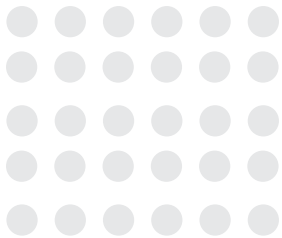




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Editor :
M Rahmawan Arifin
Amri Syarif

PARALLEL SESSION



ABSTRACT BOOK

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

ABSTRACT BOOK

PARALLEL SESSION 3

Editor :

M. Rahmawan Arifin

Amri Syarif

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PS 3.1

HOW DOES ISLAMIC FASHION INDUSTRY OPTIMIZE THE USE OF FINTECH TO ACHIEVE SUSTAINABLE DEVELOPMENT GOALS IN INDUSTRIAL REVOLUTION 5.0 ERA?

CHAIR:

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PANELISTS:

- Dr. Indriya (Universitas Ibn Khaldun Bogor, Indonesia)
- Dr. Ilham Wahyudi (STAI Salahuddin. Pasuruan)
- Handy Johannes Effendi, SE., MBA (IFCD Islamic Fashion Consultant & Development)

PANEL DESCRIPTION

Indonesia is increasingly showing its seriousness in the development of the Islamic fashion business in the era of the Industrial Revolution 5.0. It was shown by data from the State of Global Islamic Economy Report for the year 2021 where Indonesia ranks third globally in the Islamic fashion industry. In addition, Indonesia also has a commitment to make the Islamic fashion industry not just a seasonal business or just following global trends, but this industry can contribute positively to the achievement of the world agenda, namely Sustainable Development Goals/SDGs. This position certainly provides a positive and negative color for the Islamic fashion industry. However, there are several obstacles faced in making Indonesia the center of the world's halal fashion industry. These problems are related to the readiness of human resources in the field of Islamic fashion in facing the latest technology, the high cost of production especially for attaching the halal label to fashion products, the low optimization of technology in the field of product marketing, until there are still issues that Islamic fashion is not Islamic, it is still considered immodest and unethical. In fact, the development of revolution 5.0 can be a catalyst in increasing the potential of this industry in global business and in realizing Indonesia's SDGs agenda. The existence of fintech, for example, technology-based financial services can facilitate Islamic fashion business actors in overcoming capital problems. In addition, fintech also has an important role in optimizing the Islamic fashion industry in the era of industrial revolution 5.0, such as e-commerce, digital-only banks, bitcoin, facial recognition technology etc. Therefore, this panel is extremely important to be presented in the conference because it attempts to produce the solution to improve the role of fintech in achieving a sustainable Islamic fashion industry sector in the industrial revolution 5.0 era.

HOW DOES ISLAMIC FASHION INDUSTRY ACCELERATE THE ACHIEVEMENT OF SGDS THROUGH THE USE OF FINTECH?

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Abstract

This study is addressed to investigate the impact of Islamic fashion industry toward SDGs factors with financial technology (fintech) inclusion as control variables. The data were collected from 215 Islamic fashion enterprises who develops their business for minimum a year. The findings show that, overall, Islamic fashion industry has positive and significant impact to all selected-SDGs factors (no poverty, quality education, decent work and economic growth, and industry, innovation, and infrastructure), except good health and well-being. Interestingly, the role of control variable (financial technology inclusion) strengthens the impact of Islamic fashion industry toward all selected-SDGs factors, which means that the entrepreneurs who used fintech platform either to invest or borrow money were widely contributing to the SDGs achievement. In addition, this study implies that Indonesia's government is required to boost the role of fintech specially to provide the working-capital for Islamic fashion entrepreneurs.

Keyword: Financial technology, Islamic fashion industry, Sustainable Development Goals, Structural Equation Modeling.

THE FORM AND MEANING OF SUFISM IN IRD BATIK WITH ULAMA MOTIFS IN AN EFFORT TO INSTILL EDUSYIARPRENEUR VALUE IN SOCIETY

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Abstract

IRD Batik contains spiritual values, and Islamic symbols in every pattern of its motifs. Batik that contains syiar values has the potential to be developed, become an innovative industry in the Muslim fashion business world, that is able to encourage increased economic development. The author will develop IRD Batik Ulama Motifs into new products that have Sufistic content as well as religious, social, and economic values. The authors found this in the reconstruction of the value of Islamic education which can be applied to a batik motif. The philosophies that can be applied to Islamic Education motifs or decorations include, (1) the transformation of Islamic Education in an applicative way through its batik motifs (education); (2) Education is characterized by the value of the teachings of the ulama (syiar), (3) The existence of batik as an ancestral cultural heritage should be preserved.

Keyword: Form and Meaning, Sufism, IRD Motif Keulamaan (IRD Batik with Ulama Motifs), EduSyiarPreneur

FINTECH ADOPTION TO PROMOTE ISLAMIC FASHION INDUSTRY IN INDONESIA; DEPLHI-ANP-BOCR APPROACH

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Abstract

This paper is aimed to explore the present and future criteria to promote Islamic fashion industry through financial technology (fintech) adoption in Indonesia. In addition, this paper also intended to identify some important strategies to accelerate the use of fintech toward Islamic fashion industries. The paper draws the findings that financial technology can be adopted by Islamic fashion industry in four main clusters (benefit, opportunity, cost and risk). The top priority of benefit that can be achieved by fintech adoption is growing competition; meanwhile, digital connectivity takes the top priority of opportunity. Technical staff cost and promotion fee stands as the top priority of cost clusters, on the other hand, security risk stands as the top priority of risk clusters. The main vital strategy to promote Islamic financial inclusion through fintech adoption is enhance the role of association. Finally, some meaningful recommendations also have been provided in this study.

Keyword: Analytic Network Process, Benefit Opportunity Cost and Risk, Financial technology, Islamic Fashion

IMPLEMENTATION OF SOCIETY EDUCATION AND ISLAMIC FASHIONPRENEUR IN THE JOEARA MUSLIM SPORTWEAR BRAND

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Abstract

To meet the needs of healthy lifestyle, clothing for the body is the most necessary thing, especially for Muslim women who need special clothes, without having to worry about the visible genitalia. Designs that meet this Muslim sportswear, of course, must follow current trends, and most importantly comply with sharia. This challenge is what fashion businesspeople do, in making Muslim sports clothes of good quality, comfortable to use as well as syar'i. Brand Joeara tried this opportunity, trying to combine ideas, various colors, and styles, into Muslim sportswear designs according to people's interests. From the results of research conducted on several sources, researchers found that, first, the Moslem Sport Wear product industry became a separate opportunity for domestic businesspeople, second, Moslem Sport Wear could be a medium of education in the community, third, new habits in the scope of habits, style of dress. Muslims, and culture in the post-pandemic era.

Keywords: Society Education, Islamic Fashionpreneur, Joeara Moslem sportswear

PS 3.2

MUSLIM COMMUNITIES IN SHIFTING RELIGIOUS AUTHORITY: DIGITAL SURVIVANCE, PRODUCTIVE INTOLERANCE, AND SPIRITUALITY PERFORMANCE IN A POST-SECULAR MODERNITY

CHAIR:

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- Dr. M. Muntahibun Nafis, M.Ag. (State Islamic University (UIN) Sayyid Ali Rahmatullah Tulungagung)
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- Unaesah Rahmah, M. Sc. Ph.D. (S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University (NTU), Singapore)

PANEL DESCRIPTION

Post-secular modernity era can be identified by the explosion of new media, namely the digital world, which in its development has become a new field of religious discourse contestation. The digital world provides a buffet of religious narratives that are free of access and often used by certain groups to foster conflict and revive identity politics. The spirit of the new religiosity has enhanced productive tolerance by fulfilling religious narratives that are abounding with extreme and strict outlooks. Digital survivance not only embraces the transfer of religious knowledge but also damaged religious life marked by shifting religious authority. Shifting religious authority appears in two fundamental processes in the life of Muslims. *First*, religious understanding has been conducted through various discourses, including the digital arena. Virtual spaces have been utilized to produce religious narratives, for example, by Islamic preachers in fulfilling religious orientation and offer productive intolerance by interpreting scripture without understanding the context and obscuring the values of Pancasila. *Second*, the public sphere has been utilized to take over the production process of religious knowledge which is full of political-economic motives, as well as commodification. By observing those problems of shifting religious authority with the development of digital media with a particular emphasis on negative sentiments and social injustice, this panel aims to unpack spirituality performance in the public sphere and its discontents that have led to a decline in the quality of Indonesia's democracy.

INTERPRETING SCRIPTURE THROUGH SURVEILLANCE MACHINE: PRODUCTIVE INTOLERANCE IN CHANGING THE PANCASILA UNDERSTANDING

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Abstract

Hate speech and violence in the name of religion have never completely disappeared from discourse on religious life in Indonesia. The spirit of the new religiosity which is teeming with extreme, unyielding and rigid views, haunts the Republic by interpreting the text through digital media. This paper analyses the reasoning behind contemporary religiosity in Indonesia that is offered by Islamic preachers by interpreting text without understanding the context, and obscuring the values of Pancasila. This paper uses ethnography virtual by unpacking the material from the Islamic preachers through digital media, including Facebook and Youtube. This paper concludes that the material from Islamic preachers through digital media can be categorized into three types. *First*, confronting nationalism and religion. *Second*, playing the history of the nation. *Third*, rejecting national diversity. The digital arena becomes a great place to offer productive intolerance by interpreting scripture and values of Pancasila with the reconstructing thinking and views that are clumsy and textual.

Keywords: *Media Digital, Islamic Preachers, Productive Intolerance, Pancasila*

SHOPPING RELIGIOUS ORIENTATION THROUGH DIGITAL MEDIA: FILLING THE SPIRITUAL VOID OF INDONESIAN FEMALE MIGRANT WORKERS IN TAIWAN

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Abstract

Indonesian Female Migrant workers in Taiwan are faced with fundamental problems in their lives. On one hand, they must fulfill their physical, psychological, and social needs, on the other hand, the basic needs of religion become a big challenge for them. Covid-19 which spread around the world, including Taiwan, also has impacted fulfilling their religiosity, which is predominantly Muslim. Several previous studies put more emphasis on the physical aspects and the socio-economic problems they experienced while religious issues have not been widely studied by scholars. Although in fact, their religiosity is more dynamic. Therefore, the author argues that Indonesian female migrant workers have crucial needs related to fulfilling their religiosity and spirituality. Through ethnographic research, this paper tries to provide an in-depth analysis of how Indonesian female migrant workers fulfill their inner emptiness of spirituality with the shopping efforts of Islamic preachers from Indonesia amid the development of digital media today. The purchase and fulfillment of this emptiness of spirituality are what the author later called the term Agama TKI which is dynamic today.

Keywords: *Digital media, Indonesian female migrant workers, shopping religiosity*

WHEN CURRENCY EMBRACES SUFISM: MEDIATING AND NEGOTIATING THE UTILIZATION OF DINAR-DIRHAM OF THE *MURABBITUN* TAREKAT IN DIGITAL PLATFORM

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Abstract

As a global Sufi network, based on Sufism values, the *Murabbitun* tarekat promotes the Dinar Dirham as a counter-exchange tool against global currencies that are considered detrimental. However, the socio-political dynamics of some countries where these communities are established, the vision does not run smoothly. In the Indonesian context, this tarekat first appeared to the public by Zaim Saidi, an initiator of the muamalah market in Depok, West Java. After being arrested by the Indonesian National Police on charges of violating the Law on Currency, this movement has decreased. Through ethnographic work, this article exposes two main arguments. *First*, the Dinar Dirham activist has shifted from the original vision of the movement, namely from Sufi teaching to the economic motive, as well as commodification. *Second*, even though the leader was arrested, the Dinar Dirham movement continues to be mediated through various existing digital media platforms. In addition, this community also seems to be negotiating with the developing socio-political situation. The mobilization of the use of the Dinar Dirham among the societies continues to go hand in hand with the legal currency of the state. They argue that the Dinar Dirham is like any other coin or metal which are circulating in the societies.

Keywords: *Digital Platform, Murabbitun, Dinar Dirham, Negotiation*

RELIGIOUS AUTHORITY AND PROLIFERATION OF ISLAMIC WEBSITES: CONTESTATION OF DIGITAL WEBSITE IN POSITIONING MINORITY GROUPS

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Abstract

The internet plays a big role in realizing the democratization of fatwas in Indonesia. Indonesian Ulema Council (MUI), Bahtsul Masail Nahdlatul Ulama, and Majelis Tarjih Muhammadiyah are no longer the only authoritative institutions in issuing fatwas and opinions relating to religious issues. Religious authority in Indonesia is increasingly widespread along with the growth and proliferation of Islamic websites that provide Islamic learning content and consultation. Islamic issues are one of the most widely read themes in Indonesia. Learning Islam through website is easier for Muslim community, especially those living in urban areas. Therefore, this research seeks to examine the content of Islamic website in positioning minority right in the seven most read Islamic Website in Indonesia namely *Nu.or.id*, *portal-islam.id*, *muslim.or.id*, *rumasyho.com*, *konsultasisyariah.com*, *muslimah.or.id*, *islami.co*, and *arrahmah.co*. The way Islamic website's describe minority group shapes people's mind and behaviour. If the Islamic content side with minority group, it will help equalizing the position of minority group in various ways. On the contrary, the more exclusive and biased Islamic content towards minority group, it will worsen the relations of majority and minority relation in Indonesia.

Keywords: *Religious Authority, Islamic Website, Contestation, Minority Group*

PS 3.3

CYBER-TAFSIR (NATURE, METHOD AND PERFORMANCE)

CHAIR

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- Arif Nursihah, M.A. (UIN Sunan Gunung Jati Bandung)
- I'syatul Lutfi, S.Ag. (PP Baitul Hikmah Yogyakarta)

PANEL DESCRIPTION

Cyber-Tafsir, as one kind of a culminate interaction between the traditional tafsir corpus and the growing digital technology, requires clarification, for to what extent it can assist Muslims in making their intellectual treasure compatible with the rapid development of the internet remains vague. While on the one hand, internet contents are concerned with light package, headline appetites and trailer vision, working with tafsir materials, on the other hand, means devoting a meticulous and rigorous study that is far from simple and does not allow for haste.

This panel aims to introduce systematically the nature, method and performance of the so-called Cyber-Tafsir. Four articles within the panel highlight four different aspects of the genre. The first article deals with exploring the hidden ideologies in the online tafsir encyclopaedias that researchers should be aware of. The second article reveal the emergence of IG-based tafsir as a tool for mainstreaming the dakwahtainment. Using the social movement theory, the third article analyses the tafsir blogosphere and highlights its tendency to each of intellectual and religious movement. The fourth article utilizes the gephi software to analyse the social network embodied in the politic of citation in the Tafsir e-journals. Hence, four articles within this panel are concerned with four different digital materials. Together, they tie the discussion of cyber-tafsir into an integrative and interrelated discourse.

THE HYPOCRITE TECHNOLOGY: HIDDEN IDEOLOGY IN THE OPEN-ACCESSED TAFSIR ENCYCLOPAEDIAS

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Abstract

While online Tafsir encyclopaedias have been growing tremendously in recent years, their scholarly use is still doubtful. This article aims to identify several hidden ideologies that academics need to anticipate when reading these online sources. As samples, it uses the al-tafsir.com commissioned by the Royal Al al-Bayt Institute for Islamic Thought in Jordan. Technical issues concerning the basic inaccuracy of these the online texts and lack of clarification in textcomprehension matters and in text-critical matters are beyond the scope of this article. This article reveals four hidden characteristics of them, including (1) the changing reading experience, following the transformation from print to electronic form, (2) the inability in displaying the history of the book writing, (3) the unfortunate absence of the books' preambles which contain many important details, (4) the certain ideological or scholarly tendency of the web-makers, as shown in the categorization and organizational pattern of the websites. Despite the convenience that these e-sources offer, they contain hidden ideologies that can obscure the data, influence the researcher's perspective and even change the research's direction.

Keywords: Online Tafsir Encyclopaedias, reading experience, hidden ideology

IG-BASED TAFSIR AND THE RISE OF DAKWAHTAINMENT ERA: DISPLAY, SOURCE AND CONTENT

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Abstract

This article argues that the advent of IG-based tafsir platforms marks the establishment of the Dakwahtainment era. With social media reaching 191.4 million Indonesians, its function as a new marketplace of ideas becomes a crystal clear and the da'wah creativity including contents production and distribution has been increasing tremendously. This article meticulously examine activities of two instagram accounts, @yufid.tv and @qur'anreview, both of which regularly deliver digital contents of Qur'anic commentary. Not only that both accounts have many followers and make high engagements with them, they constantly upload tafsir contents on a regular basis. Using content analysis, their e-contents on matters related to tafsir in the last five months (January-May 2022) are sorted out and examined to find patterns of the content context, sources, or characteristics. Among 300 pieces of content that @Yufid.tv posted, 20.67% of them contains commentary on certain Qur'anic passages. At the same time, 74.36% of 39 materials on tafsir were posted by @qur'anreview. This article concludes that the notion of da'wah (transl. preaching) is very viscous in the IG-based Tafsir. Under the huge umbrella of the da'wahtainment, The delivery of Qur'anic massages in these websites are very concerned with entertaining followers rather than merely teaching them. Elements of entertainment such as music (audio), visuals, infographics designs and poetic language are very dominant and become the main attraction of the posted etafsirs. On the IG's reels of @yufid.tv, the Qur'anic verses are first read through a murattal style when the verses are displayed along with its Arabic and Indonesian translations, put on artistic nature wallpapers. As for sources, many captions uploaded by @yufid.tv are derived from the al-tafsir al-mukhtasar. Meanwhile, the @qur'anreview presents a unique front cover with divergent backgrounds and puts on them titles taken from what is now trending. Following them, explanation of the Qur'anic vocabulary and the history of the Prophet

Muhammad are inserted. This combination of recitation and visualisation is one strategy, among other strategies, to attract the direct attention of the IG users. Above all, these briefly delivered e-tafsirs does not require the audience's high focus and deep thought.

THE INTELLECTUAL CUM RELIGIOUS TAFSIR BLOGOSPHERE: A SOCIAL MOVEMENT PERSPECTIVE

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Abstract

The tafsir blogosphere in Indonesia is growing faster than anyone can imagine, as it is obvious from the emergence of new online tafsir platforms. Together, they create a blogosphere whose very motive, whether it is merely religious or intellectual or both, is still vague. This article takes into accounts several online tafsir pages, catalogues them into the above three criteria, and positions them as distinctive social movements. In doing so, this article uses Muhammad M. Hafez's social movement theory that emphasizes the exploration of three elements: resource mobilization, framing structure and political opportunity structure. Among the first type are the quran.kemenag.go.id, tafsirweb.com and quranpustaka.com. Following the religious motives embodied in the creation of these three pages, their visitors are likely the common Indonesian people who do not know Arabic and want to grasp the teachings of the Qur'an in order to implement them in the daily life. For the sake of scholarly research or studies, they are, unfortunately, insufficient. In addition to the encyclopaedias style carried on by these three pages, the other genre which provides readings on the texts of either the Qur'an or the tafsir literature also appears. Two of them is the tafsiralquran.id, and the studitafsir.com. Seen from their resource and their capability of issue framing, the two tafsir blogs are very different. While the first one is a hybrid platform, in the sense that although their intention is theological, their approach is a mix of scholarly and religious ways of interacting with the Qur'an and its Qur'anic commentaries. The second one comes up with a more specific goal: to deliver the current trending scholarly discussions on the Qur'an and its Tafsir traditions to the Indonesian academics: students, professors, experts and specialists on tafsir studies.

Keywords: Tafsir Blogosphere, Intellectual, Religious, Social Movement

HOW TECHNOLOGY BREAKS STEREOTYPES: USING GEPHI SOFTWARE TO ANALYSE THE POLITIC OF CITATION IN THE TAFSIR E-JOURNALS

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Abstract

The growth of digital tafsir materials, both in terms of quality and quantity, is outstanding, not to mention what is provided by the variety of social media types and tendencies. At this stage, an effort must be made to interpret the connections between this enormous amount of data. This research proposes the use of Gephi software to analyse social networks in this big data. The chosen case study is the politics of citation in journal Shuhuf, that is managed by the Indonesian Ministry of Religious Affairs. The ultimate goal of the use of such software is to break certain stereotypes attached to the journal. As samples, five recent articles on Mushaf Nusantara manuscripts were scrutinised. Gephi data shows that (1) among the big names behind the genre, Ali Akbar, Annabel Teh Gallop and Johanna

Pink are the figures with the most visible reputation, not only in their number of citations but also in shaping the research arguments; (2) an intensive relationship was also established between the sources cited by the five articles studied, showing that there was a massive dialogue that transcended language and regional barriers in the discourse on tafsir nusantara; (3) the impression that journal Shuhuf was only concerned with local Indonesian studies and excluded other studies needs revision, for in many cases, studies on the Mushahf nusantara manuscript are linked to the global historical context.

Keywords: Gephi Software, Shuhuf, Stereotype, Politics of Citation

PS 3.4

TRANSFORMATION OF DIGITAL TECHNOLOGY IN THE PHILANTHROPY MOVEMENT AND HALAL INDUSTRY IN INDONESIA

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- Anis Fittria, Universitas Islam Negeri Walisongo Semarang
- Ubbadul Adzkiya, Universitas Wahid Hasyim Semarang

PANEL DESCRIPTION

The digital economy era demands that the business world must be able to harmonize the productivity of information technology with human resource insights to achieve cross-border global transactions across countries. Various online platforms were created to meet the needs of the business component. This illustrates the urgency of technology in business development in the digital era. The use of digital technology platforms is not only in the profit-oriented business sector, but also in the non-profit (social) sector. The development of technology has given a new nuance in society in the practice of virtual donations which marks the advancement of the digital philanthropy movement. The digital philanthropic culture indirectly shifts the paradigm of thinking among donors from being religion-based to humanism-based.

Likewise in the industrial sector, the digital technology platform is used by the BPJH of the Ministry of Religion of the Republic of Indonesia as a form of acceleration for halal certification in Indonesia. Digital transformation through the "SiHalal" platform is a sign of this through the use of information technology. Thus, it is hoped that the digitization of halal certification will be easier and faster, so that the program of 10 million halal certified products is achieved. Beside the halal certification, the digital technology platform is needed in the developing digital market. Digital market is the combination between market and tourism concept based on local wisdom.

This panel discusses how digital technology platforms become the actualization of digital transformation in both the business world and the philanthropic movement. Furthermore, it discussed the effectiveness of using digital technology platforms to accelerate halal certification to help accelerate the number of halal-certified products in Indonesia. Also, discusses the effectiveness of using digital technology platforms to develop the digital market based on local wisdom. On the other hand, it also discussed how to transform the philanthropic movement through digital platforms and banking support.

ISLAM AND DIGITAL PHILANTHROPY CULTURE: EXPERIENCE FROM SEMARANG

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Abstract

Donation or providing assistance to other parties is a good practice in Indonesian culture. The practice of donating has made Indonesia a leading country in the world philanthropic movement, beating Australia, New Zealand and the United States. This essay was written to take an in-depth look at the practice of digital donations in mosques in Semarang City, Central Java. The donation movement by relying on technological developments has in fact brought new colors to people's lives. Digital philanthropy is different from traditional donations. Digital philanthropy can be in the form of money donations, tips to point donations from returning buying and selling transactions. The important thing in digital philanthropy culture is that this practice indirectly strengthens the donor's mindset, from the beginning based on religion, shifting to the basis of humanism or humanity. However, the digital philanthropy movement needs to be implemented by digital technology platforms and banking so that its practice can be easily reached by the general public.

Keywords: digital philanthropy; Islam, mosque, humanity.

DIGITAL TRANSFORMATION TO ACCELERATE HALAL CERTIFICATION IN INDONESIA

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Abstract

The issuance of the Law on Halal Product Assurance (UU JPH) in 2014 marked a new era of halal certification in Indonesia. In the past, halal certification was voluntary, but after the JPH Law it became mandatory. The government through the Halal Product Guarantee Agency (BPJPH) of the Ministry of Religion of the Republic of Indonesia is tasked with guaranteeing halal products in the community. The fact is that until 2022, there are still many business actors, especially those on the Small, Medium and Micro scale (MSMEs) who have not registered for halal certification. Even though the regulations have been around since 2014. The BPJH of the Ministry of Religion of the Republic of Indonesia has made various efforts to accelerate halal certification in Indonesia. One of them is digital transformation through the "SiHalal" platform. Efforts to improve the digital platform are carried out to increase halal certification by utilizing information technology. The hope is that with this digitalization, halal certification will be easy and fast and will encourage the achievement of a program of 10 million halal-certified products. Based on this, this study aims to determine digital transformation to accelerate halal certification in Indonesia. The research method used in this research is qualitative field research. The results of this study indicate that digital transformation to accelerate halal certification has been carried out by BPJPH through the "SiHalal" platform. Optimization of "SiHalal" digitization helps accelerate the number of halal-certified products in Indonesia.

Kata Kunci: Digitization, Halal Product Assurance, Halal Certification.

DIGITAL TRANSFORMATION AND LOCAL WISDOM: CASE OF SEMARANG AND LAMPUNG

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Abstract

Digital transformation has become very interesting these days. In some areas, many creative markets are based on the power of community and the power of digital. Social media has indeed changed the landscape of society in general, including how people live their economic lives. This article examines how the younger generation drives digital transformation to strengthen the community's economy by relying on local wisdom?

In Lampung, there are many digital markets that rely on the power of young people to drive the economy through the use of social media. This can be seen, for example, in digital creative markets in various cities in Lampung such as Metro, Central Lampung, and Bandar Lampung. They take the form of a creative market. By combining the concepts of market and tourism, information technology becomes a force that must be designed in such a way as to be able to bind consumer interest. However, the limitations of mastery and utilization of technology are still an obstacle in developing digital markets in Lampung.

In Semarang, where access to digital technology is stronger, the digital market is also driven by young people at several loci. However, unlike Lampung, which is based on community strength, in Semarang, with a more urbanized society, digital power tends to be driven by local brands, rather than the community.

Although the two are different, it is clear that digital transformation has made a very massive movement and is able to bring new economic nodes. Local wisdom in each region, both Semarang and Lampung, is a spice that gives a unique feel so that each region is getting stronger.

keywords: digital transformation, digital economy, creative economy

PS 3.5

REDEFINING HIJRAH THROUGH INTERSECTORAL HALAL TRENDS

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PANEL DESCRIPTION

In the last decade, the term of *hijrah* has been trending over Indonesian citizens. Public figures, celebrities, politicians and all elements of society are interested in doing transition from the "darkness" to the "light" as inspired by Prophet's migration from Mecca to Medina. This transition is called *hijrah*. This panel will discuss how people in Indonesia redefine the term of *hijrah* through halal life style applied in multiple sectors like economy, education, entertainment and health. This panel will look at how *hijrah* is redefined through various perspectives, starting from analysing why Indonesian cosmetic brand tend to be Arabized (like Wardah, Safi and Zoya), how celebgrams influence netizens in viewing "stylish" hijab as a new clothing standard, why parents love to send their children to Islamic schools, and finally how *Sunnah* fasting is viewed as a new diet method. The four perspectives are expected to provide a comprehensive view of how the phenomena of *hijrah* is viewed, experienced and applied by society. This can be a valuable input for academics, practitioners, professionals, and policy makers regarding the development of halal lifestyle in Indonesia.. Hopefully every element of all sectors in Indonesia could work together to support this halal lifestyle to make Indonesia as the best model of *baldatun thayyibatun wa rabbun ghafur*

ANEL MEMBER AND ABSTRACTS TRENDS OF USING ARABIC LANGUAGE IN NAMING LOCAL COSMETIC BRANDS IN INDONESIA

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Abstract

The trend of naming cosmetic brands in Indonesia is always changing from time to time. In the last decade, there has been a significant change where cosmetic brand names in Indonesia which usually tend to be westernized (using English or Latin) have now shifted to names derived from Arabic such as Wardah, Safi, Amara and Zoya. . Not only national class brands, cosmetic brands from SMEs (Small and Medium Macro Enterprises) and even store names are also increasingly using Arabic. Nowadays, we often see Arabic products and shops in the market such as Al-Azhar, Yasmin, Naura and El-Faza. What's behind all this? This study aims to reveal the factors, developments and meanings behind the phenomenon of using Arabic in naming local cosmetic brands in Indonesia. The research, which was studied using the point of view of sociolinguistics and marketing science, used a qualitative descriptive method with a phenomenological approach and branding theory. The results of this study indicate that the trend of using Arabic in naming local cosmetic brands in Indonesia is caused by several factors such as sharia business trends and the increasing religious awareness of the Indonesian people. The development of the use of Arabic in naming local cosmetic brands in Indonesia has also increased in the last 10 years in line with the meaning of Arabic as an Islamic cultural identity in Indonesian society..

Keywords: *branding, Arabic, cosemetics*

TRENDS OF SELECTING SCHOOLS BASED ON ISLAMIC VALUES TO ACCOMMODATE INDONESIAN CHILDREN'S EDUCATION NEEDS

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Abstract

Schools are educational institutions established for educating children. In Indonesia, schools are run to help nation's next generation in pursuing their goals starting from early childhood education to 9-year compulsory education level (from elementary to middle school) which is regulated in the National Education Law no. 2/1989. Currently there are 8 types of schools in Indonesia, including Boarding Schools (Islamic boarding school), National Plus Schools (using English and Mandarin as the additional language), National Schools (State Schools), International Schools (using the International curriculum), Nature Schools (For rural communities), Madrasah (Islamic Schools) and Homeschooling (School from Home). With these various types of schools, parents must make choices for the future of their children in education. Islamic-based school's curriculum instills Islamic values and learning so that knowledge of the world and the hereafter be balanced for students as a provision for the future. In its development, Islamic values-based schools are in great demand by the public, even community leaders, civil servants, and celebrities prefer to send their children to Islamic schools (Islamic boarding school, Madrasah, Integrated Islamic Schools). From this we can see the shift in the mindset of the people who initially chose public schools and international private schools, they switch their preference to Islamic schools. We can see this from the number of Islamic schools in Indonesia in 2020 as many

as 82,418 Islamic schools to 83,391 Islamic schools. It shows that within a year there were 973 new Islamic schools registered at the Indonesian Ministry of Religion. Because of these changes, it is believed that there are many aspects influencing the community regarding the direction and goals of education for their children, therefore researchers are interested in studying the shifting trends in education in today's society, which are more likely to choose Islamic schools over public schools. This research is qualitative with a descriptive approach. The results of this research shows that the trend of education through Islamic schools could be a benchmark in welcoming the golden generation of 2045 for the brighter future of Indonesia.

Keywords: *Islamic School, Education, Indonesia.*

THE ROLE OF FASHION INDUSTRY AND THE IMAGE OF MUSLIM CELEBGRAMS IN RECONSTRUCTING CONTEMPORARY MUSLIM CLOTHING STANDARDS

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Abstract

The pandemic's impact has resulted in substantial breakthroughs in the flow of information and technical innovations. This makes a vast range of popular cultural knowledge readily available to the general audience. One of them is Muslim women's dress, which has become a symbol of Muslim women's identity. Muslim women's attire norms are evolving. The evolution and shift in standards cannot be isolated from the expanding Muslim fashion business, which is no longer only curated by established companies, but also by the home sector, whose marketing is assisted by online marketplaces, Instagram social profiles, and even TikTok. Furthermore, the image projected by Muslim celebgrams has an impact on the formation of modern Muslim attire norms. Therefore, the purpose of this study is to investigate how the fashion industry and Muslim women's perceptions contribute to the development of modern Muslim dress codes at Sunan Kalijaga Islamic State University. A qualitative case study of this kind of study was conducted at Sunan Kalijaga Islamic State University in Yogyakarta. The Sunan Kalijaga Islamic State University students who participated in this study were purposefully chosen, and data were gathered through observations and conversations with them. The respondent's criteria include current Sunan Kalijaga Islamic State University students who identify as fashion-savvy, have recently changed their Muslim dress code, and are motivated by Instagram influencers who serve as standards for their clothing choices. Giddens' Structural Theory was utilized to investigate the structural features that determine the evolution of the contemporary standard of Muslim attire. The structural component investigated focuses on the role of the fashion business in imitating surrounding trends and popular culture trends, particularly through virtual media such as Instagram social media and Instagram influencers, in order to shape the standard of Muslim women's dress today. The findings of this study concern the involvement of the fashion industry and the image of Muslim women celebrities in the construction of modern Muslim dress norms.

Keywords: *Fashion industry, celebgram, clothing standards, muslim*

SUNNAH FASTING AS A HALAL LIFESTYLE TO FACE POST PANDEMIC LIFE (CONTENT ANALYSIS ON YOUTUBE CHANNEL "DIET SANTUY")

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Abstract

The COVID-19 Pandemic has become one of the most concerned health issue in this era. Although this pandemic is gradually resolved now, we must not neglect our concern to health issues. There are several health issues which become problems for people in Indonesia, one of them is obesity. The problem is not only because of the mindset of most Indonesian people who think that being fat is healthy, but also as consequence from a pandemic that requires public for limited outdoor activities. The lack of mobility lowers the number of daily calories burning. Evenmore, the instant life style which is facilitated by gadget device like online food and drink order through application make the intake of calories increase. This thing makes some people experience obesity. Beside the fact of reducing body aesthetics, obesity could lower quality of life. Therefore, a breakthrough is required for changing life style post pandemic that is with applying style of halal life by conducting sunnah fasting. In this study Sunnah fasting refers to Daud's fasting and Monday-Thursday fasting. It turns out that those fasting methods are in line with a diet methods practiced by non- Muslims called intermittent fasting. The method used here is qualitative with interpretive paradigm on Youtube media. Analysis used is reception analysis— that is an analysis that examines how connection between the content of media with viewer as active interpreter that gives meaning on videos that combine intermittent fasting with sunnah fasting. As for the purpose study is exploratory research. Whereas approach taken, namely integrative-interconnective that is merging perspective of disciplines namely religion and science. The results obtained shows a big potency that sunnah fasting can applied as style of halal life that has been studied the benefits from in terms of science. It makes the label of sunnah fasting not only as a Islamic dogma but also considered as a halal life style which could be proven scientifically.

Keywords: *Sunnah Fasting, Halal Lifestyle, Santuy Diet*

PS 3.6

EMPOWERING EQUITY ON RENEWABLE ENERGY IN GENDER PERSPECTIVE: POLICY AND SOLUTION FOR MAINSTREAMING GENDER

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PANEL DESCRIPTION:

Achieving equality between women and men is a human rights issue and is a strategic effort in the development of the nation and state today. Because the achievement of gender equality is one of the prerequisites for achieving safe conditions in the fields of education, social, health and economy for the community. In an effort to realize this equality, society is faced with technological developments that cannot be separated from gender roles. Therefore, the use of technology for women, especially in domestic activities, has allowed them to get better opportunities in further education, health and economic activities. The role of women in the digital era is not enough to be only as housewives but also required to play another role outside such as running a family business or as a career woman. With the advancement of genderresponsive technology, it can increase women's participation in the world of work, which in turn increases women's capital investment and narrows cultural practices that lead to gender inequality. The era of the digital economy provides great opportunities for women to take part broader. Women have a very strategic role in development; Therefore, support from various parties is needed to realize empowered women in the era of the digital economy. Furthermore, with the increasing contribution of women who have a good understanding of technology, equality in the health sector can be realized; matters relating to reproductive health which is the main right and capital of a woman as a mother, by spouse's support, can be fulfilled; the disadvantages for women can finally be reduced by the existence of renewable energy and the policies supported the reproduction health.

PROMOTING THE APPLICATION OF GENDER-EQUAL TECHNOLOGY IN EDUCATION

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Abstract

Research results of the International NGO Forum on Indonesian Development (INFID), inequality and obstacles faced by women in terms of technical mastery and digital technology skills are due to gender labeling that science and technology is the domain of men. Even though gender equality in the digital world is part of the global ideals in the formulation of the Sustainable Development Goals (SDGs) per 2030. Various studies have also proven that there is a close correlation between empowering women in the science and technology sector and improving the quality of welfare in a country. The responsibility for realizing the SDGs mandate begins with its implementation in the education sector. Furthermore, an understanding of the concept of gender in science and technology must be possessed by various actors, especially academics in the field of education, including development, and decision makers. This study highlights the application of gender-equal technology in education. Since the highest performance of education systems are those that combine equity with quality; giving opportunities for all students. Men and women have similar capacity to produce, grow and innovate in the application of technology. Researcher looked at the distribution pattern of actors, users, and use of education technology (edutech) based on gender at the university level; conduct an analysis of the use and utilization of edutech in particular computers and the internet by gender; as well as analyzing the benefits and barriers that women feel in the application of Edutech in the learning process. The writing of this article began by conducting a literature review from various sources to identify gender issues in the edutech sector, then the author conducted a quantitative and qualitative analysis. This is important to popularize information technology and equip the students with the appropriate skills to manage the technology effectively. The finding proved that the technology cannot be separated from the role of gender. Therefore, the use of technology for women, especially in domestic activities, has allowed them to get better opportunities in further education, health and economic activities. Genderresponsive technological advances can increase women's participation in the world of work, which in turn increases women's capital investment and narrows cultural practices that lead to gender inequality. The increasing contribution of women in science and technology is not only as achieving gender equality, but also as a prospect for national socio-economic development actors.

Keyword: *Education, Gender-equal, Capacity, System, Science and Technology.*

EMPOWERING WOMEN IN DIGITAL ECONOMIC ERA

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Abstract

According to UN Women, in this digital economic era, 90 percent of jobs will use technology, information and communication skills. It is undeniable that women play a significant role in this era. Digital economic era can be utilized and managed properly by women because it has promising prospects for the position of women as part of world civilization. The fast-moving changes in digital

economic era require the full participation of women. Women are required to improve their competence to enter the job or the future business world. Women have more wide-open opportunities in the era of the digital economy, jobs that require physical activity are slowly decreasing and require more intelligence, foresight, and the ability to master technology. Women should have entered the use of information technology. To support the success of Indonesia's economic development, the skills and involvement of women in the use of technology cannot be separated. Women need to have basic competencies to be able to optimize the use of minimal technology in household activities, such as understanding the positive and negative impacts related to parental control. While in economic activities, it is more about how the internet can be used as a formulation of marketing strategies through websites, blogs, or vlogs. Although in Indonesia, there are still many women in Indonesia who have not been touched by digital technology. Hoping to contribute to empowering women in the digital economy era, motivates this research to identify and explain how to empower women in the digital economy era, and what factors support and hinder women's empowerment in the digital economy era. Quality women are able to place themselves in a very important role both as mothers in educating future generations, as well as in the public sphere, including in the digital economy era. To identify and analyze the issues, a qualitative approach of grounded theory is adopted in the study. The role of women in the digital era is not enough to only act as housewives but is also required to be able to play a role outside the home such as doing family businesses or as career women. The digital economy era great opportunities for women to take part more broadly, but few are able to take advantage of this opportunity. Women have a very strategic role in development; therefore, the support of various parties is needed to realize empowered women in the era of the digital economy.

Keywords: *Gender Equality, Empowering Women, Digital Economic Era.*

SPOUSES CONCERN FOR WOMEN'S REPRODUCTIVE HEALTH: THE BENEFITS OF CURCUMIN ENCAPSULATION AS AN HERBAL CONTRACEPTION OF *ENDATU* LEGACY

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Abstract

Women's reproductive health should be the spouse's concern; signified by the willing of providing a safe alternative contraception and without side effects for women. This is importance, because preventing pregnancy is husband and wife responsibility. An alternative in this case is Curcumin, which has been used by the wider community in Indonesia, especially in Aceh, for generations from the 'endatu' period. Curcumin (diferuloylmethane) is a substance that can be isolated from turmeric extract, which has many biological activities including antifertility. Its efficacy has been proven, by inhibiting the steroidogenesis of luteal cell cultures and the production of progesterone and 17 β -estradiol, thereby interfering with endometrial receptivity and having an antifertility effect.

The purpose of this study was to determine the benefits of curcumin on women's reproductive health as an herbal contraception by testing its effect on fertile women on endometrial thickness and ovarian follicle size.

This study was conducted in a prospective clinical trial with a randomized double-blind placebo-controlled trial. The research sample was all married fertile mom with regular menstrual cycles, between 20-30 years old. Subjects were divided into curcumin group and control group randomly by hidden randomization. Curcumin was obtained from pure isolates of turmeric extract by the pharmacy

team of the UGM Faculty of Pharmacy. Curcumin is encapsulated at a dose of 800 mg. The capsules are administered orally once daily for 10 days starting on the third day of the first menstrual period. Serum LH and estradiol were checked serially on the third day of menstruation, in the middle of the menstrual cycle and on the 21st day of the first menstrual period. Examination of serum progesterone levels was carried out in the middle of the menstrual cycle and on the 21st day of the first menstrual period. Statistical analysis using independent Sample T Test and multivariate using Hotelling T2 test. The results of this study stated that the levels of the hormones LH, Estradiol and Progesterone in the mid-menstrual cycle and on the 21st day of the first menstrual cycle, the curcumin group was lower and significantly different than the control group ($p < 0.05$).

The results of the study concluded that curcumin causes a decrease in serum LH levels and does not give a picture of an LH surge, curcumin causes low serum estradiol and progesterone levels so that it plays a role in inhibiting ovulation; proven that curcumin can be a natural contraceptive for women.

Keywords: *Gender, Contraception, Antifertility, Curcumin, Fertile women.*

PS 3.7

GREEN ISLAM AND SOCIAL RESILIENCE: PROSPECTS AND CHALLENGES

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PANELISTS:

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- Moh. Khatibul Umam, MA, The Director of BPM (Biro Pengabdian Masyarakat/Bureau of Social Services), PP. Annuqayah, Madura Island, East Java.

PANEL DESCRIPTION

In the last decade, there has been a global environmental movement within Muslim community or so called 'Globalized Eco-Islam' (Schwencke, 2012:10). In Indonesia, there is also an ongoing development of so called "Green Islam" (Gelling 2009, Mangunjaya 2017, Gade 2019). This inclination brings prospective notions, yet also challenges for the future of sustainable development in Indonesia. In accordance with G20 theme "Recover Together, Together Stronger", the series of the following research papers represent the prospects and challenges of green Islam in Indonesia related to social resilience theories specifically based on the concept of resilience conceptualized by Allenby and Fink (2005:1034). They define resilience as "the capability of a system to maintain its functions and structure in the face of internal and external change". Thus, in a nutshell, this panel attempts to present a preliminary mapping of the functions, structure, and challenges of green Islam as a modality of social resilience for the future of sustainable development in Indonesia.

The first paper demonstrates Islamic environmental movement from global to local trends. It elaborates historical reviews on the phases of green Islam in Muslim countries and in Indonesia (global perspective) and ethnographic study on two green pesantren in Madura Island and Bogor (local perspective). It proposes that local initiatives can inspire and contribute to broader level (from local initiatives to global impact). The second paper renders eco-theological practices among Muslim and Christian communities. It reveals the roles of two religious leaders in promoting religious teachings and practices of environmental ethics to overcome the current environmental problems. The third paper discovers Gunung Kelud community in perceiving and utilizing their environment as inherent part of their daily and spiritual live. Interestingly, from the perspective of ecological Islamic jurisprudence (Fiqh Ecology), it is found that the community have a sort of social resilience with local knowledge and adaptive approach living with natural benefits around Mount Kelud, yet also natural disaster that any times can erupt. The last paper is a reflective notion of environmental education introduced and implemented in Pesantren Annuqayah. It depicts a success story from the current director of BPM (Biro Pengabdian Masyarakat/Bureau of Social Services) of Pesantren Annuqayah that has been developing environmental programs since 1970's and was awarded Kalpataru in 1981.

GREEN ISLAM: FROM LOCAL INITIATIVES TO GLOBAL IMPACT

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Abstract

As part of PhD field research, this paper initially discusses some alternative thoughts and movements among world religions to contribute to the current problems of environmental problems by building a 'global human solidarity' and 'ecological civilization' (Angus:2016: 196), then exposes the new trend of 'Globalized Eco-Islam' (Schwencke 2012:10) in Muslim countries and the emergence of eco-pesantren in the last two decades (Arnez 2004, Gelling 2009, Gade 2019).

Based on ethnographic study in Pesantren Annuqayah and Pesantren Modern Daarul Ulum Lido, Bogor, this research proposes intersectional perspectives between global and local (glocal). The findings show that how local 'creative community-based actions' can act to effectively manage environmental problems. With Islamic teachings as their religious foundations (theological, philosophical, and ethical) and social engagement, it is revealed that pesantren can adaptively interpret and implements those green vision into green actions. Thus, this paper argues that that local initiatives could contribute to the global environmental problems, no matter how small, since the local efforts in some instances can contribute to the stabilization of global environmental change (Rudel, 2011). Local efforts, like those developed by green pesantren, could have a global impact. Indeed, given the fact that representatives of the *pesantren* have been invited to talk about their green initiatives at national forums and collaboratively engage with international NGOs, it is obviously revealed that these local efforts are already having a global impact.

Keywords: *Religion and Ecology, Global and Local Environmental Movement, Green slam, Green Pesantren*

ECO-THEOLOGY: THE ROLE OF RELIGIOUS LEADERS IN BUILDING SOCIAL RESILIENCE THROUGH SOCIAL ENGAGEMENT OF GREEN INITIATIVES

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Abstract

The ecological crisis has been a global concern. Many religious institutions are involved in discussions and initiatives to reduce the crisis level. However, little research compares how ecological movement initiatives emerge in two or more different communities. By implementing the leadership theory of charisma, this research explores how religious leaders in two different religious communities influence their followers to carry out environmental movements through spiritual values.

Based on the qualitative ethnographic approach in two religious leaders and community members of green pesantren in West Java and a Javanese Christian Church in Central Java, this paper argues that religious leaders significantly influence the followers to carry out environmental programs. Both leaders build environmental awareness among their communities by strengthening the religious values and wisdom on environment and initiate some environmental programs such as recycling and

conservation. Through social engagement within each community, this sort of green initiatives can be seen as a result of social resilience that gradually has been built among Muslim and Christian communities. Thus, it is hoped that the more religious leaders initiate green works, the more contributive of religious communities to the future of sustainable development in Indonesia.

Key Words: *Eco-theology, Religious leaders, Muslim community, Christian community* **Perspektif Fiqih**

EKOLOGI TENTANG ETIKA PEMANFAATAN LINGKUNGAN: STUDI KASUS DI LERENG GUNUNG KELUD, JAWA TIMUR

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Abstrak

Fiqih Ekologi sebagai intisari normatif praktis tentang hukum Islam dari teks al-Qur'an dan al-Sunnah yang bertema lingkungan telah melahirkan pemahaman bahwa seluruh alam semesta memiliki peran untuk tunduk kepada pencipta (*al-tasbīh*), dan masing-masing berperan dengan standar yang telah terukur fungsi dan posisinya secara cermat (*al-miqdār wa al-mīzān*). Manusia sebagai bagian dari alam semesta diciptakan dengan kemampuan pikir yang melebihi makhluk lain (*al-taskhīr*), dengan kemampuan tersebut berfungsi untuk dapat memanfaatkan apa yang telah dikaruniakan Allah di alam semesta ini dengan bijaksana. Kebijakan dalam memperlakukan (*al-Ri'āyah*) alam meliputi pemeliharaan, pelestarian dan perlindungan.

Paper ini membahas etika pemanfaatan lingkungan yang dilakukan oleh masyarakat di lereng Gunung Kelud dalam perspektif fiqih ekologi dengan menggunakan analisa bingkai transformasi (*framing transformation*) yang digunakan oleh Rosmary Hancock dalam meneliti praktik etika lingkungan yang dilakukan oleh para aktivis lingkungan muslim. Di dalamnya secara eksplisit akan dibahas tentang bentuk-bentuk bingkai diagnostik (*diagnostic framing*), bingkai prognostik (*Prognostic framing*) dan bingkai motivasi (*Motivational framing*). Konsepsi Rosmary tersebut menjadi kerangka untuk menganalisis aktivis lingkungan dari masyarakat Lereng Gunung Kelud dalam membingkai etika pemanfaatan lingkungan.

Temuan mendasar penelitian ini adalah Gunung Kelud diyakini oleh masyarakat di sekitarnya sebagai bagian dari kehidupan kulturalnya, sehingga persepsi dan perlakuan mereka terhadap Kelud merupakan nilai etika lingkungan. Ketika Kelud aktif, masyarakat tidak menganggap sebagai aktivitas kegunungpian yang berbahaya, melainkan sebuah ritus yang disebut "*Gugur Gunung*" dimana Kelud menggugurkan seluruh apinya, dan setelah erupsi merupakan "*Gugah Gunung*" saat Kelud kembali menebar anugerah sebagai objek untuk dimanfaatkan bagi masyarakat sekitar.

Key words: *Fiqih Ekologi, Etika Pemanfaatan Lingkungan, Teori Bingkai Transformasi (Framing Transformation), Masyarakat Gunung Kelud.*

THE GREENER, THE COOLER: A STORY OF PEMULUNG SAMPAH GAUL (THE COOL RUBBISH SCAVENGER)

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Abstract

One of the recent challenges which has been faced *pesantren* community is to find a solution regarding garbage dumping. This paper is a reflection of environmental education that has been introduced and developed in *SMA 3 Annuqayah* of Pondok Pesantren Annuqayah, Guluk-Guluk, Sumenep, Madura, East Java since 2008. It exposes historical review on the idea of 'green curriculum' and how it is then implemented in the school and *pesantren* circumstances.

The establishment of PSG (*Pemulung Sampah Gaul* / the Cool Rubbish Scavenger) is one of the successful programs that inspires some other schools and *pesantren* to do similar green initiatives within their communities. The main aim of the *PSG* is to change the community's point of view on waste; how dangerous waste is, specifically plastic garbage, for human life, and how to find a solution to minimize the usage of plastics. The first thing that the *PSG* carry out is to provide information on waste, in a form as accessible as possible, for the community, so the community can consistently reduce, reuse, and recycle our daily waste. There are three teams in the *PSG*. *The first is the plastic waste team*. This team focuses on campaigning for zero plastic waste. The team tries to find ways to reduce plastic usage and to recycle plastic. The skills needed to manage plastic waste are invented auto-didactically, through collaborative and creative learning. The team work together to process plastic waste into reusable objects or artistic works. *The second team* concentrates on making organic fertilizer. The team is concerned with how to change today's society, which is already dependent on chemical fertilizers. *The third team* is concerned with local food conservation. They identify some local food sources which are becoming extinct. What they have been doing recently is conserving *gula merah* (palm sugar). The *siwalan* (Asian palmyra palm) is a kind of palm tree which grows well in Madura. This small, yet influential green initiative that brought the 5th place in the School Climate Challenge (SCC) Competition, conducted by the British Council in Indonesia (2009), and the Best Composting Team award (2014) may inspire other youth environmental movements for the better future of greener Indonesia.

PS 3.8

PERFORMING ISLAM IN THE DIGITAL AGE: MORAL DISCOURSE, ADAPTATION, AND LOCAL WISDOM

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PANEL DESCRIPTION

The development of digital technology has seriously changed Muslim behavior to fulfil religious service. Digital space that is shaped by the expansion of technology becomes a new space for the dissemination of religious discourse. The fact influences various moral discourse, adaption, and the expression of religion regarding the worldview and socio-cultural aspect covering it. Surely, this condition has a consequence on the engagement among religious followers, included in the effort of "scramble" as dominant discourse. On a factual level, the existence of the virtual realm has increased the passion for Islamic religiosity. In the turn, it goes to the transformation or the identification leading to latency. As a problem, this work employs a socio-cultural perspective to capture the pattern of religiosity and present the alternative awareness in the discussion of the religious future. Based on those perspectives, it results in the finding concerning the potency of digital space as a "second home" that becomes an incarnation upon the extraction of religious norms and values from the private sphere into the public sphere. It implies that digital awareness is needed in Islamic study that the reality cannot be read the social religiosity pattern and it should take digital reality into a consideration.

BECOMING SALAFI IN THE DIGITAL AGE: HOW SALAFIS ADAPT TO MODERNITY AND NEGOTIATE THEIR IDENTITY ON SOCIAL MEDIA

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Abstract

Talking about salafism in Indonesia, there will be a general opinion from the public that salafism is a real form of Arabization in Indonesia. This opinion is based on the fact that salafi teachings are often considered "ufo" by some Indonesian Muslim communities, their rigid interpretation of religious texts and their dependence on several prominent ulama from the Kingdom of Saudi Arabia. However, apart from that, after the new order, salafi activists have been adept at promoting their "Islamic" values through educational institutions, websites and social media. This article discusses contemporary salafi da'wah on social media and uses the contents on the Yufid Kids Youtube channel as analysis material. This article also discusses how salafi groups can adapt and frame their "Islam" into the digital platform. The main argument of this article is that although salafis are criticized for their literalist religious beliefs, relying on several prominent ulama of the Kingdom of Saudi Arabia which sometimes do not conform to Indonesian norms, salafi activists still promote adherence to "Islamic" principles which are then harmonized with their concerns about modern Muslim identity. By doing so, they are not only changing the dynamics of religious activism, but also making fundamental changes in how salafism is presented in the content of the Yufid Kids youtube channel. This article stress that salafi activists are very skilled in understanding the situation they find themselves in, as well as using their professional skills to continue to fight for and spread their "Islamic" values. Over time, salafi activists have also become flexible in carrying out their da'wah. The flexibility and ability of salafi activists in Indonesia in synthesizing their teachings and the social reality that exists in the end seems to be a "black swan" for the global salafi interpretation of "Islam".

Keywords: *Islamic Activism, Islamic Identity, Salafism and Youtube*

DIGITAL WIRID TRADITION OF INDONESIAN PESANTREN: ANALYSIS ON 'WIRID MAMBAUS SHOLIHIN' APPS

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Abstract

Pesantren seems to be more successful in reacting to the advancement of technology in the digital age rather than taking it as it comes. Islamic tradition and teaching generally applied in the local and restricted areas have been developed by pesantren to the digital sphere. Mambaus Sholihin, a large Islamic boarding school located in the Gresik Region, East Java, Indonesia, which has performed wirid as an integral part of its existence since 1980 deformed it into the digital app scilicet: "Wirid Mambaus Sholihin App". This app successfully grabs large mobile users' interest which is proven by +10.000 installations. Concerning this issue, the writer found that not less than ±300 Pesantren mobile apps

have been injected into the Play Store. Furthermore, the affiliations of these apps cover a variety of pesantren models, including; *Salaf*, *khalāf*, and integrated types. The sort of apps is also varied, the writer has categorized them into four kinds: (1). Pesantren administration app. (2). Pesantren book app. (3). Pesantren finance app. (4). Pesantren education app. Then, the assumption established by the author is that pesantren are capable to contribute the advancement of technology and maintaining their tradition in the digital age. This paper aims to examine 'wirid mambaus sholihin' app' employing two main questions: *first*, how do mambaus sholihin create a mobile app? *Second*, how big is the impact of wirid mambaus sholihin app on alumni or mobile users? This question will be answered by using descriptive-analytical analysis and data will be collected through interviews and qualitative questionnaires. The qualitative questionnaires provide and assist in eliciting more in-depth responses and those are usually designed to find out what has changed as a result of the program, what value has learned, and what they are doing differently. The result says that: *first*, the initiation of 'santri' is more crucial in the developing 'wirid mambaus sholihin app' than the educational background of pesantren. *Second*, the impact of this app on the mobile user or alumni is massive where 78,2% of 101 audiences claim 10 from 1-10 on the scale of the usefulness, 14,9% claim 9, and 5,9% claim 8 scale. Whereas the usage of this app in the range between "never" to "always" by the scale of 1 to 10 devoted 41,6% audience claimed 10, 17,8% claimed 9, and 18,8% claimed 8. This result proves the role of pesantren in the digital sphere and how pesantren utters digital wirid app.

Keywords: *Mambaus Sholihin, Pesantren Apps, Wirid Mambaus Solihin App dan Digital Wirid Tradition.*

ARTIKULASI SOCIAL CAPITAL DALAM AL-QUR'AN: DISEMINASI ETIKA INTERAKSI DI ERA DIGITAL

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Abstract

Perkembangan teknologi digital yang sedemikian pesat, berdampak pada peningkatan jumlah pengguna aktif media sosial hingga menyentuh angka 160 juta jiwa. Angka tersebut menyampaikan pesan, bahwa sebagian besar penduduk Indonesia telah terhubung melalui jaringan digital. Pada tataran praktis, fakta hadirnya ruang digital ternyata juga berkelindan dengan kuasa, utamanya melalui prosedur hegemoni kelompok tertentu atas lainnya. Prosedur hegemoni yang dimaksud, mewujudkan pada kenyataan hoaks, perundungan maya (*cyberbullying*), ujaran kebencian, persekusi, kekerasan, dan pelanggaran privasi benar-benar menjadi serangkaian persoalan yang nyata. Krisis di ruang digital tersebut, selanjutnya juga mengarah pada kekacauan dalam kaitan keterhubungan antar sesama. Kenyataan hegemonik yang mengarah pada kekacauan di ruang digital, tentu saja menegaskan amanat al-Qur'an yang menggariskan nilai integritas-humanis dalam upaya mewujudkan kohesi. Al-Qur'an secara tegas mengamanatkan dimensi etik interaksi yang mengedepankan klarifikasi, praduga positif, saling percaya, memuliakan, dan tidak zalim. Tentu sangat disayangkan, amanat yang sepatutnya hidup dalam sendi-sendi interaksi, justru tereliminir oleh dominasi ego sektoral hingga menjelma pada serangkaian krisis. Sebagai faktor penting dalam keterhubungan antar sesama, menghadirkan dimensi etik tentu mendesak dan menjadi tanggung jawab, terlebih esensi dari perkembangan teknologi digital adalah menghubungkan manusia satu dan yang lain; lintas tempat dan waktu. Secara konseptual, kajian ini meminjam artikulasi

social capital (modal sosial) yang digagas Francis Fukuyama sebagai pendekatan. *Social capital* mengacu pada jaring kepercayaan berupa serangkaian hubungan “win-win” yang di dalamnya setiap orang membawa manfaat. Dalam diskursus ilmu sosial, artikulasi *social capital* mengambil posisi anti-tesis dari pandangan Darwinisme. Cara pandang Darwinisme mengkonstruksi bahwa manusia mempunyai insting *struggle for life* dalam mempertahankan hidup, meski harus mempertajam persaingan dan krisis. Tentu saja, pandangan tersebut tidak berlaku dalam artikulasi *social capital*. *Social capital* mengarusutamakan mekanisme keterlibatan secara kolektif dalam pemenuhan kebutuhan. Pendeknya, serangkaian kebutuhan dapat dipenuhi melalui jalan kerja sama. Perihal tersebut, Fukuyama menyebut ada tiga item paralel dalam praksis *social capital* yakni *trust* (kepercayaan), *reciprocity* (hubungan timbal balik), dan *collectivity* (aksi bersama). Pada titik ini, *trust* adalah fondasi dalam interaksi. Tatkala *trust* bisa diwujudkan, maka akan mengarah pada *reciprocity* yang seimbang dan mengandaikan *collectivity*. Tiga item paralel ini, tentu saja bisa diposisikan sebagai penerjemahan dari dimensi etik yang diamanatkan al-Qur’an. Maknanya, jaringan kesalingpercayaan dan kerja sama dihadirkan melalui rancang-bangun ajaran agama. Argumentasi untuk menjadikan dimensi etik yang bersumber dari al-Qur’an sebagai unsur penting dalam alternatif modal sosial, adalah upaya menjamin keterhubungan antar sesama pada posisi yang *fair*; tidak hegemonik. Hal tersebut berarti, media yang menghubungkan berupa ruang yang tercipta dari aktivitas digital, adalah ruang sosial yang dengannya hak sesama juga harus dijaga dan diseminasi etika harus terwujud di dalamnya.

Kata Kunci: Etika, Ruang Digital, *Social Capital*.

NARSISISME RELIGIUS KOLEKTIF DI RUANG DIGITAL: POTRET EMPAT KOMUNITAS PEMUDA MUSLIM INDONESIA DI SOSIAL MEDIA

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Abstract

Semaraknya gairah keagamaan di kalangan anak muda muslim di Indonesia banyak menarik perhatian para sarjana, seperti pada satu sisi gerakan pemuda hijrah, sementara di sisi yang lain bermunculan inisiatif keagamaan anak muda yang mengusahakan inklusi sosial. Meski demikian, kajian mengenai keberagaman muslim muda di Indonesia dalam satu dekade terakhir banyak yang menyoroti fase “conservative turn” sebagaimana dibabarkan Martin van Bruinessen. Sedangkan pada era digital sekarang ini, dengan kehadiran media baru beserta pelbagai dinamika sosial di dunia maya, ekspresi keagamaan kaum muda muslim tidaklah tunggal. Dengan adanya banjir informasi, medium teknologi komunikasi, dan lebarnya ruang untuk menyebarkan gagasan, perilaku keagamaan mereka menjadi semakin beragam. Ini turut menyumbang konsekuensi logis, beberapa di antaranya, yaitu kultur selebriti, fragmentasi otoritas keagamaan, sampai perubahan gaya konsumsi konten keagamaan dan menyeruaknya wacana narsisisme kolektif. Dalam konteks tersebut tulisan ini berfokus untuk mengelaborasi bagaimana ekspresi sosial keagamaan muslim muda Milenial dan Gen Z di Indonesia dalam lanskap diskursus narsisisme religius kolektif. Diskursus tersebut merupakan buah kerangka konseptual Agnieszka Golec de Zavala sebagai hasil dari pengamatan psikologi sosial masyarakat. Ia mengembangkan konsep teoritis ini dari pepaduan ide Sigmund Freud tentang “narzißtisch”, dengan “narcissistic personality disorder” dari Heinz Kohut (yang kemudian diserap dalam DSM-V) dan “social

narcissism” a la Erich Fromm. Berpijak pada landasan teoritis dan pengamatan psikologi sosial itulah Golec de Zavala kemudian mengabstraksikan bahwa narsisisme religius kolektif dapat mewujudkan ke beraneka bentuk termasuk ke dalam lingkup nasionalisme, etnosentrisme, hingga keagamaan. Beberapa karakteristik narsisisme religius kolektif adalah merasa kelompoknya superior, paling baik dan paling benar, rasa ingin diakui cukup tinggi, kurangnya empati, dan kecenderungan eksploitatif. Fenomena semacam ini banyak teramati di ruang media sosial hari ini terutama jika menyangkut kontestasi klaim kebenaran dari sudut pandang keagamaan. Hal ini tentu akan berdampak pada segregasi sosial, polarisasi masyarakat, disharmoni, sampai kebencian yang menular. Penelitian ini menggunakan metode etnografi digital atau netnografi dari Robert Kozinets untuk mengeksplorasi secara online tentang bagaimana dinamika komunitas tertentu di ruang digital Instagram jika diteropong menggunakan kerangka konseptual di atas. Empat komunitas yang saya eksplorasi adalah akun Instagram dari @generasi_muda_nu, @pp.pemudamuhammadiyah, @indonesiatanpapacaran, dan @pemudahijrahjuk. Dari keempat komunitas anak muda muslim Indonesia yang bergerak di ruang digital itu, ditemukan sejumlah elemen dan karakteristik khas yang merepresentasikan beberapa kategori tabiat dan ekspresi keagamaan mereka, mencakup: narsisisme religius kolektif yang positif dan narsisisme religius yang tidak sehat dan kontraproduktif. Dalam tulisan inilah saya ingin mengilustrasikan bagaimana ragam jenis ekspresi sosial keagamaan mereka di media sosial secara lebih rinci.

Keywords: Ekspresi Keagamaan, Narsisisme Kolektif, Pemuda Muslim, Ruang Digital, Media Sosial.