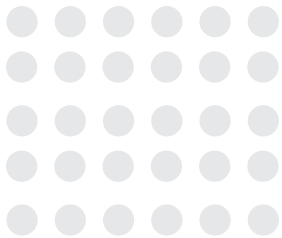




Editor :
M Rahmawan Arifin
Amri Syarif

The 21st
AICIS2022
ANNUAL INTERNATIONAL
CONFERENCE ON ISLAMIC STUDIES

PARALLEL SESSION



DRAFT

ABSTRACT BOOK

THE 21ST ANNUAL INTERNATIONAL
CONFERENCE ON ISLAMIC STUDIES

BALI NOV 3, 2022

10:00 - 12:00



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

ABSTRACT BOOK

PARALLEL SESSION 7

Editor :

M. Rahmawan Arifin

Amri Syarif

Copyright 2022

PS 7.1

QUR'AN AND ITS TRANSLATION AS LITERACY AND PUBLIC POLICY IN SOUTHEAST ASIA

CHAIR:

- Prof. Dr. Jajang A. Rohmana, M.Ag (UIN Sunan Gunung Djati Bandung)
jajangrohmana@uinsgd.ac.id

PANELIST:

- Dr. phil. Fadhli Lukman (UIN Sunan Kalijaga Yogyakarta)
- Dr. Akhmad Supriadi, M.S.I (IAIN Palangka Raya)
- Dr. Fahmi Gunawan (IAIN Kendari)

PANEL DESCRIPTION

The Qur'an and Its Translation as Literacy and Public Policy in Southeast Asia panel aims to address the central question of the literacy of Qur'ānic translation and public policy in Southeast Asia; an important issue of Qur'ānic translation studies that can expand new knowledge in Qur'ānic studies and the socio-political dynamics of Muslim societies in the early 21st century.

The approach to the study of Qur'ānic translations and literary literature in academia has been confined to the linguistic aspects of the literature. Aspects of literacy culture and the sociopolitical context of Qur'anic translation involving government public policy and community participation tend to be neglected. There are not many studies that explore the socio-political dynamics outside the mechanism of the Qur'ānic translation text in Muslim-majority regions.

However, the issue of Qur'ānic translation is no longer only focused on major global language users, such as Europe, but also touches other regions that have a variety of national and regional languages, such as Asia and Africa. Language varieties of Qur'ānic translation in Southeast Asia such as Indonesia and Malaysia, for example, involve government public policy to produce official translations. Government public policy in the field of Qur'ānic translation is used as a basis by the government to supervise the circulation of Qur'ānic translations using the slogan of increasing public Qur'ānic literacy. This panel will highlight some of the current issues in Qur'anic translation studies in Southeast Asia in an interdisciplinary manner. Some of the topics to be discussed include the politics of Qur'anic translation in Indonesia and Malaysia, moderation of Qur'anic translation for religious literacy, power relations in local language translation and dual authority in Qur'anic translation in Indonesia.

This panel will discuss the various issues of Qur'ānic translation in Southeast Asia in order to reveal the significance of its position in the discourse of translation in the world. The significance is not only limited to the internal issues of the text, but also its relationship with mechanisms outside the translation more broadly, which can provide a picture of the sociopolitical dynamics of religion in Southeast Asia; a discourse of Qur'anic translation that is expected to strengthen one of the distinguishing characteristics of Islamic civilisation in Southeast Asia.

The results of this panel are planned to be made into an edited book that will be published abroad with a special theme of Qur'an and Its Translation as Literacy and Public Policy in Southeast Asia.

QUR'AN AND POLITICS OF TRANSLATION IN SOUTHEAST ASIA: OFFICIAL TRANSLATION OF THE QUR'AN IN INDONESIA AND MALAYSIA

Prof. Dr. Jajang A Rohmana, M.Ag. - UIN Sunan Gunung Djati Bandung
jajangarohmana@uinsgd.ac.id

This paper discusses the politics of Qur'anic translation in Southeast Asia. The subject matters of the study are the official translations published by the governments of Indonesia and Malaysia. *Al-Qur'an dan Terjemahnya* are published by the Indonesian Ministry of Religious Affairs and Abdullah Basmeih's *Tafsir Pimpinan Ar-Rahman* is published by the Malaysian Ministry of Home Affairs and Jabatan Kemajuan Islam Malaysia. The results of the study show that the translation of the Qur'an funded by the Indonesian and Malaysian governments cannot be separated from the influence of government political bias. It is not only related to the substance of the translation and the *muqaddimah* (preamble) that shows the ideological interests of *Ahlus sunnah wal jamaah*, but also the dynamics of translation revision controlled by the changing government regimes. This study also shows that political and ideological interests are able to influence and control the interests of scholarly works. It is an important study of scriptural translation in Southeast Asia that not only records the various negotiations of meaning, but also the political and ideological biases behind the translation efforts.

Keywords: Indonesia, Malaysia, Qur'an, translation, politics

ONE TRANSLATION, TWO AUTHORITIES: THE SAUDI EDITION OF AL-QUR'AN DAN TERJEMAHNYA

Dr. phil. Fadhli Lukman, M.Hum - UIN Sunan Kalijaga Yogyakarta
fadhli.lukman@uin-suka.ac.id

My article would investigate a particular edition of *Al-Qur'an dan Terjemahannya*, the official Qur'an translation of the Indonesian state. While this translation is essentially produced by the Ministry of Religious Affairs, a particular edition of it has been consistently printed by King Fahd Complex for Printing of the Holy Qur'an, from which reason it is widely referred to as the Saudi edition. The prevalent narrative suggests that King Fahd Complex prints the second edition of *Al-Qur'an dan Terjemahannya*, written in 1989-1990, and annually provides the copies to Indonesian pilgrims as a gift. Despite the Ministry releasing the third edition of the translation in 2004, King Fahd Complex somehow remains printing the old one. This is essentially what the scholarship has accounted for *Al-Qur'an dan Terjemahannya* the Saudi edition to date; it has been interestingly understudied. My research would discuss *Al-Qur'an dan Terjemahannya* the Saudi edition further. It will highlight the production phase of this edition, elaborate on its distinctive paratexts, and point to interpretive differences between the Saudi edition and its parents second edition produced locally in Indonesia. Furthermore, the research would present some cases of interpretive shifts between the copies of the Saudi edition printed in its early year and the latter. This challenges the pervasive narrative that the Saudi edition is solitary. Furthermore, this article argues that the Saudi authority was more than just a third-party publisher of *Al-Qur'an dan Terjemahannya*, as it imposes a particular idea to *Al-Qur'an dan Terjemahnya*.

Keywords: Indonesia, Saudi, Qur'an, translation, authorities

THE GENDER REGIME AND THE STATE QUR'AN TRANSLATION: QUESTIONING THE PATRIARCHY DOMINATION IN *AL-QUR'AN DAN TERJEMAHNYA*

Dr. Akhmad Supriadi, M.S.I - IAIN Palangka Raya
supriadilanjbarito@gmail.com

This article investigates the gender regime at work in the Qur'an Translation Team established by the Lajnah Pentashihan Mushaf al-Qur'an (LPMQ) of the Ministry of Religious Affairs of the Republic of Indonesia in relation to the continuation and shifting translation of Qur'anic verses related to gender, patriarchy, masculinity, femininity and sexuality: such as aspects of the female body, the terms al-'aurat, jalābīb, hijāb, al-zīnat, al-farj/al-furūj, al-ḡakar, al-unṣā, al-rijāl, alnisā', and others. The Qur'an and its Translations (QT) published by the Ministry of Religious Affairs of the Republic of Indonesia since it was first published at the end of the Old Order era in 1965 has undergone four revisions. The first revisions in 1974 and 1990 were carried out during the New Order period. The last two revisions were made in 2002 and 2019, during the Reformation era. Despite several revisions and changes in the translation team, the composition of the Qur'an translation team is dominated by men, without the involvement of gender-aware groups. Since the collapse of the New Order in 1998, the spirit of gender equality as a national development project has been echoed by the government through legislation and the establishment of several institutions concerned with issues of gender equality and women's empowerment. In addition to highlighting the translation of verses on sexuality and gender, this article also explores the composition and role of the Qur'an Translation Team and the power relations that work within the team from the first edition to the latest revised edition.

NEGOTIATION, POWER RELATION, AND RELAY TRANSLATION IN RENDERING THE QUR'AN: A PRELIMINARY STUDY

Dr. Fahmi Gunawan, M.Hum – IAIN Kendari
fgunawan@iainkendari.ac.id

While many scholars have examined studies on Qur'anic translation into local languages in Indonesia, there is a paucity of research addressing the process of rendering the Quran into Tolaki language. To fill this lacuna, this study aims to analyze the process of translating the Quran into Tolaki. This initial research was conducted using an interview and observation research design. The findings showcase that the process of rendering the Qur'an into Tolaki is carried out on a negotiated and power relation basis. Negotiations and power relations encompass translator's expertise in procedural, declarative, bilingual, transfer, and cultural competence, although not all of these competencies can be met. In addition, negotiations also cover the preferred format for Quran translation. The findings indicate that relay translation was adopted to render the Qur'an into Tolaki. It means that the source language is not Arabic but Indonesian. This undoubtedly affects the tendency of lost-in-translation and a shift in translation due to the employment of discursive creation translation techniques. Consequently, the main goal of translation—oriented towards grammatical and lexical equivalences as promoted by Baker—has failed to be achieved. However, efforts to implement vernacularization should be commended and supported as an effort to preserve the Qur'an among indigenous people in Southeast Sulawesi.

Keywords: Negotiation; Power Relations; Quranic Translation; Relay translation; Vernacularization.

PS 7.2

STRENGTHENING CHARACTER EDUCATION BASED ON LOCAL WISDOM IN NEW NORMAL ERA (OPTIMALIZATION OF E-LEARNING FOR POST-PANDEMIC LEARNING RECOVERY)

CHAIR:

- Prof. Dr. Ali Imron Al- Ma'ruf, M.Hum. Universitas Muhammadiyah Surakarta
aim268@ums.ac.id

PANELISTS:

- Sri Lestari, M.Pd (UIN Raden Mas Said Surakarta)
- Dr. Moh. Hafid Effendy (IAIN Madura)
- Titik Dwi Ramthi Hakim, M.Pd. (UIN Sayyid Ali Rahmatullah Tulungagung)
- Dian Uswatun Hasanah, M.Pd. (UIN Raden Mas Said Surakarta)

PANEL DESCRIPTION

New normal era after Covid-19 pandemic requires education circles to innovate and create creativity in the learning process. Not only because of the length of time students do not take part in face-to-face learning but also the use of information and communication technology that is in line with the interests and hobbies of the millennial generation. In addition, based on a survey by the Ministry of Religion's PAK Research and Development Center (2021), Covid-19 weakened the character of Indonesian students due to the decrease of the character index from the previous year. Therefore, it is necessary to find a solution to strengthen character education through learning that is more interesting and enlightens students.

For this reason, we will examine the urgency of learning which not only emphasizes the andragogy approach with student-centred and optimal use of digital technology but also the development of learning materials that attract students. We chose a traditional culture that is rich in local wisdom values that are dignified and spread throughout the archipelago with various forms and characteristics that are considered to have great potential in strengthening character education. This is because the ethics and attitudes of the Indonesian people have been massively and over a long period of time shaped by the traditional culture that lives in their social environment.

In particular, this panel will discuss about traditional culture empowerment based on local wisdom in language and literature learning process by optimizing information technology (E-Learning) to improve the students' character education. Absolutely, it is not only discuss about empirical problems about traditional culture empowerment that rich of local wisdom in information technology-based humanities learning (E-learning) but also offer alternative solutions to create Indonesian language and literature learning that makes students happy (student well being) so that learning is followed with passion and achievement motivation.

RELIGION MODERATION IN TEACHING ORAL LITERATURE BASED ON LOCAL WISDOM THROUGH BLENDED LEARNING MODEL

Sri Lestari__UIN Raden Mas Said Surakarta
Email: sri.lestari@iain-surakarta.ac.id

Religion moderation can be pursued in various ways, one of which is from the aspect of teaching oral literature in the post-pandemic era. Oral literature based on local wisdom needs to be explored more deeply in order to realize religious moderation in Indonesia. Local wisdom gives an illustration to people that each place has its own uniqueness in understanding their religion concept so that it raises awareness to be more moderate. The novelty of this study lies in the existence of oral literature in the area where students live that contains religious moderation in its application in society. The purpose of this study is to describe religious moderation from the perspective of teaching literature that has the value of local wisdom through blended learning. This type of research is qualitative research. Data collection techniques were carried out by in-depth interviews with students and lecturers of oral literature, literature studies, and questionnaires. The validation techniques were using theory triangulation, data source triangulation and method. The data analysis technique was using Miles and Hubermann interactive model. The data in the study was correlated with the regulation of the postpandemic Covid-19 education system both from the government and from a circular letter from the UIN Raden Mas Said Surakarta campus by looking at the final grades of students taking old literature courses. The results showed that religious moderation in teaching oral literature through blended learning had a positive impact on students getting to know local wisdom and the diversity of beliefs around them. Religious moderation can be explored through oral literature based on local wisdom to be used as literature teaching materials.

Keywords: religious moderation, oral literature, local wisdom, blended learning

EXPRESSION OF *BÂBURUGHÂN BECCÈ'* LOCAL WISDOM IN MADURESE PROVERB TO MAINTAIN LOCAL CONTENT LEARNING IN ISLAMIC BOARDING SCHOOLS

Dr. Moh. Hafid Effendy__IAIN Madura
Email: effendyhafid@iainmadura.ac.id

Madurese proverb is one of the traditional expressions of Madurese ethnic which contains various *bâburughân beccè'* or advice formed as values. One of the highest values held by the Madurese community is religious value based on the strength of belief in Islam. The expression that still remains a strength in maintaining Madurese local wisdom is the existence of the application of religious values contained in the Madurese proverb. One of the previous studies on local wisdom is in line with the results of Hannan's research which discusses strategies for strengthening the mitigation of the global COVID-19 pandemic in Madura through the use of local wisdom of Islamic boarding schools. The novelty in this research is related to the expression of *bâburughân beccè'* or advice in Madurese proverbs in order to maintain local wisdom in Islamic boarding school.

The identity of the Madurese community attitude is embedded in traditional expressions, formed as proverbs that become advice in every mindset and philosophical attitude of the Madurese community. The purpose of this study is to describe the form of *bâburughân beccè'* in Madurese proverbs in order

to maintain Madurese local wisdom in social reality in Islamic boarding schools. This study was using a qualitative approach with a phenomenological type of research. Sources of data in this study consisted of keai, lora, and students in one Islamic boarding school in Pamekasan Regency. The data in this study were verbal and nonverbal data contained in traditional Madurese proverbs. Data collection techniques were carried out through observation deep interviews, and documentation. Data analysis was carried out using the interactive model of Miles and Huberman, that qualitative data analysis was carried out interactively and took place continuously through data reduction activities, data display, and conclusion drawing/verification data. The results showed that there was a form of *bâburughân beccè*'or advice in Madurese proverbs which were expressed in the form of religious values, character education, and socio-cultural values. Strictly speaking, it can be said that nature, objects, and the surrounding environment shape the attitude and character of the religious Madurese community.

Key Word: vocal wisdom, Madurese proverbs, local content learning, pesantren

STRENGTHENING THE CHARACTER EDUCATION OF PELAJAR PANCASILA BASED ON "WIWITAN" TRADITION AT PAUD

Titik Dwi Ramthi Hakim, M.Pd__ UIN Sayyid Ali Rahmatullah Tulungagung
Email: titik.hakim23@gmail.com

Strengthening character education through appropriate, massive, and comprehensive learning strategy must be carried out. Based on Puslitbang PAK Kemenang surveys, Covid-19 has weakened Indonesian students' character due to the decline in the character index from the previous year. According to the resources analysis, there are three kindergartens in Nganjuk that strengthen their students' character through "Wiwitan" tradition based learning in Program Sekolah Penggerak (PSP). The tradition that has educational value is very appropriate as the basis for learning strategies to strengthen the character of students. This study aimed to describe the "Wiwitan"-based learning strategy and the final phase of student character with the Pancasila profile which conducted by Kindergartens on Nganjuk in the 2021/2022 academic year. Qualitative-descriptive method was chosen in this study. The data sources of this study were learning device documents and learning videos, the results of learning observations in the classroom, as well as the results of interviews with teachers and school principals. The source of the data was obtained from three Kindergartens of PSP in Nganjuk which implementing "Wiwitan"-based learning. The data formed as the description of "Wiwitan" tradition based learning strategy which the final phase has students' character with Pancasila profile. The data were analyzed by Miles and Huberman's interactive analysis model. Based on this analysis, two things were found. First, the strategies used by kindergartens in Nganjuk are project-based learning strategies, problem-based learning strategies, and inquiry learning strategies. Second, there are four types of dimensions, namely the dimension of faith, fear of God Almighty, and noble character; independent; worked together; and creative. From these four dimensions, seventeen final phases of the character profile of Pancasila students in the 2021/2022 school year were analyzed from the three schools. In conclusion, the majority of kindergartens in Nganjuk apply project-based learning strategies to strengthen students' character through the "Wiwitan" tradition. The four character profiles of Pancasila students can be strengthened through "Wiwitan" tradition-based learning.

Keywords: Pancasila Student Character, Wiwitan Tradition, Learning Strategy

UNDERSTANDING OF SEGO WIWIT, TRADITIONAL CULINARY CULTURE OF CENTRAL JAVA (ETHNOHISTORICAL PERSPECTIVE)

Dian Uswatun Hasanah__UIN Raden Mas Said Surakarta, Indonesia
Email: dian.uswatunhasanah@iain-surakarta.ac.id

Culinary is a part from nation culture identity. Culinary is a culture element which has connection to myths, historical roots, religions, and beliefs. Central Java traditional culinary symbolized the Central Java culture identity with all of its characteristics. Sego wiwit, one of the typical menu in the Javanese ritual, is a symbol of sacration and prosperity for farmers in Central Java which symbolized by Dewi Sri as prosperity symbol. The novelty of this research is about the ethnohistorical study which never been carried out in Sego Wiwit traditional culinary culture. The aim of this study is to describe sego wiwit as Central Java traditional culinary culture by examining culture and historical aspects. This study was using qualitative-descriptive study with ethnohistorical method. The data sources used were places or events, informants, and documents from books and research results about Central Java traditional culinary, with Miles and Huberman interactive model data analysis technique which includes data collection, data reduction, data interpretation, and conclusion. The result showed that sego wiwit traditional culinary was originally as "sesaji" from farmers in Central Java ahead of planting or harvest seasons. Sego wiwit is closely related to Central Java community cultural ritual, which as menu served when people conduct wiwitan tradition in the form of kenduri procession, surround the rice fields by the owner of rice fields and caretakers procession, and prayer procession lead by caretaker as a form of gratitude to God.

Keywords: sego wiwit , traditional culinary, ethnohistorical

STRENGTHENING CHARACTER EDUCATION BASED ON LOCAL WISDOM IN THE NEW NORMAL ERA (OPTIMIZATION OF E-LEARNING FOR POST-CADEMIC LEARNING RECOVERY)

Prof. Dr. Ali Im:ron Al-Ma'ruf, M. Hum__ Muhammadiyah University of Surakarta
Email:aim268@ums.ac.id

Traditional culture in the Nusantara with its various forms and characteristics contains local wisdom that is noble and has the potential as teaching material in nation building. Oral Literature, Bâburughân Beccè' in Madurese Proverbs, the Tradition of "Wiwitan, and Sega Wiwit are traditional cultures that are spread across Nusantara. This traditional culture contain local wisdomvalues which potential as a media ti build the nation'scharacter which has recently been felt to be decreasing in various ways due to the Covid-19 pandemic that has hit various nations, including the Indonesian nation. The novelty of this research lies in the object of research and the region in Nusantara which has such diverse traditional cultures. The ethics and attitude of life of the Indonesian people are massively and over a long period of time formed by the traditional culture that lives in their social environment. The study aimed to describe the form and characteristics of traditional culture in Nusantara that contains local wisdom values in the context of developing the nation's character. This study was using a descriptive qualitative method with a phenomenological approach. Sources of data in this study consisted of documents, interviews with resource persons, places and events that took place in traditional culture in the archipelago. The data of this research is qualitative data in the form of verbal and nonverbal

contained in the traditional culture in Nusantara. Data collection techniques were carried out through literature study, in-depth interviews, and observation. Data analysis was using the interactive model of Miles and Huberman, that qualitative data analysis was carried out interactively and took place continuously in the form of a cycle through data display activities, data reduction, and conclusion drawing/verification data with the help of hermeneutic analysis. The results showed that (1) teaching oral literature through blended learning had a positive impact on students getting to know local wisdom and the diversity of beliefs around them, thereby causing religious moderation; (2) bâburughân beccè' or advice in Madurese proverbs which are expressed in the form of religious values, character education, and socio-cultural values to form patterns of attitude and character of the religious Madurese community; (3) the wiwitan tradition expresses four types of dimensions, namely the dimensions of faith, fear of God Almighty, and noble character; independent; worked together; and creative; (4) Sego Wiwit is closely related to the cultural rituals of the people of Central Java, which is a menu served when people conduct the wiwitan tradition in the form of a kenduri procession before the paddy harvest as an expression of gratitude to God.

Keywords: character building, traditional culture, local wisdom, learning recovery Post-pandemic

PS 7.3

BEING A MUSLIM PANCASILAIS: MAQASID-BASED ANALYSIS OF THE PANCASILA AS THE *KALIMATUN SAWA'*

CHAIR

- Muhammad Abdul Aziz – Institut PTIQ Jakarta
muhammadabdulaziz@mhs.ptiq.ac.id

PANELISTS:

- Putri Silaturrahmi (Universitas Negeri Jakarta (UNJ), Jakarta)
- Ibnu Khaldun (UINSI, Samarinda)
- Muhammad Irfanuddin Kurniawan (Universiti Sains Islam Malaysia (USIM), Malaysia)

PANEL DESCRIPTION

Pancasila has been established as the philosophical foundation of the state so that it emerges as a meeting point (*kalimatun sawā'*) for such a pluralistic Indonesian society. Because the Pancasila text is limited while the interpretation of the text itself is not limited, this situation has encouraged many scholars to improvise finding, among others, the compatibility between Pancasila and the values of Islamic teachings. This research will specifically outline the common ground between Pancasila and the *maqāṣid al-sharī'ah* theory which today has become one of the most explored concepts in Islamic studies. The data of this research were taken entirely from library-based literature in the form of books, journal articles, theses and dissertations, and mass media articles about Pancasila and *maqāṣid al-sharī'ah*. The analysis process uses a teleological method in which every aspect of Pancasila is seen from a teleological perspective. The writing presentation style uses a descriptive method where each discussion point includes a mind-mapping so as to ease readers to understand. Finally, it was concluded that being a *Muslim Pancasila* is possible. This is based on, first, that from the editorial dimension, Pancasila contains 8 Arabic terms out of a total of 18 other important terms. Second, from the content dimension, Pancasila meets Islam in a universal, inclusive area. In more detail, thirdly, the Divine principle corresponds to the protection of religion (*ḥifẓ al-dīn*); the principle of Humanity toward the soul (*ḥifẓ al-nafs*); the principle of Unity towards descendants (*ḥifẓ al-nasl*); the principle of citizenship - equipped with wisdom is parallel to reason (*ḥifẓ al-'aql*); and the principle of Justice with wealth (*ḥifẓ al-māl*). Fourth, compatibility is shown in the content of teocentrism in the first principle and anthropocentrism in the other four principles.

LGBT PHENOMENON IN THE LIGHT OF PANCASILA

Putri Silaturrahmi – *Universitas Negeri Jakarta (UNJ), Jakarta*
Email: putrisilaturrahmi@gmail.com

Lesbian Gay Bisexual Transgender (LGBT) is a phenomenon that has been discussed and even debated over time. Therefore, the presence of LGBT people can be said to be almost as long as human civilization itself. However, the practice of LGBT, which was once considered a deviation based on morality and religion, is now being campaigned on a massive and global scale. Among these are a series of transgender (Women-cumMan) movements from the 1970s to those that went viral recently; a podcast owned by Deddy Corbuzier that interviewed the gay couple Ragil Mahardika. The impression that then arises is that these global campaigns are nothing but an attempt to normalize LGBT behavior. At the same time, Pancasila occupies such an important position as the main moral foundation for every Indonesian people in carrying out the state life. Therefore, this study will focus on the discussion by referring to Pancasila as a source and method of analysis in order to find solutions to the LGBT phenomenon. This research will examine the phenomenon of LGBT in Indonesia by first placing it as part of activities under the umbrella of Pancasila. This is important because Pancasila itself does not merely contain precepts that talk about efforts to organize a human benefit, but also those related to the principles of God. Included too in the discussion is a comparison of the concept of human rights, namely between approaches based on humanism and Pancasila. This paper will use a qualitative approach supported by a study of literature from a sociological perspective. This study concludes that the practice of LGBT is not in accordance with the philosophical values of Indonesian society which are manifested in Pancasila. Because, firstly, this practice, even though it is in the area of Human Rights (HAM), is contrary to the theocentrism value contained in the Divine Principle (First Principle) of Pancasila. Second, this contradiction can be traced at least to the doctrines of Islam (Al-A'raf 80-81), Christianity (New Testament Romans 1:26-27), Buddhism (Principles of Fairness), and Hinduism (Sang Hyang Widhi's statement that created men as a father and woman as a mother). Third, the practice of LGBT is also contrary to the concept of human rights derived from Pancasila. Finally, fourthly, this practice is also vulnerable to weakening family resilience.

Key Words: *LGBT, Pancasila, Divine Principle, Human Rights*

REDEFINING THE *AHL AL-KITAB*: IN SEARCH OF THE NEW MODEL OF *KALIMATUN SAWA'*

Ibnu Khaldun – UINSI Samarinda
Email: ibnu.khaldun@uinsi.ac.id

The concept of Ahl al-Kitab is still being discussed to this day so as to give birth to new religious interpretations and meanings. In the discourse of Islamic studies itself, these various interpretations cause many problems and even protracted theological polemics which in turn damage the life order of the pluralistic Indonesian society. Therefore, the presence of a concept as a meeting point for pluralism and diversity is absolutely necessary. At this point, Islam has actually offered the concept of *kalimatun sawa'* as a prospective and conducive meeting point so that religious, fundamental values are born which provide applicable solutions in contemporary Indonesia. However, because the *kalimatun sawa'* itself was born as a response to the People of the Book who were limited only to Christians and Jews, the question then arises; what about people of other religions in Indonesia besides these two religions? Are they among the People of the Book? Answers, either affirmations or negations,

have complicated implications for debate. Based on this fact, this research is presented here to offer a new definition of the concept of the People of the Book. The method used in this study is qualitative research that produces descriptive data. The data in this study were completely taken from the literature in the form of journals, books, articles, theses, and dissertations as well as sources related to them. Due to discussing the People of the Book which have a fairly long and tortuous historical plot, the analysis process will use the historical method. This research finally concluded that, first, the People of the Book are a group that uses a book as a guide for their religion. In other words, every religion that is guided by their books can be called People of the Book. On the other hand, any theological school that does not adhere to the scriptures cannot be classified as People of the Book. Second, it is true that the classical literature defines the People of the Book as limited to Christians and Jews, both before and after the Prophet Muhammad; but with the development of contemporary challenges that gave birth to what is known as *fiqh almuwathanah*, the People of the Book also include every other religious community who has a book as a guide for their teachings. Therefore, thirdly, it can also be stated that the concept of *kalimatun sawa'* itself has experienced a shift in meaning from exclusive to inclusive.

Keywords: *People of the Book, Kalimatun Sawa', Fiqh al-Muwathanah*

THE INTERPLAY BETWEEN PANCASILA AND IMAMAH: THE CASE STUDY OF INDONESIAN SYIAH

Muhammad Irfanudin Kurniawan – Universiti Sains Islam Malaysia (USIM), Malaysia
Email: irfanudinnk@darunnajah.ac.id

The development of Shia in Indonesia continues to increase from day to day. This can be seen with the emergence of various Shia institutions, both with social backgrounds such as foundations, as well as education and universities. In the past 20 years, these various institutions have developed quite rapidly. An example is the birth of at least two large Shia-affiliated organizations, namely the Indonesian Ahlul Bait Jamaat Association (IJABI) which was declared in the 2000s and Ahlul Bait Indonesia (ABI) in 2010. The interesting thing is that, despite having the ideology of Imamah, namely the leadership of the Shia to only one imam in Iran, but at the same time they declare themselves as a Muslim who is also a Pancasila - adhering to the values of Pancasila. While the leadership system in Pancasila itself basically lies in the hand of the people.

This kind of irony stirs up debate among scholars; Is it true that Shia ideology is compatible with Pancasila? Therefore, this study will attempt to reveal the extent of the compatibility between the Shia Imamate doctrine and Pancasila. This research includes qualitative research because it is a mixture of data based on theoretical studies and empirical data. The data were taken from two sources, namely the literature and also interviews with several Indonesian Shia towering figures. Therefore, the data analysis process used two methods, namely descriptive for library sources and textual for interview results. This research finally concludes that the debate about the compatibility of the Shia Imamate doctrine with the values of Pancasila is divided into two major currents. First, those who agree that Imamah and Pancasila support and complement each other. Because, in the internal view of the Shia, following Pancasila does not have to pass through the political door which is indeed the domain of the priests, but rather via the ethical which is dynamic and contextual. Second, those who do not agree with the compatibility between Imamah and Pancasila. It is based on several facts; among them are that the cult of Imam Ali to the level of God is contrary to the Divine Principle and their ritual self-

torture also contradicts the Principle of Humanity which emphasizes justice and civility. The fact that only imams in Iran are politically recognized by Shia in Indonesia also contradicts the Principle of Unity; the absolute authority of the priests is also contrary to the Principle of Deliberation; and the obligation and loyalty of the Shia to donate abundantly their wealth to the leaders is also contrary to the egalitarian Principle of Justice.

Keywords: *Pancasila, Imamah, Syiah, IJABI, ABI*

PS 7.4

FATWA IN DIGITAL SPACE: AUTHORITY, METHODOLOGY, AND CONTESTATION

CHAIR:

- Zainul Mun'im – Institut Agama Islam Darussalam Blokagung, Banyuwangi
zainulmnm@iaida.ac.id

PANELISTS:

- Hengki Ferdiansyah (UIN Syarif Hidayatullah, Jakarta)
- Unaesah Rahmah (S. Rajaratnam School of International Studies, Singapore)
- Muhamad Masrur Irsyadi (el-Bukhari Institute, Jakarta)

PANEL DESCRIPTION

The rapid development of technology creates a digital world (internet) that is increasingly separated from the real world today. APJII survey (Association of Indonesian Internet Service Providers) in 2018 showed that 73.7% of Indonesians are internet users. This means that there are around 196 million people who use the internet out of the 266 million total Indonesian population. Interestingly, this survey also shows that religious information is among the content most accessed by internet users in Indonesia. Moreover, content related to Islam is widely accessed compared to other religions. The facts above are the basis for the transition from conventional media to digital media such as the internet to spread religious doctrine, especially those related to Islamic law. This can be evidenced by the increasing number of online fatwas such as the *bahtsul masail* or fatwa rubric on the NU Online website, Bincang Syariah, Rumahsyo, Bincang Muslimah, and the existence of radicalization movements such as the ISIS campaign in the Dabiq online magazine. The fundamental problem of increasing online fatwas is the lack of filtering them. The minimum standard of becoming a *mufti* to perform *ijtihad* is unknown. Whether the person is an expert in the field of Islamic law or not is unknown for sure. Through several Islamic law websites and the Dabiq online magazine above, this panel wants to discuss the dialectic of fatwas happening in today's digital space. The direction of this discussion is more focused on knowing the methodology of a fatwa for each website to present itself as an authoritative Islamic law website and their contestation in influencing people's religious thoughts. The study in this panel will contribute to a methodological discourse on websites that provide studies of Islamic law in the digital space. All the articles in this panel will be managed to get published in reputable international or national journals. We would examine and explore appropriate journals relevant to our field of interest to guarantee publication.

OPPORTUNITIES AND CHALLENGES IN ONLINE FATWAS: A METHODOLOGICAL ANALYSIS OF THE BAHTSUL MASAIL RUBRIC IN NU ONLINE WEBSITE

Zainul Mun'im – Institut Agama Islam Darussalam Blokagung, Banyuwangi
Email: zainulnm@iaida.ac.id

Fatwa is one of the products of *ijtihad*, which has a higher actuality aspect than other *ijtihad* products. This is because the fatwa is based on public demand or actual events. The growing digital world has led to the emergence of a new tradition in Islamic law, namely the online fatwa tradition. Some problems arise from this tradition, one of which is the ambiguity of *mufti* so that the accuracy of his methodology is always questioned. This article aims to discover the opportunities and challenges of the *bahtsul masail* rubric in NU Online in issuing authoritative fatwas. This article examines the methodology of Islamic law used in the fatwas that have been published in the rubric. This article is normative research with a qualitative approach. The theory used in this article is the fatwa theory initiated by Yusuf al-Qaradawi. This article shows that quantitatively the *bahtsul masail* rubric on the NU Online website has an excellent opportunity to issue fatwas on various legal issues. The limitless virtual world allows everyone to ask legal questions related to their daily problems. However, there are challenges faced by the *bahtsul masail* rubric related to the methodology used in its fatwas. The absence of a meeting between the *mufti* and the *mustafti* can affect the misunderstanding of the legal issues being discussed, especially in matters requiring in-depth information from the *mustafti* or related experts.

Keywords: *Online Fatwas, Bahtsul Masail, NU Online, Islamic Law Methodology*

BEING AN AUTHORITATIVE MUFTI ON DIGITAL PLATFORMS: THE CASE OF BINCANGSYARIAH.COM AND RUMAYSHO.COM

Hengki Ferdiansyah – UIN Syarif Hidayatullah, Jakarta
Email: hengki.ferdiansyah@uinjkt.ac.id

Digital platforms offer self-governing and non-monopoly spaces to develop fatwa (edict) authority. As a result, the fatwa authority in the digital age is diverse, contested, and competitive. The traditional fatwa-making agencies, such as MUI (Majelis Ulama Indonesia; Indonesian Council of Muslim Scholars), LBM NU (*Bahtsul Masail* Institution of NU), and Majelis Tarjih Muhammadiyah, might not be the primary reference and read by the digital audiences. The most visited and read Islamic media that provides fatwa features, consultation, and the QuestionAnswer column are not affiliated with any Islamic mass organizations. Rumaysho and Bincangsyariah.com are the two examples of such Islamic media. The administrator and founder of these two Islamic media are not well-known by the public. They also claimed they are not affiliated with or represented any Islamic mass organizations. However, both Islamic media can build their reputation and establish their authority as fatwa-making agencies on digital platforms. This study aims to analyze the strategy of Bincangsyariah.com and Rumaysho.com in building fatwa authority on digital platforms, so that they can compete with the traditional and established fatwa-making agency. This research identified three approaches adopted by both media to strengthen their religious authority on the digital platforms. They are increasing the number of content, maximizing the Search Engine Optimization, and using social media platforms to circulate their content.

Keywords: *Fatwa Authority, Bincangsyariah.com, Rumaysho.com*

ISIS AND ITS CONSTRUCTION OF ISLAMIC LAW IN DABIQ MAGAZINE

Unaesah Rahmah – RSIS Singapore

Email: isunaesah.r@ntu.edu.sg

The Islamic State of Iraq and Syria (ISIS) has been the subject matter of an online radicalization study, in which the researcher found the influence of ISIS' online narrative in shaping its supporter's world view, decisions and violent behavior (Ingram, 2016; Corman, 2016; Fahmy 2020). Islamic law is the center point in the construction of ISIS' online narrative. The call for hijrah to Syria, and killing the perceived enemy to finance its activities, is framed in the Islamic law version of ISIS that is dominated by the black-and-white verdict, ferocious and strict. By analyzing Dabiq, ISIS magazine, and social media platforms used by ISIS followers in Bahasa Indonesia, this paper aims to analyze how ISIS constructed its alternative version of Islamic law and how its follower's respond to such Islamic law. On Dabiq, ISIS constructed its version of Islamic law with a conflict paradigm, the US versus the other, hence justifies the atrocities and violence towards the others to preserve the 'self'. Its supporters exacerbate the use of violence against the 'other' by mirroring the ISIS version of Islamic law in their postings and comments. The study will further contribute to the online radicalization and counter-narrative study by understanding the online narrative of extremist groups.

Keywords: *Online Radicalisation, Islamic Law, Alternative Narrative, Extremism*

WOMEN WRITERS ANSWER ISLAMIC LAW ISSUES: LAW CONTENTS IN BINCANGMUSLIMAH.COM AS A CASE STUDY

Muhamad Masrur Irsyadi - El-Bukhari Institute, Jakarta

Email: masrur@elbukhariinstitute.or.id

This paper will analyze how Bincangmuslimah.com, an Islamic women-lead website that boulder its writers only for women, regularly maintains its authority as an Islamic website to answer any law issues in Islam. These law issues are not limited to matters stigmatized as women matters, such as domestic relationships or self-beautifying matters. This paper uses gender as a social construction, the Islamic cyber environment, and historical proofs of women's role as theoretical frameworks. This paper uses content analysis on Islamic law articles that have been published and does an interview with editorial teams. This research shows that Bincangmuslimah.com teams have succeeded in maintaining the authority of women writers who regularly answer not only women's issues on Islamic law, but also in issues generally answered by men, such as worship or social issues in their midst.

Keywords: *Bincangmuslimah.com, Islam Law Issues, Cyber Islamic Environments, Women Matters, Gender as Social Construction.*

PS 7.5

MAPPING LEGAL OPINIONS ON MEDIA: DEBATE ON CHILDREN AND WOMEN IN MUSLIM FAMILY

CHAIR:

- MHD YAZID- UIN Imam Bonjol Padang

PANELIST:

- Arifki Budia Warman – UIN Mahmud Yunus Batusangkar
- Khalifatun Nur Mustafa - UIN
- Euis Nurlaelawati & Muhammad Jihadul Hayat - UIN Sunan Kalijaga

MARGINALIZATION OF WOMEN'S RIGHTS THROUGH LEGAL OPINIONS: POPULAR PREACHER'S VIDEO CONTENT OF POLYGAMY ON YOUTUBE

Mhd Yazid —*State Islamic University Imam Bonjol Padang,*
Euis Nurlaelawati – *State Islamic University Sunan Kalijaga Yogyakarta*

Email: mhdyazid@uinib.ac.id

Email: euis.nurlaelawati@uin-suka.ac.id

Abstract

Legal opinions can be found easily through social media because the Internet provides various applications to be accessed. Therefore, Internet contributed the rise of various authorities over religion and law. Nowadays digital media is widely used by religious elites as a medium for transmitting religious knowledge as digital media reinforces oral tradition which has long been a mode of spreading Islamic teachings. This article discusses video content related to polygamy delivered by preachers who have channels on YouTube. The discussion in this paper looks at the legal aspects of polygamy described by the preachers. This article seeks to explore the extent to which the polygamous content provides an understanding to the public of polygamy law in Indonesia and the extent to which the content represents the protection of women's rights. Data was collected through YouTube content that discusses polygamy, either monologue or dialogue from popular preachers. Using a gender approach, this article argues that the content about polygamy on YouTube is dominated by classical *fiqh* narratives and does not significantly represent Indonesia's marriage law and protection of women. Most of the principles and arguments used led to the nobility of polygamy, women's patience, maintaining the integrity of the household, and prohibiting breaking the shariah.

Keywords: Legal Opinions, Polygamy, Video Content, YouTube

LEGAL NARRATIVES ON MEDIA: A STUDY ON ONLINE NEWS ON FAMILIAL ISSUES

Arifki Budia Warman

State Islamic University Mahmud Yunus Batusangkar

Email: arifkibudiawarman@iainbatusangkar.ac.id

Abstract

This article departs from the phenomenon of publishing and sharing news about familial issues in online media. As a medium of information, online news plays a very important role not only in disseminating case information but also legal provisions on familial issues. This article not only seeks to explain the legal narratives in the online news about familial issues, but also highlights the legal tendencies of online news. Utilizing a qualitative content analysis approach, this article argues that there are two models of online news on familial issues. First is online news that report on familial issues without relating it to aspects of family law. Second, is online news that narrates and connect it with family law in their news on familial issues. This second type of online news narrated legal provisions refer to religious and state laws. However, it is more dominated by state law. The legal narrative is also strengthened by the opinions of experts in the field. A small part of religious law is narrated by several Islamic online media, while the national media emphasizes the narrative of state law. This study confirms that legal narratives in online news can be a medium for socializing Islamic law, especially Islamic family law to news readers.

Keywords: Legal Narratives, Online News, Islamic Family Law, Familial Issues

DEBATE ON RELIGION (ON RELIGIOUS PROTECTION) ON MEDIA: THE CASE OF INTER-FAITH MARRIAGE

Kholifatun Nur Mustofa

Faculty of Sharia State Islamic University (UIN) Salatiga

Email: ofakholidatunm08@iainsalatiga.ac.id

Abstrak

Interfaith marriage is a hot topic discussed in various digital media. This was mainly triggered by the news of the marriage of Ayu Kartika Dewi (Joko Widodo's Special Staff) to a non-Muslim man in Islam, in March 2022, at Hotel Borobudur Jakarta, which was followed by a blessing process at the Cathedral Church. The implementation of the two sacred processions that were held at Ayu and Gerald's wedding drew various responses and arguments from various groups, ranging from religious elites and related officials to the public. This makes the writer interested in examining more deeply the arguments of the authoritative society against the provisions and practices of interfaith marriage. In addition, the author also analyzes the general public's response to the arguments put forward by the authoritative community. This study finds that certain religious elites and officials have different understandings of interfaith marriage. Starting from the different interpretations of the Qur'an and the multiple interpretations of policymakers regarding the rules. This diversity makes interfaith marriages still practiced today. Then the general public's response to the authoritative community's argument also received various responses. Starting from supporting and justifying one of the policymakers who gave an argument, quoting one of the opinions of the ulama, assuming that interfaith marriage is tolerance, and even telling the experience of interfaith marriage. The interesting thing is that the legal views expressed by the general public through the comments column are heavily influenced by the legal views of the religious elite.

WOMEN MODERATING WOMEN'S RIGHTS: VOICE OF POP-MUBALIGAHS TOWARD THE DEBATED ISSUES OF ISLAMIC FAMILY LAW IN INDONESIAN ONLINE DA'WA

Muhammad Jihadul Hayat

State Islamic University Sunan Kalijaga, Yogyakarta

Email: muhammad.hayat@uin-suka.ac.id

Abstract

Similar to printed *fiqh* books, *da'wah* videos can be considered Islamic text. Numerous of these videos feature female preachers (*mubaligah*) along with their legal interpretations of Islamic law. These *mubaligah* are typically surrounded by female audiences, and the topics of discussion mostly revolve around women's interests (which are claimed) in the perspective of Islam. Due to the easy internet access, some of them have a large number of followers and are highly regarded in the world of Indonesian *da'wah*. This paper aims to reveal the legal interpretations of prominent popular *mubaligah* regarding familial issues, as well as how they moderate their interpretations in online *da'wah* videos. This paper utilizes a qualitative content analysis approach. The contents of the *mubaligah* sermons are described and identified with reference to the traditional-modern/conservative-progressive categorization of Islamic legal ideas. Then the author explains how the interpretation is narrated in order to establish its persuasive authority. The result of this study shows that even though some parts of the *mubaligah's* sermons are progressive with regard to women's interests, their legal reasoning/interpretation of women's rights on familial issues is mostly traditional and conservative. On matters pertaining to Islamic family law, it appears that the *mubaligah* merely repeats what has

been stated in traditional *fiqh* books and demonstrates a relatively large gap between progressive legal thought and national law. This practice of artificially appropriating traditional *fiqh* is sufficient to attract widespread public attention and elicit a variety of critics of the *mubaligah* viewpoints in the national landscape.

PS 7.6

PROJECTIONS OF ISLAMIC LAW AND REGULATION IN INDONESIA ON CRYPTOCURRENCY OPPORTUNITIES AND CHALLENGES

CHAIR

- Muhamad Nasrudin ___ *IAIN Metro, Lampung* email: idenasrudin@metrouniv.ac.id

PANELISTS

- Ubbadul Adzkiya ___ *Universitas Wahid Hasyim, Semarang*
- Mu'adil Faizin ___ *IAIN Metro, Lampung*
- Nazar Nurdin ___ *UIN Walisongo, Semarang*

PANEL DESCRIPTION

In the era of a pandemic when the world economy is sluggish, cryptocurrencies are experiencing extraordinary passion. The daily trading value of crypto assets will grow eightfold or 754% in 2021 to a value of more than IDR 2.7 trillion. This potential continues to grow with the increasingly optimal digital infrastructure in this country. Cryptocurrencies can be an instrument of post-pandemic national economic recovery. However, as the most up-to-date digital financial instrument, cryptocurrencies pose a serious challenge for the country, because the nature of crypto is stateless. On the other hand, the country is still limping and tends to stutter in the face of cryptocurrencies. This can be seen in various regulations issued: prohibiting the use of cryptocurrency as a medium of exchange but allowing cryptocurrency as an investment instrument. In the context of Islamic law, cryptocurrency presents a serious challenge because it is a completely new and unknown entity in classical fiqh scholarship.

This panel will discuss how the regulation of national legal order and Islamic law responds to cryptocurrencies. Furthermore, with the instrument of legal philosophy, this panel offers a national legal regulation scheme and a study of Islamic law that provides benefits in terms of cryptocurrencies. Furthermore, when BAPPEPTI Regulation No. 7 of 2020 legalized cryptocurrency as an investment instrument, there was a serious problem, namely the issue of cryptocurrency underlying assets. This panel examines how national legal regulations address this and then looks for some weak points and then offers projections of Islamic law in dealing with these weaknesses so that the potential of cryptocurrencies can really be maximally empowered for national economic recovery. Practically, this panel also examines the Islamic jurisprudence (*fikih*) approach on how to use cryptocurrencies as an investment instrument in local applications that are popular in Indonesia.

CRYPTOCURRENCY AND THE FUTURE OF DIGITAL CURRENCIES; PROJECTION OF ISLAMIC LAW AND REGULATION IN INDONESIA

Ubbadul Adzkiya' – *Universitas Wahid Hasyim, Semarang*
adzkiya@unwahas.ac.id

The modern era always brings up various advanced technologies in virtual transactions where the types of exchange tools are increasingly diverse. One of the currencies or digital exchange tools that is currently on the rise with a very high transaction value is cryptocurrency. This currency is present as an alternative to state hegemony and the threat of digital data security issues because it presents peer-to-peer transactions securely without third party intermediaries.

On the ground, the use of cryptocurrencies is increasingly popular both in Indonesia and in the world, both as a medium of exchange or as an investment instrument. However, Indonesia is still half-hearted in responding to this. Like several other big countries, Indonesia still rejects cryptocurrency as an official medium of exchange, despite legalizing it as an investment instrument.

This article describes how cryptocurrencies practice in Indonesia and how the regulations have been set by the relevant authorities. More specifically, this article with a legal philosophy approach and descriptive-qualitative study, examines the projections of national regulations in legalizing cryptocurrencies in Indonesia.

To provide a stronger foundation, this article also examines the opportunities and projections of Islamic jurisprudence (*fikih*) in assessing the possibility of cryptocurrency as a medium of exchange in daily transactions and also as a halal investment instrument. This study will provide a more reassuring foundation for the Indonesian people, who are predominantly Muslim. Thus, the opportunity for using cryptocurrencies can be optimized for post-pandemic recovery.

Keywords: *digital currencies, cryptocurrency,*

ISLAMIC LAW PROJECTIONS ON UNDERLYING CRYPTOCURRENCY ASSETS AS INVESTMENT INSTRUMENTS

Mu'adil Faizin ____ *IAIN Metro, Lampung*
mu'adilfaizin@metrouniv.ac.id

Cryptocurrency is one of the digital economic transactions that has experienced a big spike. The daily trading value of crypto assets is recorded to grow eight times or 754% in 2021. The value reaches more than US \$ 191 million or Rp. 2.7 trillion. The rapid growth of this crypto asset is most likely driven by Peraturan Bappebti No 7 Tahun 2020 which allows crypto trading on futures exchanges. Interestingly, almost all types of cryptocurrencies do not have an underlying asset as a common underlying asset in ordinary investments. Bitcoin claims that its underlying asset is the coin miner charges from the amount of hardware and electricity used in transactions. USDT claims its underlying assets are US Dollars, while other cryptocurrencies do not yet have a clear underlying asset. Given the legality of crypto to date as a traded commodity (not as a virtual currency), researching and analyzing the underlying assets of crypto is a must. It is known, sukuk or stock investments will generally consider the underlying asset. Either the underlying asset is in the form of tangible goods (buildings, land or water), in the form of benefits (services or use) or in the form of business activities in which there is a profit. One of the fundamental elements of an investment underlying asset is that it has a useful value

(*manafi al a'yan*), which in turn triggers a deeper search for the underlying crypto asset. Some of the questions that arise are, how is the study of Islamic law regarding the underlying asset in the form of coin mining fees and US Dollars? Furthermore, the ideal pattern of a cryptocurrency scheme that includes assets in the form of tangible goods refers to *manafi al a'yan*? The approach used is legal philosophy, looking at the business scheme in terms of values and principles and then providing legal conclusions based on that assessment. From the research conducted, first, the underlying asset of coin mining fees cannot be said to be an underlying asset that is truly economically useful for coin owners, except for the cost of accessing technology which is clearly experienced by all technologies. Second, the underlying asset in the form of US Dollars has clearer benefits, but this is contrary to Islamic law. Third, for the underlying asset in the form of tangible goods, ownership must always be included in every coin purchased.

Keywords: Cryptocurrency, Investment, Underlying Asset

CRYPTO INVESTMENT TRANSACTIONS IN APPLICATIONS: STUDY OF SHARIA ECONOMIC LAW

Nazar Nurdin ___ UIN Walisongo, Semarang
nazar@walisongo.ac.id

There are many applications for cryptocurrency investment. One of the popular applications is the PINTU Application. This app has more than 4.85 million users. The Pintu application is registered and licensed by BAPPEPTI, supervised by KOMINFO, and ISO 27001 certified. This application makes cryptocurrency an investment instrument, not a medium of exchange. This application offers many cryptocurrencies in rupiah, making it easier for investors to buy and resell cryptocurrency assets. However, the problem in the issue of Islamic law in Pintu Application is how is the validity of the contract? Do cryptocurrencies qualify for objects transacted in Islamic fiqh? Does price determination based on market movements contain *gharar* or not? Is the policy that the purchase price is more expensive than the selling price is permissible in Islamic law or not? This article discusses this matter using a literature study approach using muamalat fiqh instruments, fiqh rules, and ushul fiqh. The findings are as follows: cryptocurrency transactions are equated with ordinary currency transactions with *sharf* contracts. Digital assets can be traded like physical assets, but it is necessary to ensure that these crypto assets cannot be hacked, considering that transactions are carried out through third applications. Then the determination of the price released to the market is a natural and legal thing as long as there is no indication of fraud or *ihtikar* (hoarding). Then the price difference policy is reasonable considering the application also requires operational costs. However, in order to be more operational, DSN MUI needs to immediately issue a fatwa for cryptocurrency investment transactions so that people feel more comfortable and feel safe in their transactions. Likewise, which signs are allowed and which are forbidden need to be conveyed and MUI has one of these authorities.

Keywords: cryptocurrency, cryptocurrency investment,

PS 7.7

ISLAMIC EDUCATION: BETWEEN MANAGEMENT, BRANDING, LITERATION, AND DIGITALIZATION FOR ISLAMIC STUDENT CHARACTER EDUCATION

CHAIR:

- Dr. Nuryani, S.Pd., M.A.-UIN Syarif Hidayatullah Jakarta nuryani@uinjkt.ac.id

PANELISTS:

- Novi Diah Haryanti, M.Hum. (Universitas Indonesia)
- Elen Inderasari, M.Pd. (UIN Raden Mas Said Surakarta)
- Syihabul Huda, M.Pd. (Institut Teknologi dan Bisnis Ahmad Dahlan)
- Ahmad Bahtiar, M.Hum. (Universitas Sebalas Maret Surakarta/UNS)

PANEL DESCRIPTION

Education is the main foundation for change. We can see the change from various sides: social, economic, environmental, mindset, and politics. For this reason, education has an essential role in human life. Apart from education, religion also has an essential role in life. With religion, humans can have a more evident grip and direction in life towards changes for the better. Thus, education and religion should not be separated to get a perfect chance. Facing this, nowadays in Indonesia, many schools combine the two sides based on religion. Many are found in several areas in Indonesia the emergence of religious-based schools. Among them are the Kalam Kudus School (Christian-based education), the Santa Ursula school (Catholic religion-based education), the Hindu Dharma school (Hinduism-based education), and the Tri Ratna school (Buddhist-based education), and of course there is the Al-Islamic school. Hikmah, Al-Fajar, Nurul Islam (Islamic religion-based school). We cannot deny that human awareness continues to grow without leaving religious teachings in carrying out education. Islam, as a religion that is considered the majority, also realizes the importance of developing education at various levels based on the Islamic religion. For that, through various studies, it is essential to see the development of Islamic education from various sides. Various important things to look at are management, branding for the target, literacy in educational programs, and digitalization as a response to world developments in general. These things are essential to research in order to support the formation of Islamic student character.

ISLAMIC SCHOOL MANAGEMENT IN IMPLEMENTATION OF BILINGUAL POLICY

Nuryani
UIN Syarif Hidayatullah Jakarta nuryani@uinjkt.ac.id

Abstract

Islam as a religion that can bring mercy to all can always be relied on in providing solutions for all things. Likewise in terms of association and education. Islam arranges in such a way that every activity can run well. However, in some cases, it is necessary to take into account the various rules that must be observed. Allah says in Surah Al-Hujurat verse 13 that Allah has created people into nations so that they may know each other. With these words, it becomes one of the basics in making a policy in Islamic schools to use various languages so that they can communicate with each other and various other ethnic groups. On the other hand, education in Indonesia also has its own rules regarding the use of Indonesian as the language of instruction in the world of education. The regulation is enshrined in Law No. 24 of 2009 related to the language, flag, and state symbols. With these two basics, several Islamic schools have implemented policies for the implementation of bilingual or bilingualism. As can be seen in MAN Insan Cendekia Serpong, Pondok Pesantren Modern Gontor, Pondok Pesantren Darunnajah, MAN 4 Jakarta, MAN 2 Malang, and several other Islamic schools that manage to provide policies related to the use of bilingualism. This is important to observe so that the world of Islamic education remains a reference for adherence to religious guidelines and obedience to *ulil amri* (government).

Keyword: Islamic School; bilingual; policy; management

LITERACY TRADITION IN PESANTREN: THE PHENOMENON OF THE EMERGENCE WOMEN WRITERS FROM THE PESANTREN

Novi Diah Haryanti University of Indonesia
novi.diah11@ui.ac.id

Abstract

Recently, there have been publications of best-selling novels written by ning (daughters of kiai), a caregivers for pesantren (Islamic boarding schools). Several names, such as Khilma Anis, the author of Hati Suhita, are caregivers for the An-Nur Islamic Boarding School (PP) Jember. Najhaty Sharma is the author of Dua Barista from PP Al Munir Pangkat Tegalrejo, Magelang, and Nisaul Kamilah is the author of Diary Ungu Rumaysha (DUR) who also taken care of PP Sabiluth Thooyib, Bugul Lor, Pasuruan. The appearance of the ning, shows the phenomenon of the revival of pesantren literature, especially female pesantren writers. This is interesting to observe because in the midst of limited space for women, the works are selling well in the market. This study aims to reveal changes in the literacy tradition in pesantren, to bring up the phenomenon of women writers in pesantren. By using the qualitative description method as well as interviews with the authors, this study can show that the relationship between literacy changes in pesantren, the ease of information technology, and the emergence of community and reader-writer networks of pesantren. It shows that as an Islamic educational institution, pesantren continues to transform, and is increasingly open to changing times and women's issues.

Keywords: Literacy, Pesantren, Women Writers from the Pesantren, Pesantren Literature

MANAGEMENT OF MADRASAH BRANDING BASED ON MULTIMODAL TEXTS

Elen Inderasari
UIN Raden Mas Said SURAKARTA
elen.inderasari@iain-surakarta.ac.id

Abstract

The development of information technology has demanded madrasas do branding. Multimodal text-based branding management is indispensable. This form of branding is used to attract interest and convince the public that the managed educational institutions are able to provide better services. Multimodal text-based branding demands madrasa readiness in facing the sophistication of social media technology. The purpose of this study is to describe the management of madrasa branding based on multimodal text. The method used is descriptive qualitative. Subjects and informants in the study included madrasas in Surakarta. Informants from this study were internal madrasah institutions including principals, teachers, staff, and students. The source of event data is the socialization process in marketing madrasa branding. Data collection techniques used content/document analysis, in-depth interviews, and events/observations. The data validity technique uses data source. The data analysis of this research used an interactive model. This study resulted in four stages of madrasa branding: planning, organizing, implementing, and evaluating. The function of multimodal text-based branding planning is carried out by setting targets to be achieved by the madrasa. Organizing multimodal text-based branding is done by compiling a madrasa branding team consisting of principals, teachers, a multimodal text drafting team, and madrasah public relations staff. The function of branding is carried out by utilizing multimodal texts such as digital posters, digital leaflets, and short videos. The branding evaluation function is carried out by measuring the target that has been set by the number of registrants in the madrasa. The results of the multimodal text-based branding evaluation showed that it was exceeded because the number of registrants with the set target was exceeded.

keywords: management, branding, madrasah, multimodal text

MADRASAH READINESS TO FACE DIGITAL ERA LEARNING: INTERPRETATION *E-LEARNING* IN TEACHING LEARNING ACTIVITIES

Syihaabul Huda
Institut Teknologi dan Bisnis Ahmad Dahlan, Jakarta
syihaabulhuda@itb-ad.ac.id

Abstract

The paradigm that assumes learning in madrasas does not use digital technology in learning activities should be removed. It is from this assumption that parents choose private schools with international labels. Learning in madrasas is equivalent to international schools in the digital era. This article examines the digital learning system in MAN in Jakarta and Tangerang. Researchers chose MAN in Jakarta and Tangerang, such as MAN Insan Cendekia Serpong, MAN 1 Tangerang, MAN 4 Jakarta, and MAN 13 Jakarta. Researchers are trying to find the advantages of e-learning features used in MAN. In addition to the benefits, researchers are trying to find the shortcomings in the e-learning features. This research is a descriptive qualitative type using a direct action approach. Researchers visited MAN, which was the object of study to conduct interviews with teachers and principals. In addition,

researchers also examined the madrasa e-learning used by MAN Insan Cendekia Serpong, MAN 1 Tangerang, MAN 4 Jakarta, and MAN 13 Jakarta. Researchers found that MAN IC Serpong, MAN 1 Tangerang, MAN 4 Jakarta, and MAN 13 Jakarta already have excellent elearning manages, including various features, such as video conferencing and assessment (integrated with report cards), quizzes, materials, and digital books.

Keywords: E-Learning Application; Learning technologies; Characteristics of Madrasas

CHARACTER EDUCATION IN ISLAMIC BOARDING SCHOOL IN COVID-19 PANDEMIC ERA

Ahmad Bahtiar -Universitas Sebelas Maret
ahmadbahtiar@students.uns.ac.id

Abstract

The Covid 19 outbreak has changed formal education into distance education (PJJ). Various efforts were made to maximize the education system. However, there are many impacts related to PJJ, especially in schools with boarding school systems that value character values. This descriptive study tries to see how character education is at the school during the Covid19 pandemic. The data sources for this study were observations and interviews with various school components including leaders, teachers, students, dormitory managers in two boarding schools that were considered to represent boarding schools at the Ministry of Education and the Ministry of Religion, namely SMA Dwiwarna Bogor and Madrasah Aliyah (MA) Insan Cendekia, Serpong. Based on these data, it is known that these schools have experienced many limitations and problems in giving character during Covid-19

Keywords: Character Education; boarding school; covid-19 pandemic

PS 7.8

PESANTREN-BASED MADRASAH A NEW PARADIGM IN ISLAMIC EDUCATION

CHAIR:

- Prof. Dr. H. Ihsan, M.Ag. – IAIN Kudus
Email: ihsan@iainkudus.ac.id

PANELISTS:

- Azwar Annas, M.Pd.I (IAIN Kudus)
- Achmad Zuhri, M.Pd. (IAIN Kudus)
- Arif Khairur Rozaq (Pascasarjana UIN Maulana Malik Ibrahim Malang)
- M. Sirrul Wafa (Pascasarjana UIN Walisongo Semarang)

PANEL DESCRIPTION

The modernization of Islamic education that develops in madrasas needs to be perfected by the scientific tradition and Islamic education that develops in pesantren. Because madrasas have weaknesses in the realm of the quality of Islamic knowledge, which can be covered by the quality of Islamic boarding schools developed based on Islamic tradition (turast). So, the main issue raised in this discussion is the merging of madrasas and pesantren, into MadrasahPesantren, both with system integration, collaboration and adoption of pesantren values in education in madrasas, so that this institution can approach perfection, because it combines the administrative modernization of national education, with the Islamic scientific tradition of Islamic boarding schools that have been historical in Islamic culture in Indonesia. To get the results of what was discussed, the panelists used locations from various levels of madrasa education ranging from MI, MTs, to MA as part of the analysis tool for the observed phenomena, such as finding forms of integration in the academic field of science. In one madrasah and Islamic boarding school management package, such as increasing foreign languages and developing multiple intelligences, the form of cooperation between madrasas and the pesantren environment and the application of segregation management as a system in Islamic boarding schools to the adoption of Islamic boarding school-style religious values in madrasa education. Through strengthening Islamic culture based on the pesantren value system, pesantren-based madrasas will succeed in developing education that does not stop at formal didactics, but also forms an Islamic culture that is able to produce qualified Muslims, both intellectually and spiritually. Finally, as part of the scientific effort, the articles discussed in this panel will be published in scientific journals at both national and international levels.

MADRASAH LINGKUNGAN PESANTREN; COLLABORATION MODEL IN IMPROVING THE QUALITY OF STUDENTS

Prof. Dr. H. Ihsan, M.Ag. – IAIN Kudus

Email: ihsan@iainkudus.ac.id

Pesantren is sufficient in carrying out traditional Islamic education, so that students can explore Islamic scholarship, right from the main source of Islamic civilization. The symbolization of the pesantren's ability to root its education in the Islamic scientific tradition is an ideal feature of an educational process, because it is able to create historical, epistemological, normative, cultural and didactic continuity within the broad framework of Islamic civilization. The madrasa model of the pesantren environment will be able to create a systemic and cultural chain between madrasas and pesantren, if the two are coordinated. In this study, researchers describe the pattern of collaboration between madrasas and the surrounding pesantren, the form of collaboration and its implementation in learning. Using qualitative methods this research was carried out in four Aliyah madrasas located in the pesantren environment, namely MA Banat Kudus, MA Muallimat Kudus, MA Qudsiyyah Kudus and MA TBS Kudus where around this madrasa there are dozens of Islamic boarding schools with various concentrations. Data were collected by means of observation, interviews and documentation, then analyzed and concluded. The results of this study are as follows; The pattern of collaboration carried out is in the form of coordination that is structural in nature, both educational and cultural. Structural education means collaboration at the level of curriculum, teaching methods, and teachers. At the curriculum level, madrasas incorporate classical Islamic subjects from pesantren into the madrasa curriculum, in the context of deepening and expanding Islamic insight.

Keywords: *Madrasa, Pesantren, and Collaboration*

INTEGRATING PESANTREN EDUCATION WITH MADRASAH CURRICULUM IN ENHANCING STUDENTS' FOREIGN LANGUAGE PROFICIENCY OF WOMEN'S SCHOOL OF MTS QUDSIYAH

Azwar Annas, IAIN Kudus

azwarannas@iainkudus.ac.id

language skills for students really need to be improved in the current era of globalization. It is not enough to improve foreign language skills in the school environment without additional programs for students. Foreign languages which include Arabic and English are taught with an average duration of 4 hours face-to-face in one week. This time allocation is deemed insufficient to achieve above average foreign language proficiency. Therefore, Madrasah Tsanawiyah Qudsiyyah Putri as a pesantren-based madrasa where 90% of the students live in dormitories provides additional programs specifically for improving Arabic and English. This program is included in Islamic boarding school activities which are held outside the Arabic and English curriculum hours. More specifically, this study aims to find out how the form of integration of the pesantren program and madrasa curriculum in improving the foreign language of students. This study uses a field study approach with qualitative methods with the research locus at Madrasah Tsanawiyah Qudsiyyah Putri Kudus. While the data collection techniques are through observation, interviews, and documentation. After the data is collected and presented, then it is analyzed using the Miles and Huberman model which finally produces conclusions. The results of this study show that the pesantren program in the form of intensive foreign language

improvement called the Arabic Study Club and the English Study Club is very supportive of foreign language skills contained in the madrasa curriculum.

Keyword: *Foreign Language, Pesantren, Madrasah, Integration*

BUILDING THE RELIGIOUS CHARACTER BY THE PESANTREN MODEL AT THE MADRASAH IBTIDAIYAH IN KUDUS

Achmad Zuhri, M.Pd – IAIN Kudus
Email: achmadzuhri@iainkudus.ac.id

Pesantren education has a distinctive character, namely religious character because it is taught in depth religious knowledge, madrasahs as a form of modernization of the pesantren system are deemed necessary to adopt the pesantren model in building religious character, especially in madrasah ibtidaiyah which is a basic education that is influential in determining a person's character, inculcating character and character. One's moral character through character education is the key to success in shaping the nation's character. This study will explain the religious character of the pesantren model at Madrasah Ibtidaiyah in Kudus. Kudus, which is seen as a santri city which has hundreds of pesantren and many students come from outside the region or district. By raising several issues including how to implement the pesantren model curriculum, the strategies used in building religious character, and how the behavior of students is part of the religious character. This study uses a phenomenological approach with qualitative research methods, the research location is carried out in four madrasahs in four sub-districts in Kudus, namely; MI NU Miftahul Ulum Jati Kudus, MI NU Banat Kota Kudus, MI Miftahul Falah Dawe Kudus and MI NU Manaf'ul Ulum Gebog Kudus, the data were obtained through observation, interviews and documentation, then analyzed and concluded. The results of this study indicate that the curriculum model applied is the result of a combination of the Ministry of Religion curriculum and the local madrasa curriculum by using typical pesantren books, the strategy used is by example, religious atmosphere, internalization of religious values and habituation, religious characters that appear are classified into three aspects. namely belief in God, aspects of worship and moral aspects of the students.

Keywords: *Pesantren, Madrasah Ibtidaiyah, and religious character*

GENDER-BASED CLASS SEGREGATION: A PATTERN OF PESANTREN MANAGEMENT SYSTEM

Arif Khairur Rozaq- Pascasarjana UIN Maulana Malik Ibrahim Malang
Email: arifkhour09@gmail.com

Gender-based class segregation is an innovation in education that educational institutions rarely carry out. Usually, the system is only implemented by schools under the auspices of pesantren. This is because the gender-based class segregation system is coherent with the existing norms in Islamic boarding schools. In addition, gender-based class segregation is a manifestation of good class management. A conducive classroom atmosphere can improve the quality of students both in the cognitive and attitude domains. This study will describe gender-based class segregation as a management pattern of the pesantren system with a focus on three things, namely: 1) how to

implement gender-based class segregation at Madrasah Tsanawiyah Al-Khoirot Malang, 2) what is the purpose of implementing gender-based class segregation at Madrasah Tsanawiyah Al -Khoirot Malang, 3) what are the advantages and disadvantages of implementing gender-based class segregation in Madrasah Tsanawiyah AlKhoirot Malang. This study was conducted at Madrasah Tsanawiyah Al-Khoirot Malang which incidentally is a school under the auspices of the Al-Khoirot Islamic Boarding School Foundation. The methodology uses a qualitative approach and case study type. Data collection techniques were carried out through interviews, observation, and documentation. Data analysis was carried out using the Miles and Huberman model interactively with three steps, namely: data condensation, data presentation, and concluding. Checking the validity of the data is done by testing the credibility, dependence test, and test certainty. The results of this study indicate that the implementation of gender-based class segregation in Madrasah Tsanawiyah Al-Khoirot has advantages and disadvantages. Among these advantages are: that students will be more careful in the interaction between types, students will be more concentrated and focused on learning, and the realization of a more conducive class. While the weaknesses include: the thinning of shyness, the level of discipline, and the tidiness of students are low. However, Madrasah Tsanawiyah Al-Khoirot has a solution to overcoming these problems.

Keywords: *Class segregation, gender, pesantren system*

MULTIPLE INTELLIGENCES DEVELOPMENT DESIGN IN PESANTREN TAHFIDZ YANBU'UL QURAN

Muhammad Sirrul Wafa-Pascasarjana UIN Walisongo Semarang
Email: mawafa18@gmail.com

Multiple intelligences need to be developed from an early age so that children have good directions to determine their goals and make the effort they need to achieve these goals. However, usually there are different things for Tahfidz pesantren that are only concerned with memorizing. Currently, the Tahfidz pesantren is one of the educational institutions that is in the spotlight and is considered capable of representing the public's interest in preparing for the future of their sons and daughters. So this institution must continue to improve and develop the diverse intelligence of children. One of the tahfidz pesantren that considers multiple intelligences from an early age is the Yanbu'ul Qur'an for children. Where between madrasahs and pesantren are in one management system. This study explains how the design of the development of students' multiple intelligences is made, how it is implemented, what are the results. This study uses a qualitative method which was carried out at pesantren Tahfidz Yanbu'ul Qur'an for the Children in kudu. Data collection by observation, interviews and documentation, the data obtained is then analyzed which consists of three flow of activities that occur simultaneously, namely: data reduction, data presentation, conclusion drawing/verification. The results of this study are the design used is an integration pattern between madrasahs and Islamic boarding schools in the curriculum, education and learning system, besides that there are extracurricular programs that support the interests of the students so that the students are able to develop according to their interests and types of intelligence.

Keywords: *Multiple intellegences, madrasah and tahfid pesantren*