HALAL LIFESTYLE

CHAIR:
- Begum Fauziyah – Universitas Islam Negeri Maulana Malik Ibrahim, Malang
  EMAIL: fauziyah@farmasi.uin-malang.ac.id

PANELISTS:
- Yuanita Rachmawati – Universitas Islam Negeri Sunan Ampel, Surabaya
- Ninik Fadhillah – Universitas Airlangga
- Novia Suryani – Universitas Islam Negeri Mataram, Mataram

PANEL DESCRIPTION:

The existence of Indonesia as the largest Muslim in the world, makes Indonesia a mecca for consumers who need Halal certainty in their lifestyle. Indonesia must prepare itself to welcome world civilization, including in the development of the Halal Industry. The potential of halal markets is worldwide which lead to significant economic growth. The global halal industry in a wide range of issues in the field of primary needs of society such as food, medicine, to cosmetics must get the main attention.

The halal cosmetic industry continues to grow from year to year, especially now that halal has become the choice of today's Muslims. Not limited to terms of food and beverages, the selection of halal cosmetics is also a consumer trend today. One of the cosmetics that are liked by both men and women is fragrance or perfume. The ingredients used in the manufacture of skin care should be safe and effective to enhance a person's beauty. So, with the emergence of the desire to be beautiful, there are some forbidden things in the skin care content. On the other hand, until now, Indonesia has not been able to meet the needs of raw materials for pharmaceutical preparations independently. Indonesia obtains raw materials for pharmaceutical preparations from non-Muslim countries such as China (60%) and India (30%). This has an impact on the ability to provide drugs and pharmaceutical products such as alcohol solvents, tablet fillers, binders, capsule materials, emulsifiers, stabilizers, thickeners, gel preparations that are guaranteed to be halal.

Based on this problem, our team are encourages to support the development of the Indonesian Halal Industry in conducting relevant research. We have to integrate the Digital Transformation with Halal Industrial Technology in Supporting the World's Halal Lifestyle, because this is a need.

SYNTHESIS OF NANOCELLULOSE FROM SUGARCANE BAGASSE AS HALAL PHARMACEUTICAL RAW MATERIALS

Dr. Begum Fauziyah, M.Farm. - Universitas Islam Negeri Maulana Malik Ibrahim, Malang Email: fauziyah@farmasi.uin-malang.ac.id

Until now, Indonesia has not been able to meet the needs of raw materials for pharmaceutical preparations independently. Indonesia obtains raw materials for pharmaceutical preparations from non-Muslim countries such as China (60%) and India (30%). This has an impact on the ability to provide drugs and pharmaceutical products such as alcohol solvents, tablet fillers, binders, capsule materials, emulsifiers, stabilizers, thickeners, gel preparations that are guaranteed to be halal. This study aims to develop alternative materials that have these functions that are guaranteed halal with specifications that meet the requirements, for example from seaweed, cellulose and cellulose derivatives such as nanocellulose.

Sugarcane bagasse is a prime candidate as a source of cellulose and its derivatives.

As much as 35-40 (%) bagasse can be obtained from the total weight of milled sugarcane. Bagasse contains 40-50 (%) cellulose, and 25-35 (%) hemicellulose, lignin, some minerals, waxes and other compounds. The synthesis of bagasse nanocellulose was obtained at a concentration of 50% sulfuric acid, a hydrolysis time of 30 minutes and a centrifugation speed of 3500 rpm. Halal nanocellulose can be synthesized by controlling the halal critical point in materials and processes. In this study, the control of the halal critical point was carried out both on the source of raw materials, the sampling process, the selection of raw materials and auxiliary materials used in the synthesis and synthesis process.

The Sugarcane bagasse nanocellulose obtained met the specifications as a pharmaceutical raw material using the parameter approach in the Japan Pharmacopeia XV. The bagasse nanocellulose obtained was in the form of a white powder. Excellent flowability (Angle of repose) nanocellulose, positive identification; aerobic bacteria 40 cfu/g; no mold and yeast growth; pH 7.53; soluble in water; insoluble in ethanol and ether, heavy metal Pb < 0.0016 ppm; metal content of Cr < 0.0168 ppm and metal content of Cd < 0.002 ppm. These results indicate that the sugarcane bagasse nanocellulose in this study can be recommended as a raw material for halal pharmaceutical.

Keywords: Sugarcane Bagasse, Nanocellulose, Halal Pharmaceutical Material

DIGITAL HALAL TECHNOLOGY: DETERMINATION OF THE BEST PRIMER IN THE DETECTION OF HALAL PROCESSED ANIMAL PRODUCTS USING DATA SCIENCE METHOD

Yuanita Rachmawati, M.Sc. – Universitas Islam Negeri Sunan Ampel, Surabaya Email: yuanitahartono@uinsby.ac.id

The development of the digital transformation of the halal industry, especially in the processing of animal-based food, should be supported by the development of technology in the detection of haram animal ingredients. The current technology, generally can only detect 1 type of haram animal. This can be a problem considering that processed meat-based foods may consist of various types of haram animals. This study aims to determine the best PCRbased detection technology using scientific data obtained from the DNA Bank. The method used is bioinformatics and laboratory

scale. DNA sequence data for various kinds of haram animals commonly consumed were obtained from the NCBI Gene Bank. The data obtained were processed using PyRX software. Then laboratory scale testing was carried out using PCR. The results obtained are specific primers that can be used for the detection of several haram animals at once. This discovery has the potential to be used in the development of the Indonesian Halal Industry.

Keywords: Detection of Haram Animal, Specific Primers, PCR, Data Science

HALAL SKINCARE INGREDIENTS FOR INDUSTRY: THE POTENCY OF TYROSINASE INHIBITOR FROM POMEGRANATE FRUIT (*Punica granatum*) AS A SUBSTITUTE OF MERCURY

Ninik Fadhillah, M.Si. – Universitas Airlangga
Email: ninikfadhillah92@gmail.com

Skin care has become a part of human life, skin care has also been widely used in society. The ingredients used in the manufacture of skin care should be safe and effective to enhance a person's beauty. So, with the emergence of the desire to be beautiful, there are some forbidden things in the skin care content. The skin of the pomegranate (*Punica granatum* L.) contains ant hyperpigmentation activity. Pomegranate peel contains polyphenolic compounds such as ellagic acid and gallic acid, these compounds have activity as tyrosinase enzyme inhibitors. Ellagic acid compounds have high affinity to copper at the active site of tyrosinase and can inhibit its activity. This research's flowchart process includes pomegranate peel extraction by maceration method, then continue with the phytochemical test. Lastly, the produce of skin care gel. The results of research of pomegranate peel extract for skincare product ingredients can be guaranteed to be halal. The advantage of using natural skincare from pomegranate fruit peel is safe for all skin and is does not leave sticky effect on skin after use.

Keywords: Pomegranate, Tyrosinase, Mercury, Halal Skincare

SYNTHESIS OF THE HALAL FRAGRANCE COMPOUND L-MENTHYL ACETIC FROM MENTHOL

Novia Suryani – Universitas Islam Negeri Mataram, Mataram
Email: noviasuryani@uinmataram.ac.id

The halal cosmetic industry continues to grow from year to year, especially now that halal has become the choice of today's Muslims. Not limited to terms of food and beverages, the selection of halal cosmetics is also a consumer trend today. One of the cosmetics that are liked by both men and women is fragrance or perfume. This research aims to determine the physical and chemical characteristics of synthetic compounds as the basic fragrance that can be used as halal fragrances such as those from ester compounds. l-Menthyl acetic is an ester compound that can be synthesized from the l-methol compound by reflux method with sulfuric acid as the acid catalyst at 60 oC for 90 minutes. Identification and determination of the structure compound of the product were analyzed by FTIR and GC-MS. The result showed the compound with yellow liquid has a sweet mint

smell. The physical properties obtained a density of 1.10 g/ml and a refractive index of 1.44. Identified by FTIR presence of C=O carbonyl ester at 1736.96 cm-1 and C-O at 1245.82 cm-1. However, l-menthyl acetic is shown by mass spectra with m/z 95 as the base peak and contained a yield of 88.43%. Thus, following the results that have been done the ester compound l-menthyl acetic is not included in khamr derived from liquor so that has the potential as a chemical base for the choice of halal fragrance.

Keywords: Synthesis, Halal Fragrance, L-Menthyl Acetic, Menthol

PS 6.3
ISLAMIC BANKING, INFLATION, AND EXCHANGE RATES CONTRIBUTION TO GDP GROWTH IN DEVELOPING COUNTRIES

CHAIR
- **Early Ridho Kismawadi,** IAIN Langsa, Aceh

PANELST
- **Bayu Tri Cahya** - IAIN Kudus
- **Luqmanul Hakiem Ajuna** - IAIN Sultan Amai Gorontalo
- **Muhammad Irvani Bahri** - Airlangga University, Surabaya

PANEL DESCRIPTION
This study aims to conduct empirical testing of the contribution of the Islamic banking sector, inflation and exchange rates to economic growth in selected developing countries, namely Saudi Arabia, UAE, Kuwait, Malaysia, Qatar, Bahrain, and Bangladesh. This study used various time series test methods, including autoregressive distributed lag (ARDL), Vector error correction model (VECM), and variance decomposition (VDC). The survey sampled 24 banks from seven of the world's wealthiest countries, 672 observations were selected for further analysis based on these criteria. The results of this study indicate the important role of Islamic banking in the economy of Saudi Arabia, United Arab Emirates, Kuwait, Malaysia, Qatar, Bahrain, and Bangladesh. A significant unidirectional causality between the development of Islamic banking and economic growth was found, supporting either the financial growth-led hypothesis or the supply-led view. Continuous efforts should be made to promote the development of the Islamic banking industry, due to its significant contribution to the economic growth of Saudi Arabia, the United Arab Emirates, Kuwait, Malaysia, Qatar, Bahrain, and Bangladesh, by further enhancing Islamic finance. infrastructure, expand human resources in the Islamic banking industry, create a favorable legal environment for Islamic banking, and ensure the stability of the Islamic financial sector. This article is the first to use ARDL, VECM, and VDC to empirically assess the contribution of Islamic banking institutions in Saudi Arabia, United Arab Emirates, Kuwait, Malaysia, Qatar, Bahrain, and Bangladesh.
Keywords: Saudi Arabia, the United Arab Emirates, Kuwait, Malaysia, Qatar, Bahrain, and Bangladesh, ARDL, economic growth, Islamic banking, Islamic financial institutions.

HRM: THE RELATIONSHIP OF HUMAN RESOURCES WITH ECONOMIC DEVELOPMENT

Abstract

The low quality of human resources is the root cause of low levels of productivity and labor force participation. Indonesia, which has a large population, has a large amount of human capital that must be developed into a resource that can be used to compete globally. The method used in this research is content analysis, which refers to the process of examining the contents of documents, scientific publications, or data collections. Studies discussing social and economic phenomena are chosen as a research approach that has a link between human resource growth and economic development and can be an important factor in ensuring sustainable economic growth. The results of the study show that the community-based development model is an alternative to national development for the development of a development model that uses human resources. Granting greater autonomy and power will enable people to participate in development as active agents rather than passive objects. Indonesia's economic growth can be slowed down by a lack of skills, unemployment, and jobs. These problems make it hard to move beyond the current stage of economic openness.

Keywords: human resource management, economic development, Indonesia.

PS 6.4
THE ROLE OF SOCIAL MEDIA IN INSTILLING ISLAMIC VALUES OF GEN-Z AT INDONESIAN ISLAMIC HIGHER INSTITUTIONS (DIGITAL TRANSFORMATION: ISLAMIC PRINCIPLES AND ETHICS FOR DIGITAL TRANSFORMATION)

CHAIR   :
- Asri Karolina - Institut Agama Islam Negeri (IAIN) Curup
  EMAIL : asrikarolina@iaincurup.ac.id

PANELISTS:
- Dr. Eka Apriani, M.Pd.- Institut Agama Islam Negeri (IAIN) Curup
- Shynta Amalia, M.Pd.- UIN Sulthan Thaha Saifuddin Jambi
- Eka Sartika, M.Pd. - UIN Raden Fatah Palembang

PANEL DESCRIPTION
As internet and social media networking turn into an integrated part of today's society life, the discourse of how the digital era leads to some basic social changes becomes an important issue. With all the ease to access any contents worldwide and communicate with various people around the world through social media, the Generation Z (Gen-Z), as the dominant users of social media, are enriched with enormous information, including the Islamic contents and values. This condition triggers an essential paradigm shift among the Gen-Z Muslims in Indonesia about Islam, from a traditional lifestyle into a modern one. Furthermore, some fundamental shifts also occur in education and learning activities contexts. Teacher and lecturers are expected to have competence in integrating this digital matter into the learning process. Therefore, this panel is important because we will discuss about how the social media brings the Young Muslims in Indonesia some paradigm shift related to Islamic values and also how it gives fundamental changes in education context, especially in teaching media and learning facilities. This panel aims at publishing papers about some fundamental shifts of Indonesia Gen-Z Muslim paradigm about Islam in digital era and how Indonesian educational system stakeholders can use the social media as effective ways of transmitting islamic values in education context.

ISLAMIC LITERATURE WEB-BLOG FOR GENERATION-Z GENERATION AT ISLAMIC STATE INSTITUTE

Eka Apriani - Institut Agama Islam Negeri (IAIN) Curup
eka.apriani@iaincurup.ac.id

Social Media is one effective media for teaching Islamic Value for students especially Generation-Z. One of Social Media can be used for teaching Islamic Values is Islamic Literature Web-Blog. Islamic Literature Web-Blog is is a website that contains a log or diary of Islamic information, topics, or opinions. This social media is believed can use as the media for teaching Islamic Value for students. The objectives of this study were to know (1) the effect of Islamic literature web-blog for teaching Islamic value for Generation-Z; (2) students' perception about Islamic literature web-blog. The subject of this study was generation-Z at Islamic State Institute Curup, especially students of English Tadris Study Program. The total subject of this study was 30 students. Interview and Questionnaire were used to find out the data. Interview was used to know the effect of Islamic literature web-blog for teaching Islamic value for generation-Z. Questionnaire was used to know students' perception about Islamic literature web-blog. Qualitative analysis was used to analyze the result of interview and questionnaire. The result of Interview showed that Islamic Literature Web-Blog is effective for teaching Islamic value for students' English Study program. This social media makes students more active and interest in learning Islamic topic. Students also more understand about some Islamic topic that they read or upload in their web-blog. Based on the questionnaire result, the result showed that students' positive perception about using social media "Islamic literature web-blog" for teaching and learning Islamic value. Students' are interested in learning more about Islam by using this media. They read more topics about Islam and give their opinions about that in their Islamic literature web-blog. It can be concluded that Web-blog as social media is effective and positive for teaching Islamic Value for students.

Keywords: *Islamic Literature, Generation-Z, Web-Blog*

PROMOTING ENGLISH SKILLS AND ISLAMIC VALUE THROUGH INSTAGRAM: A VIEW FROM GENERATION Z IN ISLAMIC HIGHER EDUCATION INSTITUTIONS

Shynta Amalia, M.Pd. - UIN Sulthan Thaha Saifuddin Jambi
shyntaramdhani@uinjambi.ac.id

There is no denying that the use of technology in social interactions is growing in popularity.
The new trend was sparked by the global transformation brought about by the Industrial Revolution 4.0. The rapid spread of the Covid-19 Pandemic has accelerated society's acceptance to change. In the world of digital information, social media has a big portion in all aspects of life as it does not only provide the users the ability to create and share information, but also to take part in social networking. As reported by ongoing series of Global Digital Reports, at the beginning of 2022, there were 4.95 billion global internet users, or 62.5 percent of the world's entire population, with social media users exceeding 4.62 billion which is 93% of the total users of internet. Over the last year, social media users around the world grew by more than 10%, with 424 million new users joining the ranks in 2021. Among many social media platforms that exist, Instagram is claimed a keep-going platform. More than 6 percent (+85 million users) of Instagram's audience increased in the last 90 days alone, indicating that

growth rates are expected to continue to accelerate. Indonesia is listed at the top 4 leading countries with the total of 99.15 million users of

Instagram. And among those users are Generation-Z- those who were born between the early 1997 to mid-2000s. Concerning the phenomenon, this study attempts to look at how Instagram helps students learn English as a foreign language. In addition, this research provides light on Instagram's impact on Indonesian students studying at Islamic Higher Institution in developing their Islamic values. The study applies qualitative methods to analyze the intention and response of the students over the use of Instagram in promoting their English Skills as well as Islamic value. The data are analyzed by using content Analyses which includes condensing meaning units, formulating codes, and developing Categories and themes. The final results of the study are expected to give insight how this transforming media aids the students in shaping their Islamic character.

Keywords: *Social Media, Instagram, Generation-Z, English Skills, Islamic Value* **GENERATION Z**

MUSLIMS' PERCEPTION ON ISLAMIC MEME IN SOCIAL MEDIA

Eka Sartika - UIN Raden Fatah Palembang
ekasartika_uin@radenfatah.ac.id

The number of social media users worldwide in 2019 is 3.484 billion, up 9% year-on-year. The active social media users in Indonesia in January 2019 is 150.0 million with 56% of penetration. With 88% of YouTube, 81% of Facebook, 80% of Instagram and 52% of Twitter active users. The users share everything from status, pictures, videos, infographics or even memes on their social media, not only they share their personal documentations but also things related to their opinion on politics, social issues and religions. And meme is one of a different creative way to get the Generation-Z Muslims' attention. Nowadays, one of the most notable shifts in the area of Islam in Indonesia is the increasing reliance of Muslims on social media when practicing their faith. Meme is an entity generated by a new culture in the internet. Although it appears as a fun-style visual, many memes delivered messages in it. With religious language, memes are not only a literary, but also implied language. Social media users make memes as means and language for critics that can be directed in religious space. To a certain point, this media practices have become indiscernible from religious practices, and most importantly, Muslims themselves often perceive their online activities as part of their pious endeavors to improve their religiosity. And based on the statements above, the writer was triggered to do a study to see the perception of the Generation-Z Muslims. The objective of the study is to find out the Generation-Z Muslims' perception through this phenomena. This study will discuss the Generation-Z Muslims' perception and their preferable way in presenting their religion. This research will focus on 15 respondents who use social media (5 Facebook, 5 Instagram, 5 Twitter). The questions of this study: 1. what is Generation-Z Muslims' perception on Islamic meme in social media? 2. What kind of Islam is most preferable for Generation-Z Muslim in social media? This research will use Encoding Theory by Stuart Hall, and from the concept of Reception Analysis meant to look for the answers related to the Generation-Z Muslims' perception on Islamic meme in social media. The kind of Islam they prefer to present in the social media, do they receive, negotiate, or even refuse it? This research will use qualitative research with an analysis study design by having an observation, documentations, and interview to the respondents related to their perception on Islamic meme in social media.

Keywords: *Generation-Z Muslim, Islamic Meme, Social Media*

PS 6.5
KONFLIK PADA RUANG PUBLIK AGAMA DI ACEH; KUASA ISLAMISME, KONTESTASI OTORITAS AGAMA DAN GERAKAN MULTIKULTURALISME

CHAIR:
- Dr. Rahayu Subakat - IAIN Takengon, Aceh   rahayusubakat@iaintakengon.ac.id

PANELISTS:
- Muhammad Alkaf, M.S.I (IAIN Langsa)
- Dr. Abdul Mughni, MA (IAIN Lhokseumawe)
- Muhammad Riza, M.A (Universitas Islam Malang)

PANEL DESCRIPTION

Pasca konflik di Aceh membuka persoalan ruang publik agama yang berpotensi mengancam demokratisasi kehidupan beragama pada masyarakat. Persoalan ruang publik agama ini terlihat pada resistensi sebagian masyarakat terhadap pelaksanaan syariat Islam yang cenderung ideologisasi. Selain itu juga terdapat kontestasi otoritas agama yang diperankan oleh actor atau agen untuk mendapatkan modal sosial dan budaya dalam kepentingan politik. Pemahaman agama yang ideologis konservatif mengarah kepada sikap intoleransi, radikalisme, ekstrimisme dan terorisme juga terjadi secara structural maupun kultural di Aceh. Panel ini bertujuan untuk membahas yang *pertama*, tentang adanya kuasa Islamisme dalam ruang publik Aceh dalam pelaksanaan syariat Islam. *Kedua*, menjelaskan adanya kontestasi otoritas keagamaan yang diperankan oleh actor Abu Dayah dan agensi masyaraka melalui stigmatisasi sesat. *Ketiga*, menjelaskan adanya peran pendidikan Islam tradisional Dayah dalam rekonsiliasi damai antara pihak GAM dan RI melalui pendekatan multikulturalisme. Metode penelitian yang digunakan dalam ketiga pembahasan yaitu kualitatif dengan pendekatan sejarah, sosiologis dan antropologis. Sumber data primer dengan melakukan wawancara dan observasi terhadap para actor dalam berbagai peristiwa yang terkait. Selain itu juga menggunakan sumber data sekunder dari berbagai dokumen dan literature yang tersedia secara *offline* maupun *online*. Kontribusi keilmuwan dari penelitian ini menunjukkan adanya kuasa Islamisme dalam pelaksanaan syariat Islam di Aceh. Selain itu juga menjelaskan adanya kontestasi otoritas keagamaan yang di latar belakangi oleh faktor politis dan ekonomi. Di sisi lain terlihat adanya gerakan multikulturalisme dari aktor agama pada peristiwa rekonsiliasi damai pasca konflik di Aceh. Kesimpulannya, pada dasarnya persoalan konflik horizontal yang disebabkan oleh perbedaan ideologi dan agama dapat dijembatani melalui dialog pada ruang public agama yang inklusif dan demokratis. Ruang publik agama seharusnya menjadi wadah untuk membangun perdamaian dan kesejahteraan bukan sebaliknya dijadikan alat untuk kepentingan kelompok tertentu. Tulisan ini rencananya akan di publis di jurnal MDPI Religion.

KUASA ISLAMISME DI RUANG PUBLIK ACEH

Muhammad Alkaf, M.S.I – *IAIN Langsa, Aceh*
alkaf.muchtar@gmail.com

Paper ini beragumen bahwa islamisme di Aceh telah menguasai ruang publik Aceh setelah dua dekade diresmikan. Ada tiga faktor mengapa islamisme menguasai ruang publik Aceh: pertama, karena semakin banyaknya peraturan syariah (qanun) yang diproduksi oleh pihak legislatif dan eksekutif Aceh. Qanun yang diterbitkan mengatur banyak lini kehidupan masyarakat Aceh, seperti moral publik, pidana, aqidah, syiar Islam, dan ekonomi keuangan syariah. Kedua, struktur sosial masyarakat Aceh yang religius membuat produksi peraturan syariah yang diproduksi oleh politisi tersebut disambut dengan terbuka oleh masyarakat, bahkan hal itu menjadi modal kultural untuk menguasai ruang publik. Ketiga, ketiadaan kelompok intelektual progresif yang dapat memberikan wacana alternatif terhadap dominasi islamisme itu. Absennnya kelompok intelektual progresif disebabkan karena ketiadaan struktur sosial yang mendukung sehingga wacana islamisme tidak memiliki lawan tanding yang seimbang. Penelitian ini menggunakan metode kualitatif di mana data dikumpulkan melalui observasi, wawancara, dan dokumen selama tahun 2018-2022. Temuan penelitian ini menunjukkan kalau kuasa islamisme memiliki implikasi, antara lain, tumbuhnya kesalehan yang dipertunjukkan di ruang publik di Aceh. Kemudian, hadirnya Islamisme ke ruang telah ikut menciptakan syariatisasi adat dan budaya Aceh. Hal itu terjadi ketika moral publik diatur dengan aturan syariah yang ketat sehingga syariatisasi adat dan budaya menjadikan eskpresi seni harus disesuaikan dengan kepatutan publik. Lalu, kuasa islamisme melahirkan sikap intoleransi terhadap yang berbeda dan meneguhkan mayoritasisme agama. Paper ini menyarankan perlunya penelitian lanjutan, dengan mengakomodasikan kelompok yang memberi respon terhadap kuasa islamisme di ruang publik Aceh guna menangkap kontestasi yang sedang terjadi.

Kata kunci : Kuasa, Islamisme, Ruang Publik, Aceh

KONTESTASI OTORITAS KEAGAMAAN: PADA KASUS PELARANGAN RITUAL *DIKE SITUEK* DI

ACEH Dr. Abdul Mughni, M.A – *IAIN Lhokseumawe, Aceh*
abdulmugni@iainlhokseumawe.ac.id

Tujuan- Penelitian ini bertujuan untuk mengungkap adanya kontestasi agama dalam fakta sosial pelarangan *dike situek* di Aceh. Bentuk pelarangan terhadap tradisi keagamaan *dike situek* bukan semata-mata persoalan pemahaman doktrin agama akan tetapi terdapat tujuan politik ideology keagaman tertentu. Pembahasan pada tulisan ini di bagi menjadi tiga (3) hal; *pertama*, untuk menjelaskan bentuk kontestasi agama yang terjadi di Aceh pada ritual *dike situek*. *Kedua*, faktor-faktor yang mempengaruhi adanya kontestasi keagamaan. *Ketiga*, implikasi dari adanya pelarangan *dike situek* terhadap perubahan sistem sosial pada masyarakat Aceh. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus. Data primer yang digunakan dalam penelitian ini adalah wawancara dengan aktor-aktor yang terlibat dalam kontestasi keagamaan. Data sekunder peneliti dapatkan dari literature-literature yang menjelaskan terkait kontestasi keagamaan di Aceh. Partisipan dalam penelitian ini berjumlah 12 orang yang terdiri dari pihak Abu Dayah dan para pelaku *dike situek*. Penelitian ini membuktikan bahwasanya kontestasi otoritas keagamaan dalam pelarangan ritual *Dikè Situek* di Aceh tidak sepenuhnya disebabkan oleh hal-hal yang bersifat doktrin agama, melainkan

bersifat tologis, sosiologis dan politis. *Pertama* persoalan teologi bahwa *dikè situek* diyakini ajaran *salik buta*.yang telah di larang di Aceh. *Kedua*, secara sosiologis bahwa kontestasi yang terjadi antara alumni Dayah dengan actor *dike situek* sudah sejak lama terjadi terkait polemic dari isi ritualnya. *Ketiga,* faktor politis, bahwa resistensi otoritas dayah kepada eksistensis ritual *dikè Situek* di Aceh dikarenakan dapat menghambat pengaruh politiknya dalam masyarakat. Hasil penelitian ini mengungkap bahwa pelarangan ritual *dike situek* merupakan sebuah kontestasi keagamaan yang dilakukan oleh actor agama. Kontestasi terjadi dalam bentuk perebutan otoritas keagaman dan budaya melalui stigmatisasi sesat pada kelompok tertentu. Kontestasi keagamaan ini dilatarbelakangi oleh faktor; teologis, budaya dan sosial. Implikasi dari pelarangan dike situek dalam masyarakat menyebabkan ketiadaan demokratisasi dalam kehidupan keagamaan. Penelitian ini memberikan informasi terkait problematika demokrasi ilmu pengetahuan dalam kehidupan keagamaan yang terjadi pada masyarakat Aceh.

Kata Kunci: Kontestasi, Otoritas Keagamaan, Pelarangan *Dike Situek*

PERAN PENDIDIKAN ISLAM DAYAH DALAM REKONSILIASI KONFLIK DI ACEH

Muhammad Riza, M.A – *Universitas Islam Malang*
muhammadriza@iaintakengon.ac.id

Tujuan- Penelitian ini bertujuan untuk mengungkapkan peran masyarakat dayah melalui ulama dan santrinya dalam menciptakan perdamaian dalam konflik antara GAM (Gerakan Aceh Merdeka) dengan Pemerintah Pusat RI di Aceh.

Desain/metodologi/pendekatan- Penelitian ini menggunakan pendekatan kualitatif dengan jenis *grounded research*. Pengumpulan data dilakukan dengan teknik *purposive* secara *snowballing* pada sejumlah informan dari 23 orang ulama dayah dan 6 orang tokoh intelektual yang memiliki wawasan dan pengetahuan tentang proses perdamaian di Aceh melalui teknik wawancara mendalam (*in depth-interview*) dan dokumentasi.

Temuan- Hasil penelitian ini mengungkapkan bahwa peran masyarakat dayah dalam proses perdamaian antara GAM dan Pemerintah Pusat RI di Aceh terdapat dalam dua tahap. Tahap pertama sebelum ditandanganinya MoU Helsinki dari rentang tahun 1999-2005 melalui dua organisasi yaitu HUDA (Himpunan Ulama Dayah Aceh) dan RTA (Rabithah Taliban Aceh). Tahap kedua setelah ditandatanganinya MoU Helsinki dari tahun 2005 sampai dengan saat ini melalui keterlibatan dalam penyusunan draft Undang-undang Pemerintah Aceh, keterlibatan dalam proses reintegrasi dan rekonsiliasi mantan kombatan GAM dengan masyarakat, Pendirian partai lokal Aceh, dan upaya pelestarian perdamaian melalui kegiatan keagamaan.

Originality/value- Penelitian ini merupakan sumber informasi penting untuk mengungkapkan peran masyarakat dayah sebagai bagian dari elemen masyarakat Aceh yang ikut andil dalam terwujudnya perdamaian dalam konflik antara GAM dan Pemerintah Pusat Republik Indonesia di Aceh.

Kata kunci: Masyarakat Dayah, Perdamaian, Konflik, GAM, Pemerintah Pusat Republik Indonesia

PS 6.6
ISLAM, KNOWLEDGE PRODUCTION, AND EDUCATION IN DIGITAL SPHERE

CHAIR:
- Dr. Meinarni Susilowati, M.Ed. (UIN Maulana Malik Ibrahim Malang) Email : meinarni.susilowati@uin-malang.ac.id

PANELISTS:
- Achmad Munjid, M.A., Ph.D. (Universitas Gadjah Mada Yogyakarta)
- Prof. Raihani, M.Ed., Ph.D. (UIN Sultan Syarif Kasim Riau)
- Wahyuddin Halim, M.A., M.A, Ph.D. (UIN Alauddin Makassar)

PANEL DESCRIPTION

In the last few decades, mediatization of religion has disruptively shifted positions and functions of religious institutions. New-Normal phase increases the accessibility of online resources which become primary sources of religious information and issues. When the religious contents are diffused with popular elements, the online resources may transform into 'banal religion' which changes face of Islam representation which is ideologically constructed, and later widely produced and consumed. In a similar vein, as online resources become social and cultural landscape for moral and spiritual landmarks, representations of Islamic identity also critically changes. The young Muslims as the digital natives, experience such transformation, especially within academic contexts. They are projected into online academic lens which uniquely frame their contested identity representation. The Muslim youth is also positioned into 'moderation boundary' on their religious activities in their university environments. Furthermore, Islam representation on online media may lead to depersonalized authority of religious institution, which is no longer as the sole agency and representations of a religion. The authority is getting restricted for delivering guidance and relation between religious authority and their *ummah* is getting eventually weakened. Sadly, this situation limits the opportunity of female religious authority to take a part on virtual community which can potentially connect their existence with much wider audiences. Accessibility to perform on online public sphere is more restricted. These facts portray the dynamic (re)positioning of the agency of religious authority. Surprisingly, online media intensively broadcast female as significant actor who plays pertinent roles for executing terrorism. However, female is still glaringly framed within their domestic roles which are strongly associated with less independent positions. These multiple views complement each other for proposing a more rounded picture on mediatization of Islam in Indonesia. Such a comprehensive research grants the papers of this panel for international publication. Considering the potential contributions of investigating how mediatization of Islam reconstructs Muslim identity, agency and representation, this panel is worth presenting.

ISLAM AND INCLUSIVE CITIZENSHIP: A COMPARATIVE INSIGHT OF ISLAMIC EDUCATION IN INDONESIA AND THE US

Prof. Raihani, M.Ed., Ph.D. (UIN Sultan Syarif Kasim Riau)
Email: raihani@uin-suska.ac.id

There is a growing concern how Islam can be practiced in a democratic and inclusive context. This research tries to respond to this concern by focusing on the very essence of Islamization that is education. Conducted in two different contexts, it is aimed at exploring whether and how Islam that is taught in Islamic schools in both Indonesia and the US promotes inclusive citizenship among students. Due to COVID-19 restrictions, this research was constrained to only use interview data from the teachers and principals in Indonesia and rely on only two perspectives of an *imam*/teacher and a scholar of Islamic education in the US. This leaves an imbalance set of findings between the two contexts, although in the case of the US study the utilization of secondary data was maximized. Nevertheless, the findings of this research suggests that Islamic schools in both Indonesia and the US to a larger extent help to promote inclusive citizenship. Islam that is being instilled to students is one that teaches faith and commitment, builds social characters, and commands for obedience to government, even though there are issues related to the majority-minority relations in both contexts, Islamophobia, and social justice. This research uncovers that Islam taught in Indonesia and the US is oriented to be more heavily confessional with caution against external influences including online media that have excessively exposed Muslim children to various information. However, Islam in the US is taught to create more open and 'smiling' Muslims as a counter act to the increasing negative stigmatization of the religion in the American society.

Keywords: Islamic education, inclusive citizenship, democracy, Islam politics, madrasah

TEXT, CONTEXT AND PRETEXT: THE QUR'ANIC CONTROVERSY IN 2016 JAKARTA ELECTION AND MUSLIM-CHRISTIAN RELATIONS IN INDONESIA

Achmad Munjid, M.A., Ph.D. (Universitas Gadjah Mada)
Email: achmad.munjid@ugm.ac.id

The ups and downs of Muslim-Christian relations in Indonesia as the largest majority Muslim country have attracted significant academic interests from various disciplines especially in relation to the issue of Islam, democracy and identity politics. This paper seeks to explain the controversy over the text of al Maidah verse 51 of the Qur'an within the context of Muslim-Christian relations in specific reference to religious blasphemy as the pretext for anti-Christian sentiment hotly debated during the 2016 Jakarta election. I will discuss the controversy against the background of the "unfinished businesses" in the Indonesian history such as the removal of the "seven words" of the Jakarta Charter, the 1950s parliamentary deadlock, the 1959 presidential decree, the 1965 communist massacre, the New Order's politics of religion and their consequences on the nature of interfaith relations after the 1998 Reform, especially between Muslims and Christians as the two largest religious communities. Focusing on the different interpretations of the word "awliya" offered by two leading Muslim scholars, Hamka and Quraish Shihab, and how the interpretations were spun during the Jakarta gubernatorial election by supporters of the two competing candidates, one Muslim, one Christian, this paper will also analyze how and why Islamic populism attracts more followers among the Indonesian Muslim middle class in

urban areas since the 1990 re-Islamization and 2000 conservative turn. The role 1965 blasphemy law and the wide use of social media will be highlighted as important factors that make political galvanization worse and thus pose more challenging problems in Muslim-Christian relations.
Keywords: Muslim-Christian relations, identity politics, Qur'anic intepretation, blasphemy law, Islamic populism.

WHEN PESANTREN GOES ONLINE DURING THE PANDEMIC COVID-19 (AN ANALYSIS OF ONLINE HALAQAH IN PESANTREN AS'ADIYAH THROUGH SOCIAL MEDIA PLATFORMS)

Wahyuddin Halim (UIN Alauddin Makassar)
Email: wahyuddin.halim@uin-alauddin.ac.id

The use of various digital media among pesantren (Islamic boarding school) community in Indonesia to share and expand its religious preaching to a broader scope of audiences has been a common phenomenon since at least the last two decades. Religious lectures, talks, sermons and other forms of religious speeches delivered by religious preachers from pesantren and other religious institutions, can now be easily accessed on various digital media platforms such as Youtube and Facebook, either in live streaming format or, in most cases, recorded. What is new within the pesantren community, particularly during the pandemic Covid-19 outbreak, is the use of social networking sites such as Facebook and video hosting sites such as Youtube to share their very specific model of religious teaching session; that is, the reading (also translating and explaining) of classical Arabic textbooks (I. kitab kuning) on religious knowledge instructed by a religious teacher or Kiyai and around whom students sit on the floor, holding, reading and taking notes on the same textbook (I. pengajian kitab, A. halaqa, J. bandongan). The purpose of this paper is to analyse the purpose, spesific nature and effect to virtual communities of this online engagement of Pesantren As'adiyah since the outbreak of pandemic Covid-19 which has restricted most learning activities within the pesantren and other education institutions in Indonesia and worldwide. Located in the city of Sengkang, Wajo, South Sulawesi, Pesantren As'adiyah was established in 1930, making it one of the oldest and today still the largest pesantren in South Sulawesi in terms of number of enrolments. Short term research for this paper was conducted through offline analysis of the contents of the pesantren's official Facebook page and Youtube account on which its online pengajian kitab programs are shared or live-streamed. A series of digital interview through Facebook and Whatsapp chats were also conducted with several leaders, teachers, preachers and students of the pesantren. The findings of this research include the following: (1) pesantren's sharing of pengajian kitab programs on internet media platforms is particularly intended to pesantren's students who are away from pesantren due social mobility restriction as well to benefit other people who may eager to learn from this system of learning religious knowledge without necessary becoming a formal pesantren student (A. mustami'); (2) there are certain modifications made by this pesantren in the way and duration to teach the textbooks for online performance as compared to that given in normal learning setting; (3) to what degree this online pengajian kitab has had an observable effect, benefit or influence on both pesantren students and wider learning communities is still to be explored since it has just been started since around early June 2020.

Keywords: *pesantren, pengajian kitab, virtual learning community*

PS 6.7
THE DECONSTRUCTION OF ISLAMIC – CATHOLIC RELIGIOUS MOVEMENT IN THE DIGITAL WORLD OF INDONESIA

CHAIR:
- Dr. Like Raskova Octaberlina
  UIN Malang - likeraskova2004@gmail.com

PANELISTS:
- Dr. Mustaqim Pabbajah (Universitas Teknologi Yogyakarta)
- Adison Adrianus Sihombing (BRIN)
- Dr. Rikardus Moses Jehaut (Sekolah Tinggi Pastoral Katolik St. Sirilus Ruteng)
- Frederikus Djelahu Maigahoaku – Universitas Negeri Jakarta)

PANEL DESCRIPTION

The influence of digital technology into almost all aspects of human life is becoming more accredited and authentic, including religion. Religious life has also experienced developments and changes as a result of the development and sophistication of digital technology. For example, with digital media, religious leaders can provide spiritual services by reaching a wider audience. In addition, the audience is increasingly enriched with new sources of learning religion because digital media offers many choices. However, the large number of digital media has led to the deauthorization of religious figures because people are increasingly interested in learning on their own by searching from online sources. This issue requires critical power from the audience so that it is not easy to believe and it is necessary to double check the teachings with legitimate religious leaders. Catholicism has also adapted to the development of the digital world. Previously, people could only attend worship directly in the church. But recently, the church has been providing spiritual services digitally. The big topic of how Islam and Catholicism responds, deconstructing religious services in Indonesia's digital space will be empirically, deeply studied and analyzed. On one side, these two religions maintain authority, dogma and theological teachings, but on the other side, both religions still appreciate the development of the digital world as a gift from God and use it for religious services. As well as using it so religion can remain alive and be accepted by the community. This issue will be discussed deeply in this panel

SOCIAL MEDIA AND FATWAS IN RELIGIOUS MOVEMENTS IN THE DIGITAL SPACE OF INDONESIA

Mustaqim Pabbajah - Universitas Teknologi Yogyakarta

The development of the digital era today is marked by the intense penetration of social media in various aspects of economic, political, cultural and religious life. This phenomenon further emphasizes the change of communication patterns from face-toface communication to social media communication; from conventional methods and media to digitalized communication using various social media. Social media as a medium of information and communication technology is currently bringing a change in society, including religious movements. The birth of social media makes people's behavior patterns shift in both culture, ethics and religious norms. Indonesia with a large population with various ethnic, racial and religious cultures has a lot of potential variants of religious social movements. The current rise of religious movements cannot be separated from the intensity of the use of social media in various forms and facilities that are increasingly accessible to the wider community. This of course accelerates the sharing and socialization of religious knowledge and understanding which can trigger massive mobility in the society.

Religious movements are expanding along with the increasingly intensive penetration of social media in people's lives in Indonesia. Social media as one of media in promoting peace must have its own place in the life of modern society. This is because social media is able to bring religious emotions and psychological closeness to its users so that they are mutually bound to one another. This is what makes social media such as Facebook, Twitter, Whatsapp and so on are said to be social media for communicating openly, freely and widely in the world. Not only that, the Global Monitor survey as quoted by Prihadi said that Indonesia is the country with the largest Facebook users in Asia and Australia (www.techno.okezone.com). These data indicate that social media has great potential that can be used as a channel of communication and indoctrination of various religious movements that have developed recently. In the life of the Indonesian people, various socio-religious movements have been going on for the past few centuries. However, today's religious movements are becoming more easily socialized and well-organized with easier access to social media. In addition, social media opened the door to the emergence of new thoughts and creativity about how to organize and plan an influential political movement and social revolution. This can be seen from the emergence of religious movements through social media. Although they are very diverse in terms of their origins and the specific goals of their formation, with social media facilities, religious movements have a vision to achieve the same general goal. One of the facts to support the policies of religious authorities is the making of *Gerakan Nasional Pengawal Fatwa MUI*. Some of these religious movements are not practically political in nature, some of them tend to be more assertive in stating their political nature, while others are more of a religious organization movement and struggle for cultural identity. Various kinds of religious upheaval are often found related to social change and the things that accompany it, including social problem, and conflict. Therefore, this paper is focused on reviewing the role of social media in the massive religious movement in digital space in Indonesia.

Keywords: *Social Media, Fatwa, dan Religious Movement*

RELIGION IN THE DIGITAL SPHERE: SOCIETY 5.0 NEEDS IN THE 21ST CENTURY – PERSPECTIVES OF JAKARTA-SURABAYA CATHOLICS

Adison Adrianus Sihoming – Badan Riset Inovasi Nasional (BRIN)
sonadi2017@gmail.com

Religion in the digital world is not prevailing among Catholics, in general. However, the disruption of COVID-19 has obviously demanded changes and shifts in religious activities into the digital world. Religious activities, such as spiritual services can be performed even during the pandemic. The current qualitative study aims to describe, explore and analyze the religious experience of Catholics in the digital world. The informants live in two metropolitan cities: DKI Jakarta and Surabaya, with 30 Catholics in total. The two cities are selected because they should have no issues in the internet connections. The churches provide daily spiritual services online, and the congregations are used to carrying out religious activities virtually. The primary data are the informants' answers to questions posed through Google form provided by the church administrators. The answers that require deepening are followed up with interviews via Whatsapp. The secondary data are obtained from online news and relevant previous studies. This study finds that the changes due to the pandemic generate new awareness: the digital technology has become a highly significant element for religious activities to survive, and it could be a commonplace for religions with society 5.0 for its enormous role and influence in the 21st century. Religious activities in the digital world have been perceived and recognized as a prominent and effective new necessity. People view it benefitial: time, energy, and cost efficiency in spiritual-religious activities such as mass celebration, mutual worship, and spiritual development. Thus, it plays a significant and effective role in religious development. The congregations hope that the virtual religious activities and services for their spiritual needs could be maintained even when the situation is back to normal because it is still demanded for those who cannot attend the church, the elderly, those with physical limitations, and the sick. This service is massively helpful in meeting spiritual needs, so their faith is alive and growing.

Keywords: *Digital World, Spiritual Services, Religious Activities, Society 5.0*

THE SPIRITUAL SERVICE OF THE CATHOLIC CHURCH IN THE DITIGAL ERA: CHALLENGES AND OPPORTUNITIES

Rikardus Moses Jehaut - St.Cyril School of Higher Pastoral Education of Ruteng (STIPAS), Indonesia Email:

The digital era with its rapid and inevitable development today presents a simultaneous challenge and a golden opportunity for the Catholic Church in relation to spiritual services to the faithful. This document study aims to describe, explore and analyze the spiritual services of the Catholic Church in the digital era. The primary data used are relevant Catholic Church authoritative documents such as "Inter Mirifica", "Communio et Progressio", Aetatis Novae ", "Ethics in internet", The Church and the internet". The secondary data are previous studies as well as various articles and online news spread on the website. Technically, these data are analyzed and then synthesized to obtain a systematic and comprehensive study results.
This study shows that the digital era brings its own challenges to the spiritual services of the Catholic Church. The spiritual services provided so far, such as Mass, catechesis, sacramental services, pastoral

counseling, and so on, presuppose direct interactivecommunicative participation and encounters between the Church as the service provider and the faithful who receive the service. Some of these services even require personal presence as a condition for appropriateness (ad liceitatem) and for validity (ad validitatem). This ordinary spiritual service is faced with the challenge of how the Church fulfil the spiritual needs of the faithful in the midst of the rapid development of technology that supports various activities, mobility and flexibility as well as the ease of communicating even though they are geographically far apart. On the other hand, the digital era also brings a golden opportunity for the Catholic Church to, in the spirit of ecclesia semper reformanda, to carry out critical transformations related to spiritual services for the faithful. Patterns and forms of services that require physical and communal presence should not be absolute, on the contrary must be creative in utilizing various media platforms to provide virtual spiritual services that can reach as many of the faithful as possible, especially those who due to physical limitations or practical difficulties, cannot attend physically direct yet still have a longing for spiritual service. Live streaming spiritual services for Mass (the main worship services in the Catholic Church in which the sacrificial bread and wine change its substance into the Body and Blood of Christ) or online catechesis (preaching, teaching, deepening and building of faith) activities, for example, are a part of these efforts that provide great benefits for the faithful as well as affirm the presence of the Church as a servant of the faithful. This study concludes that the Catholic Church must develop a digital era spiritual service to respond to the spiritual needs of the faithful. This obligation is not only moral-spiritual but also juridical-canonical based on the theological principle of salvation of the soul (salus animarum) as the highest law (suprema lex) in the Church. The church must turn challenges into opportunities while, on the other hand, maintaining a spiritual service that requires physical presence for its validity.

Keywords: *Digital era, catholic church, spiritual service, challenges, opportunities*

CONTEXTUAL-INTEGRAL PASTORAL OF RUTENG DIOCESE IN THE CHALLENGES OF THE DIGITAL AGE

Fredrikus Djelahu Maigahoaku – St.Cyril School of Higher Pastoral Education of Ruteng (STIPAS), Indonesia

The digital era has brought Catholics to a new need for pastoral services based on information and communication technology media. The contextual-integral pastoral service system developed in Ruteng Diocese is a systematic effort to fulfil the needs of Catholics as a whole in its various dimensions which was confirmed in the recommendations of the 2015 Ruteng Diocese Synod III results. This study examines the implementation of the contextual-integral pastoral system in the digital era and its challenges in the period 2016 to 2021 (5 years). The method used is qualitative through interviews with contextual-integral pastoral practitioners and field observations on the use of information and communication technology media. This study found that; 1) The need for pastoral care through social media based on information and communication technology is getting higher. 2) pastoral ministers understand the basic concept of contextual-integral pastoral, namely to serve the spiritual needs of the people as a whole in all its dimensions. 3) Most of the pastoral caretakers in the parish do not understand and master the use of information and communication technology-based social media. 4) In general, parishes have not seriously prepared information and communication technology facilities as social media. Therefore, this study encourages the need for training in analyzing the needs of Catholics in the digital era in order to fully answer the needs of the people in the digital era for pastoral care. It is necessary to involve the millennial generation who master information and communication

technology-based social media as pastoral servants. The parishes need to prioritize the provision of pastoral care facilities through social media based on information and communication technology.

Keywords: *Pastoral, Contextual-integral, Digital Age*

PS 6.8
KONSELING DALAM PENANGANAN PERMASALAHAN PSIKOLOGIS DI ERA PANDEMI

CHAIR:
- Ida Umami, IAIN Metro Lampung
  Email: alidaumami@yahoo.co.id

PANELISTS:
- Ulfiah, UIN Sunan Gunung Djati Bandung
- Yopi Kusmiati, UIN Syarif Hidayatullah Jakarta
- Nur Ainiyah, Universitas Ibrahimy Situbondo

PANEL DESCRIPTION:

Di masa pandemi saat ini, dimana banyak masyarakat yang terkena dampak ekonomi, psikis, hingga hilang pekerjaan, membutuhkan kekuatan psikologis agar terhindar dari ketakutan, stres dan tindakan negatif lainnya yang tidak diinginkan. Oleh karena itu paper ini penting dipresentasikan pada ajang AICIS, agar publik dapat memahami beberapa hal yang terjadi selama pandemi berkaitan dengan psikologis, dan pentingnya psikoterapi Islam dalam menghadapi covid 19. Melalui panel ini kami akan memaparkan tentang konseling keluarga yang efektif dalam membantu masing-masing individu dalam keluarga melakukan recovery dan upaya-upaya realistik dalam memperbaiki kondisi yang ada. Secara bersama-sama keinginan untuk saling memberikan dorongan dan motivasi dalam upaya mengambil keputusan untuk memperbaiki kondisi setelah terjadinya musibah dan pandemi dapat ditingkatkan. Panel juga akan memaparkan tentang pelaksanaan ibadah yang dilakukan umat beragama selama masa covid 19, dan pemaknaan mereka terhadap adanya aturan perbatasan pelaksanaan ibadah di rumah ibadah. Sedangkan di Pondok pesantren, sebagai lembaga pendidikan Islam, yang mana para siswanya (santri) tinggal bersama dalam bimbingan guru (Kyai) dan merupakan pusat pengembangan nilai-nilai dan pengembangan agama Islam, namun dalam perkembangannya lebih meluas bukan hanya akselerasi pada pengembangan yang menyentuh pada ranah vertikal, namun juga menyentuh juga pada aspek horizontal. Demikian juga pesantren saat ini tidak lagi hanya melakukan pengembangan pada *religious based curriculum*, akan tetapi menyentuh pada aspek *society based curriculum*. Kemajuan pada pendidikan pesantren merupakan komitmen pada bagaimana upaya responsif dalam menyikapi perkembangan zaman yang ada dengan berbagai fenomena perilaku generasi muda saat ini, yang lebih menitikberatkan pada aspek peningkatan kualitas Iman dan akhlaknya. Upaya penanganan tersebut tentunya diperlukan pembinaan dan bimbingan yang tepat, selain pembinaan melalui pembelajaran kitab kuning dan pembelajaran akhlak, namun juga diperlukan peran serta program peningkatan kualitas *out put* pondok pesantren di antaranya adalah bimbingan dan konseling. Semua paper dalam panel ini akan dipublikasikan pada jurnal Psikis UIN Raden Raden Fatah Palembang.

PELAKSANAAN KONSELING KELUARGA DALAM PENANGANAN PERMASALAHAN PSIKOLOGIS MENGHADAPI PANDEMI DI INDONESIA

Ida Umami, IAIN Metro Lampung
Email: alidaumami@yahoo.co.id

Wabah dan pandemi yang sedang melanda dunia termasuk Indonesia, menimbulkan banyak permasalahan dalam keluarga dan hampir melanda seluruh aspek kehidupan, baik keyakinan dalam beragama, pendidikan, ekonomi, kesehatan, keamanan dan meningkatnya kejahatan serta masalah-masalah sosial lainnya. Demikian pula halnya dengan bergesernya sistem pendidikan yang berbasis keluarga di waktu pandemi juga menimbulkan permasalahan tersendiri baik bagi orang tua maupun anak. Kondisi berbagai permasalahan sebagai akibat pandemi menimbulkan banyak tekanan psikologis sebagai akibat dari adanya kecemasan dan kepanikan terhadap berbagai kondisi yang berkembang dan mengancam seluruh sendi kehidupan. Oleh karena itu, bimbingan dan konseling menjadi sangat penting dan diperlukan agar anggota keluarga mampu menghadapi berbagai permasalahan dengan baik sehingga tidak menimbulkan kondisi stress dan depresi yang berlebihan. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan paradigm interpretative melalui pendekatan studi kasus. Teknik pengumpulan data penelitian dilakukan melalui wawancara, observasi dan dokumentasi. Menjaminan keabsahan data melalui triangulasi sumber dan triangulasi teknik. Teknik analisa data dalam penelitian ini dilakukan melalui reduksi data. Hasil penelitian menunjukkan bahwa pelaksanaan konseling keluarga sangat membantu dalam penanganan permasalahan psikologis yang diakibatkan oleh pandemi, melalui 1) Peran sebagai fasilitator, membantu individu dalam mencapai kesadaran dirinya dalam kaitannya dengan komunikasi, 2) Membantu agar berperan aktif dalam menyelesaikan masalah, 3) Membantu mengekpresikan emosi dan perasaan secara positif, 4) Membantu mengubah konsep diri yang lemah menjadi berdaya, 5) Mengembangkan sikap dan perilaku tanggung jawab, 6) Membantu memperoleh perilaku baru melalui contoh sosial dan 7) Membantu recovery dan bangkit berjuang memperbaiki kehidupan.

Keyword: *Konseling, Keluarga dan Psikologis*

IMPLEMENTASI BIMBINGAN KONSELING DI PONDOK PESANTREN

Ulfiah, UIN Sunan Gunung Djati Bandung
Email: ulfiah@uinsgd.ac.id

Pondok pesantren adalah lembaga pendidikan Islam, yang mana para siswanya (santri) tinggal bersama dalam bimbingan guru (Kyai). Pesantren pada mulanya merupakan pusat pengembangan nilai-nilai dan pengembangan agama Islam, namun dalam perkembangannya lebih meluas bukan hanya akselerasi pada pengembangan yang menyentuh pada ranah vertical. Namun, pesantren saat ini menyentuh juga pada aspek horizontal. Demikian juga pesantren saat ini tidak lagi hanya melakukan pengembangan pada *religious based curriculum*, akan tetapi menyentuh pada aspek *society based curriculum*. Kemajuan pada pendidikan pesantren merupakan komitmen pada bagaimana upaya responsif dalam menyikapi perkembangan zaman yang ada dengan berbagai fenomena perilaku generasi muda saat ini, yang lebih menitikberatkan pada aspek peningkatan kualitas Iman dan akhlaknya. Upaya penanganan tersebut tentunya diperlukan pembinaan dan bimbingan yang tepat, selain pembinaan melalui pembelajaran kitab kuning dan pembelajaran akhlak, namun juga diperlukan peran serta program peningkatan kualitas *out put* pondok pesantren di antarannya adalah bimbingan

dan konseling. Metode penelitian yang digunakan adalah metode deskriptif dengan pendekatan kualitatif. Metode ini untuk menggali bagaimana implementasi bimbingan dan konseling di pondok pesantren, yang merupakan pengembangan model konseling efektif untuk menangani perilaku moral santri. Model konseling dipondok pesantren diperlukan paradigma dalam pelaksanaan bimbingan dan konseling perkembangan(komprehensif). Dengan berbagai langkah yang ditempuh dengan diawali penentuan standar kemandirian santri dan bimbingan konseling komprehensif melalui sistem dan bidang layanan bimbingan dan konseling evektif dengan tata kelola layanan yang bertujuan pada berkembangnya ilmu agama yang terintegrasi pada sikap, skill dan pengetahuan.

Kata Kunci: Implementasi, bimbingan konseling, pondok pesantren

ROLES OF COMMUNICATION AND ETHICS IN ADDRESSING PHENOMENOLOGY OF WORSHIP DURING THE COVID-19 PANDEMIC

Yopi Kusmiati, UIN Syarif Hidayatullah Jakarta
Email: yopi.kusmiati@uinjkt.ac.id

On 31 December 2019, WHO was informed of cases of pneumonia of unknown cause in Wuhan City, China. The world has been profoundly affected by the global virus pandemic called Covid19. The Covid-19 pandemic that occurred in Indonesia had a significant impact on various aspects of life, including the socio-religious aspect. Indonesia is a country that has a diversity of religions, cultures and ethnicities. Since the enactment of Large-Scale Social Restrictions (PSBB), followed by policies on working from home, studying from home, and worshiping at home, there has been a new social order in implementing religious rituals. Every religious community has religious rituals, both routinely and specifically on the momentum of religious holidays. Some of these religious rituals are carried out individually, and some are carried out together. The phenomenon of worship during the Covid-19 pandemic is interesting to study in more depth. In Indonesia, where the majority of the population is religious, the description of life experiences during the pandemic, especially regarding matters of worship, becomes relevant to analyze because it will be related to many things. One of them is the next government policy in dealing with the pandemic through religious communities. This paper aims to examine in depth the role of communication and ethics in tackling the phenomenology of worship during the covid-19 pandemic. The theory that will be used in this research is phenomenology. Phenomenology was chosen to assist in the effort to describe the research results, which departed from the mindset of subjectivism, not only looking at a visible symptom but also trying to explore the meaning behind the phenomenon. This study is qualitative, and data will be collected using a literature review and interviews. The results show that the worship phenomenon during this pandemic is understood in many ways, based on the meanings of religious people. For Muslims, regular worship during a pandemic is an obligation that each individual must do and does not have to be done in a congregation in a mosque or prayer room. At the same time, for Christians, it is a ritual.

Keywords: Communication, Ethics, Phenomenology, Indonesia, Covid-19

THE RESILIENCE OF THE MUSLIM-CHRISTIAN COMMUNITY IN FACING RELIGIOUS INTOLERANCE DURING THE COVID-19 PANDEMIC IN BANYUWANGI

Nur Ainiyah, Universitas Ibrahimy Banyuwangi
Email: Nurainiyah078@gmail.com

This research is a psychological ethnographic research with a qualitative descriptive research design, aimed at describing the process of psychological resilience of Muslims and Christians facing religious intolerance during the COVID-19 pandemic. With the framework of resilience psychology, religious solidarity and interfaith communication become research analysis tools. As for the research method by determining the subject and object of research as data sources, data collection techniques were carried out by observation, interviews and documentation. Data analysis was carried out ethnographically by doing domain, componential and taxonomic steps so that it could analyze data ethnographically, so the research findings were more comprehensive. The research findings are, first, the Muslim and Christian communities are basically open to several things, such as social and cultural interactions. However, the issue of religious intolerance that emerged during the COVID-19 pandemic caused a feeling of pressure for both of them. Christians are facing a situation of refusal of bodies to be buried in the same location as Muslims. Meanwhile, Muslims face a stressful situation because they cannot do tahlil together when a Muslim family dies. Second, the efforts of Muslim and Christian community resilience emerged from the support between religious leaders which was built through interfaith solidarity. So that the views and judgments of "infidels" for Christians do not influence them to make the same label. Meanwhile, Muslims learn to accept and rise from the trauma caused by the death of a family member due to COVID-19.

Keywords: Resilience, Intolerance, Solidarity, Interfaith Communication