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Editor :
M. Rahmawan Arifin
Amri Syarif

PARALLEL SESSION

DRAFT

ABSTRACT BOOK

THE 21ST ANNUAL INTERNATIONAL
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**THE 21ST ANNUAL INTERNATIONAL
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ABSTRACT BOOK

PARALLEL SESSION 1

Editor :

M. Rahmawan Arifin

Amri Syarif

Copyrigh 2022

PS 1.1

Chair:

- **FATHURRAHMAN**, UIN Mataram

Panelists:

- **SUSIATI**, Uiniversitas Iqra Buru
- **AKHMAD SYAHRI**, UIN Mataram
- **NYIMAS UMI KALSUM**, UIN Raden Fattah Palembang
- **SYUKRI AL FAUZI HARLIS YURNALIS**, UIN Imam Bonjol Padang
- **SULASMAN**, UIN Sunan Gunung Djati Bandung

RESILIENSI REMAJA DI KOTA NAMLEA MELALUI *SOCIAL SUPPORT* DAN RELIGIUSITAS DI MASA POST PANDEMIC

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Abstrak

Efek pandemi covid-19 sangat dirasakan di seluruh dimensi kehidupan manusia. Untuk menghindari efek negatif dari pandemi covid-19 diperlukan suatu benteng dalam diri manusia agar dapat melalui berbagai kondisi yang tidak diinginkan. Resiliensi menjadi hal penting untuk dimiliki oleh setiap individu khususnya para remaja. Remaja di Kota Namlea di saat pandemi banyak dijauhkan dari interaksi sosial, fisik, edukasi normal, serta terisolasi dengan dunia luar dan teman-temannya sehingga hal tersebut berimplikasi pada kesehatan mental dan sangat terlihat efeknya setelah berakhirnya pandemi. Tujuan penelitian ini, yakni 1) mendeskripsikan bentuk-bentuk resiliensi remaja di Kota Namlea melalui *social support* dan religiusitas di masa post pandemic; 2) mengidentifikasi faktor yang memengaruhi terbentuknya resiliensi remaja di Kota Namlea melalui *social support* dan religiusitas di masa post pandemic. Jenis penelitian ini, yakni deskriptif kualitatif dengan pendekatan fenomenologi. Teori yang digunakan untuk melihat bentuk-bentuk resiliensi remaja di Kota Namlea melalui *social support* dan religiusitas di masa post pandemic, yakni teori Yu dan Zhang (2002) sedangkan untuk mengidentifikasi faktor-faktor memengaruhi terbentuknya resiliensi remaja di Kota Namlea melalui *social support* dan religiusitas di masa post pandemic, yakni teori Everall, Allrows, Paulson (2006). Data diperoleh dari data primer dan data sekunder. Lokasi penelitian ini, yakni di Desa Namlea, Kecamatan Namlea, Kabupaten Buru. Metode pengumpulan data dalam penelitian ini adalah metode observasi dengan teknik survei lapangan (*field study*), wawancara (*interview*), studi dokumentasi, dan studi literatur. Hasil penelitian menunjukkan bahwa bentuk resiliensi remaja di Kota Namlea melalui *social support* dan religiusitas di masa post pandemic, yakni *Tenacity* (Kegigihan), *Strength* (Kekuatan), *Optimism* (Optimisme). Dari ketiga aspek ini melalui *social support* dan religiusitas melahirkan bentuk-bentuk resiliensi remaja di Kota Namlea di masa post pandemic seperti pantang menyerah, *full of passion*, ambisius, berani mengambil resiko, rasa kompetitif yang tinggi, belajar dari kesalahan, penyabar, tekun, bijak, dapat mengendalikan emosi, realistis, berani mengambil tanggung jawab, percaya diri, produktif, selalu bersyukur, berprasangka baik, berekspektasi pada hal baik, dan

berpandangan positif, membantu sesama, dan membangun keakraban. Sedangkan faktor yang memengaruhi terbentuknya resiliensi remaja di Kota Namlea melalui *social support* dan religiusitas di masa post pandemic, yakni 1) faktor individu, meliputi kognisi atau intelegensia, *strategi coping*, *locus of control*, konsep diri; 2) faktor keluarga; 3) faktor komunitas atau eksternal; 4) faktor resiko.

Kata kunci: *resiliensi, remaja, social support, religiusitas, post pandemic*

THE RESILIENCE OF COMMUNITY RELIGION DURING THE PANDEMIC ON SARA ISSUES

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Abstract

This study aims to examine the resilience of religion during the pandemic to racial issues in the people of West Nusa Tenggara. During the pandemic, to maintain active health, community activities include worship. Mosques and prayer rooms become empty because gatherings that gather a large number of people, including Friday prayers, five daily prayers, Eid al-Fitr prayers, Eid al-Adha prayers, recitations, or religious studies, are temporarily suspended, and if worshipping at the mosque must take a period. In Islam, each prayer must be concluded. This restriction lasts for two years. This problem makes negative Sara issues appear in society and on social media. During a pandemic, people need to maintain health and religious resilience from Sara issues that develop negatively. This study approach uses descriptive quantitative with a cross-sectional survey method and Rasch model instrument validation. The sampling technique used in this study was random, with the number of samples obtained by as many as 503 people throughout NTB. The reliability test of the instrument is 0.820, meaning that this instrument can describe the religious resilience of the community. The results of this study indicate that the level of community religious resilience during the pandemic is high (69.58%), moderate (15.97%), and low (14.44%). This means that the people of NTB have a high resistance to Sara issues that develop; they are not affected even though many try to clash government policies on this matter with the Nash AlQuran, which relies on Allah's law without careful research. This is supported by the results of 7 aspects, including emotion regulation, impulse control, optimism, causal analysis, empathy, self-efficacy, and reaching out. The highest aspect of the NTB community is the causal analysis or ability to analyze problems (34.12%). Suggestions from this study are for the people of NTB to continue to improve their religious selves so that they are not easily influenced by developing racial issues.

Keywords: Resilience, Religion, NTB Society, Pandemic, Sara's Issues

FORGOTTEN THERAPIES: MEANS OF STRENGTHENING THE IMMUNE SYSTEM ACCORDING TO CLASSICAL TEXTS

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Abstract

Traditional means of strengthening the immune system, as included in classical texts, have long been neglected. Such treatments are viewed as ancient knowledge with no relevance today, even though the medicines contained within may be useful. This article seeks to map traditional therapies that are applied, inhaled, and consumed. Reviewing the manuscripts available in Indonesia and abroad, 31 classical texts were identified; of these, seven were chosen for analysis. This study found that these texts contained diverse forms of applied, inhaled, and consumed therapies, all of which used natural ingredients such as flowers, wood, milk, and tubers. It thus argues that further research is necessary to develop policies that utilize and preserve traditional treatments in modern contexts.

Keywords: *Traditional therapy, medicine and classical texts, immune system, knowledge*

MUSLIM : HUMANITY OR FAITH IN REALIZING SOCIAL RESILIENCE

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Abstract

Humanity and faith often lead to contradictions. Humanity is basically logic, while faith is basically taqlid. Misunderstanding these two things, will have negative impacts for the adherents of the religion itself and also for the social order. There are not a few disputes that have been engraved in the red ink of the history of human civilization caused by the doctrine of faith. There is a priority for one religion or group, between one and another feeling as a representative of God and a representation of God's teachings. Muslims as moderately ummah should not run away from the meaning of Islam itself, peace or safety, which means being able to bring peace or safety for all beings. Unfortunately, the reality is the opposite of what is expected. So it becomes a question in this research, which one is the main choice for someone who is a follower of religion, especially for a Muslim; *First*, which side of humanity or faith is more important in creating social resilience? *Second*, what is the true nature of religion? Sufism approach is the method used in solving the above problems. This approach aims to examine the nature of a religious goal that is not limited to the study of shari'a or theology alone, so that the results obtained are not only beneficial for Muslims, but can touch all circles and all followers of religion. From this type of research itself, it is a library research, which will explore various Islamic book literatures to be able to explain how the perspective of Islam, especially in Sufism circles, departs from an understanding of religious texts between two issues; prioritizing matters of faith or humanity. From this study it was found that disputes and quarrels are a form of denying the teachings of the

Prophet Muhammad SAW, where the prophet in carrying out his mission puts the humanitarian side first, while the faith side is a prerogative right of Allah, to make someone believe or not, and this is a sign of God that must be observed. So it can be concluded that; *first*, the issue of humanity is a matter that takes precedence over the issue of faith in creating social resilience; *second*, the essence of a religion is to regulate humans to be able to coexist in differences. This will create harmony in human life.

Keywords : Humanity, Faith, Social

GELGEL KINGDOM IN BALI: THE PROCESS OF ISLAMIZATION, RELIGIOUS MODERATION, AND SOCIAL RESILIENCE IN BALINESE SOCIETY DURING THE GELGEL KINGDOM

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Abstract

The Gelgel Kingdom in Bali, is a Hindu kingdom. Under the rule of Dalem Ketut Ngalesir, the Hindu kingdom of Gelgel has provided space for Muslim people to live and thrive in Bali. The decision of the Gelgel Kingdom has created a harmonious life between Muslims and Hindus in Bali so that an attitude of religious moderation is built and the creation of social resilience in Balinese people's lives. This paper aims to explain how Islam grew and developed in the Gelgel Kingdom in Bali, as well as religious moderation which was built as social resilience in Balinese society. The method used in this paper is the Historical Method which includes Heuristics, Criticism, Interpretation and Historiography. In this paper, it can be seen that Islamization in Bali started since the Gelgel Kingdom, and with a cultural acculturation approach. The life between Muslims and Hindus side by side, has given birth to an attitude of tolerance and moderation in religion in Balinese society which is full of harmony so as to create social resilience in the lives of Balinese people.

Keywords : Gelgel, Kingdo

PS 1.2

Chair:

- **ABDUL FATTAH**, UIN Mataram

Panelists:

- **MOMY A. HUNOWU YOWAN TAMU**, IAIN Sultan Amai Gorontalo
- **MUHAMMAD REZA FADIL**, IAIN Langsa
- **YUSUF ROHMATULLOH**, UIN Sunan Gunung Djati Bandung
- **MUAMMAR YULIAN**, UIN Ar-Raniry Banda Aceh
- **ANANTA PRAYOGA HUTAMA SYAM**, UIN Sunan Kalijaga Yogyakarta

MOPOA HUTA: “FORBIDDEN” SOCIAL RESILIENCE MECHANISM OF MUSLIM FARMING COMMUNITY IN GORONTALO INDONESIA

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Abstract

Petani muslim di Gorontalo memiliki kearifan lokal sebagai mekanisme ketahanan sosial yang dipraktikkan secara turun temurun. Kalangan muslim tradisional ini menggelar ritual *mopoa huta* setiap tahun atau setiap musim paceklik. Ritual berisi tarian mistis, diiringi tabuhan gendang selama beberapa malam. Hari terakhir ritual digelar sesajen sebagai bentuk kompromi dengan makhluk halus agar tidak mengganggu manusia. Gangguan makhluk halus berwujud sebaran penyakit yang menyerang tanaman, ternak dan manusia. Unsur sesajen yang dipersembahkan kepada makhluk halus mendapat penolakan dari kalangan Islam modernis. Kalangan ini mengklaim bahwa ritual yang dilakukan oleh petani adalah perbuatan syirik. Tulisan ini bertujuan untuk mengeksplorasi 1) mengapa ritual *mopoa huta* sebagai mekanisme resiliensi sosial diklaim sebagai perbuatan syirik? 2) bagaimana implikasi penerapan teknologi pertanian setelah ritual *mopoa huta* sepi penganut? Penelitian ini adalah penelitian kualitatif menggunakan metode etnografi. Pengumpulan data melalui wawancara mendalam dan pengamatan. Partisipan penelitian adalah petani tua dan petani muda sebagai representasi kalangan Islam tradisional dan modernis. Analisis data menggunakan 3 tahapan; reduksi data, display data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa praktik ritual *mopoa huta* dilakukan sejak dahulu hingga sekarang sebagai warisan leluhur. Kalangan muslim tradisional meyakini bahwa dengan menggelar ritual *mopoa huta*, masyarakat petani hidup tenang, usaha pertanian bebas dari serangan hama tanaman, panen melimpah, ternak berkembang biak dan masyarakat terbebas dari penyakit aneh yang menyebabkan kematian secara beruntun. Seiring berkembangnya zaman, kaum Islam modernis mulai menolak meneruskan warisan leluhur ini. Penolakan tegas berasal dari jamaah tablig yang terus berdakwah hingga ke pelosok. Implikasi dari gerakan dakwah ini mempengaruhi kalangan petani muda. Mereka menerapkan teknologi pertanian sebagai pengganti ritual yang digelar oleh kalangan tua. Kaum tua memiliki argumentasi bahwa apa

yang mereka lakukan adalah bentuk iman kepada yang gaib. Mereka meyakini bahwa tidak ada unsur penyembahan kepada makhluk halus. Sesajen yang diberikan kepada makhluk halus merupakan bentuk kompromi. Penelitian ini menyimpulkan bahwa apa yang diyakini oleh kaum tua (Islam tradisional) pada masa lalu merupakan upaya ketahanan sosial yang terbukti pada zaman itu menciptakan masyarakat yang harmonis dengan alam. Meskipun mereka hidup dengan keterbatasan ekonomi tetapi secara spiritual mereka merasa tentram hidup berdampingan dengan alam yang lestari. Dewasa ini, ritual *mopoa huta* dianggap oleh petani muda tidak relevan lagi dengan pertanian modern. Usaha pertanian yang didominasi penerapan teknologi telah meningkatkan pertumbuhan ekonomi, tetapi kaum tani banyak yang terjerat hutang untuk membayar teknologi pertanian yang berbiaya mahal. Pada bagian lain, kerusakan lingkungan yang diakibatkan penggunaan zat-zat kimia berbahaya telah nyata di depan mata.

Keywords: Petani Muslim, Islam Tradisional dan Modern, Ritual *Mopoa Huta*

KAJIAN MANUSKRIP UNTUK KETAHANAN SOSIAL PADA MASYARAKAT MULTIETNIS DAN AGAMA: HUBUNGAN ANTAR UMAT BERAGAMA DALAM MANUSKRIP TAFSIR ALQUR'ANUL KARIM

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Abstrak

Pemikiran yang tertuang dalam sebuah karya tulis selalu menyimpan khasanah dan wacana yang dapat dipetik secara berulang sebagai pelajaran bagi manusia di setiap masa. Termasuk di dalamnya pemikiran atau penafsiran terhadap kitab suci. Sebab, sepanjang sejarah manusia kitab suci selalu turut andil dalam melahirkan wacana di tengah masyarakat yang kemudian menjadi asas dalam membentuk cara pandang dan cara hidup masyarakat tersebut. Salah satu karya tafsir Al-Quran nusantara yang belum banyak dikaji buah pikir dan hasil penafsirannya adalah Tafsir Al Qur'anul Karim karya Ulama Tiga Serangkai asal Binjai. Tafsir ini mulai ditulis pada tahun 1937 di Madrasah al-'Arabiyah yang terletak di kompleks Masjid Raya Binjai. Saat ini, manuskrip karya tafsir ini hanya dapat ditemukan di beberapa tempat seperti Perpustakaan Negara Malaysia (PNM), Perpustakaan Zaaba Universiti Malaya, Perpustakaan Tun Sri Lanang, Universiti Kebangsaan Malaysia, Universitas Islam Negeri Sumatera Utara, dan koleksi-koleksi pribadi kalangan tertentu. Naskah tafsir ini juga disimpan di perpustakaan kelas dunia seperti Perpustakaan Cornell University USA dan Perpustakaan Leiden University Belanda. Melihat waktu penulisan tafsir ini berada di antara masa perlawanan terhadap penjajahan bangsa asing dan awal kemerdekaan bangsa Indonesia, maka patut diteliti bagaimana wacana sosial yang terkandung dalam tafsir ini. Dengan melakukan telaah isi (*content analysis*) terhadap manuskrip karya tafsir ini, peneliti menemukan wacana-wacana sosial yang relevan dengan kebutuhan masyarakat Indonesia hari ini. Seperti tentang hubungan antar umat beragama mengenai kepemimpinan non-muslim dan perkawinan beda agama, mufassir menafsirkan ayat-ayat terkait dengan sangat moderat padahal karya tafsir ini ditulis di saat bangsa Indonesia masih atau baru saja dijajah oleh bangsa asing yang non-muslim. Wacana sosial dalam karya tafsir ini layak untuk ditampilkan dan ditawarkan kembali ke permukaan khususnya bagi masyarakat Indonesia yang multi etnis dan agama, juga bagi dunia Islam pada umumnya.

Kata kunci: Manuskrip, Tafsir Nusantara, Ulama Tiga Serangkai, Hubungan Antar Umat Beragama, Ketahanan Sosial.

LATERAL FLOW STRIP BIOSENSOR (LFSB) USING PROBE GOLD NANOPARTICLE-DNA BIOCONJUGATES FOR DETECTION OF PIG (*Sus scrofa*) mtDNA

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Abstract

Falsification of food ingredients by incorporating non-halal materials into the product is one of concern for the Indonesian community, which is dominated by Muslims. Detection of food counterfeiting is a form of protection for consumers so an appropriate and accurate method of analysis is needed. Food products become halal when contaminated, one of them is the pig. This study aims to develop the LFSB method for the detection of DNA-based pigs, using DNA probes that complement the cytochrome b (Cyt b) gene of pig mitochondria DNA. Purple gold nanoparticles are used for visual detection. The research method began with the synthesis of gold nanoparticles (AuNP) with a size of 33.8 nm which was confirmed using a nanoparticle analyzer and with a wavelength of 519 nm which was confirmed using a UV-Visible spectrophotometer. Furthermore, the manufacture of AuNP-DNA bioconjugate probes was carried out by producing peak wavelengths of 529 nm and 256 nm which were confirmed using a UV-Visible spectrophotometer. Besides, the target DNA is immobilized on the nitrocellulose membrane in the test line. To determine the optimum conditions for the experiment, the first developed LFSB method will be tested using synthetic oligonucleotides which complement the DNA probe. DNA from pork, chicken, and beef samples was isolated using the QIAprep® Spin Miniprep Kit, then the isolation results were cut with the BamH1 restriction enzyme and characterized using agarose electrophoresis and UV spectrophotometer. DNA samples cut with concentration variations will be detected using this method. The results of this study can produce methods of detection of pig DNA in easy, inexpensive, and selective meat samples with a concentration of 585 ng.

Keywords: halal, LFSB, AuNP-DNA probe, bioconjugate, pig.

EXTRACTION OF GELATIN FROM PARROT FISH SCALES (*SCARUS SP.*) AS AN ALTERNATIVE FOR SOLVING NATIONAL ISSUES OF HALAL FOOD SECURITY IN INDONESIA

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Abstract

Gelatin is a natural protein derivative product in the food industry which is mostly obtained from animals, such as pork and beef. However, pork products and their processed products cannot be consumed by the majority of the Indonesian population for many socio-cultural reasons, religious restrictions, and food safety concerns. Therefore, this study aimed to extract halal gelatin from parrot fish scale waste (*Scarus sp.*) using hydrochloric acid as a solvent. Through the response surface

methodology (RSM), 28 experiments were obtained to obtain the optimum point for variations in the immersion time of fish scales and solvent concentration. Gelatin extraction results were characterized by using FTIR (Fourier Transform Infrared) and showed typical absorption peaks of amide bonds at 1629.98/cm (secondary and tertiary amide), 1235.15/cm (aromatic amine) which indicates that this extraction can be used as an alternative source of halal gelatin in Indonesia. Furthermore, the gelatin was tested for its physical characteristics, including yield, viscosity, percentage of water content, and gel resistance which showed the optimum results at 48 hours of immersion with a concentration of 3% w/w.

Keywords: gelatin, halal food, *Scarus sp.*, amide bonds, fish scale

KEPASTAN HUKUM DAN HALAL AWARENESS PADA PRODUK SOJU NON ALKOHOL (SOOHA) DI INDONESIA

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Abstrak

Hadirnya Produk Soju non alkohol (Sooha) dalam industri halal membawa perdebatan yang kontroversi namun menarik. Kontroversi muncul ketika produk yang berasal dari Yogyakarta ini mirip dengan botol soju dari Korea Selatan dan dianggap sebagai minuman beralkohol. Selain itu regulasi juga makin membuat status kehalalan produk ini masih tetap diperdebatkan. UU Nomor 33 Tahun 2014, Pasal 4 menjelaskan bahwa semua produk yang beredar dan diperdagangkan di wilayah Indonesia harus memiliki sertifikat halal, namun tidak ada sanksi bagi yang melanggar. Fatwa MUI No. 4 Tahun 2003 tentang Standarisasi Fatwa Halal menjelaskan bahwa terdapat larangan mengkonsumsi produk yang menggunakan nama-nama seperti yang diharamkan. Hal ini diperkuat dengan SK Direktur LPPOM MUI No. 46 Tahun 2014, Nomor 3 poin a, terkait kategori produk yang tidak dapat disertifikasi lantaran mengandung nama minuman keras. Faktanya Sooha merupakan minuman *sparkling soju non alcohol* dengan banyak varian rasa dan dikemas dengan botol mirip soju (minuman beralkohol khas Korea Selatan) dan dikemas dengan nama "Sooha Soju non alkohol". Tulisan ini akan menganalisis minat masyarakat muslim terhadap Sooha dan apakah status kehalalan produk berpengaruh terhadap daya beli masyarakat muslim. Data-data primer penelitian dihimpun dari transaksi jual beli Sooha di Instagram, angket ringan dan wawancara terhadap para pembeli sooha yang dilakukan dengan lebih dulu melakukan kontak lewat chat box dan jika diizinkan melakukan wawancara lewat telpon atau WhatsApp. Data-data sekunder didapatkan dari regulasi hukum Islam dan hukum positif terhadap status kehalalan produk ini. Tulisan ini menemukan bahwa produk Sooha memunculkan tarik menarik antara nilai jual, minat beli dan status kehalalan produk. Sebuah kontroversi antara daya jual nama branding Korea yang menarik minat masyarakat sehingga menimbulkan daya jual yang tinggi, namun di sisi lain menimbulkan perdebatan pada penamaan bagi status kehalalan produk ini. Minat masyarakat membeli produk sooha lebih banyak didorong oleh kekuatan branding produk Korea yang terlanjur melekat dan bukan pada status kehalalan produk ini. Artikel ini berargumen bahwa branding Korea yang melekat pada produk Sooha menjadi magnet tersendiri, baik dalam produksi dan konsumsi masyarakat, sementara kepastian hukum masih belum dapat mendukung kesadaran masyarakat mengkonsumsi makanan dan minuman halal (*halal awareness*). Tulisan ini berkontribusi pada pentingnya regulasi hukum yang pasti dan berpengaruh positif terhadap *halal awareness* dan daya beli masyarakat muslim terhadap minuman soju halal.

Kepastian hukum berpengaruh secara signifikan pada minat beli (konsumsi) dan daya jual (produksi). Konsumen masyarakat muslim disarankan untuk mengkonsumsi minuman dan makanan yang benar-benar sudah memiliki sertifikat halal dari MUI. Pada sisi produsen, anjuran untuk mendaftarkan produknya kepada BPJPH sebagai kepastian hukum, sehingga akan menarik minat masyarakat muslim untuk membeli produk

Kata kunci: kepastian hukum, soju halal, minat beli, kesadaran halal, produk halal Biografi Singkat

PS 1.3

Chair:

- **KHAIRUL HAMIN**, UIN Mataram

Panelists:

- **SYARIFUDDIN**-UIN Alauddin Makassar
- **GALUH TRI PAMBEKTI**- UIN Sunan Kalijaga, Yogyakarta
- **RIKA LIDYAH** - UIN Raden Fatah Palembang
- **SYUFAAT**- UIN Prof. K.H. Saifuddin Zuhri, Purwokerto
- **YENTI AFRIDA**, UIN Imam Bonjol, Padang

ANALYSIS OF HALAL DECISION ASPECT ON CADBURY PRODUCTS INDONESIAMALAYSIA (COMPARATIVE STUDY OF THE COUNCIL OF INDONESIAN ULAMA AND DEPARTMENT OF ISLAMIC DEVELOPMENT MALAYSIA)

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Abstract

The growing Muslim population, especially in Indonesia and Malaysia, makes people need halal guarantees, especially for Cadbury products. This study aims to analyze the aspects of Cadbury's Halal decisions in Indonesia and Malaysia and to further investigate the differences in the mechanisms and processes for determining Malaysian and Indonesian halal products. The type of research used in this research is qualitative. The research approach is a literature study. Secondary data sources are data sources that do not directly provide data to researchers but are in the form of raw data. The secondary data used in this research are documents in the form of journals related to the theme under study. The data analysis used is descriptive and qualitative through data reduction, data presentation, and conclusion. The results show that **first**, the mechanism for determining the Indonesian Halal Certification is understanding halal certification and participating in Halal Assurance System training, implementing SJH, preparing halal certification documents, uploading halal certification data, conducting pre-audit assistance, conducting audits, providing post-audit assistance, obtaining certificates. Halal at LPPOM MUI. Meanwhile, in Malaysia, JAKIM is authorized to issue halal certification, uses verses from the Al-Quran, and only uses the Malaysian halal logo. Halal certification bodies must be placed together with the halal logo which an independent institution carries out. **Second**, Halal Decision Analysis on Malaysian and Indonesian Cadbury Dairy Milk products, the presence of pork DNA found in chocolate products due to contamination and external factors requires new regulations. This is because pollution is beyond human control. At the same time, contamination occurs after the chocolate-making process, not from the substance). Aspects of the halal decision of the Malaysian Islamic Advancement Department (JAKIM) against Cadbury Dairy milk is haram with the discovery of pork DNA in 2 Cadbury products, but later the halal certification was returned. The two products are Cadbury Dairy Milk Hazelnut Chocolate and Cadbury Dairy Milk Roast Almond Chocolate. Meanwhile, the MUI decision on Cadbury Dairy Milk is Halal because the two products boycotted in

Malaysia did not enter Indonesia. Cadbury products in Indonesia only consist of 2 types, namely Cadbury Dairy Milk and Cadbury 3-in-1 Hot Chocolate. So it is true that some Cadbury Products are banned in Malaysia. However, this product is an imported Cadbury product that never entered Indonesia.

Kata Kunci: Halal Decision, Cadbury Product, Indonesia-Malaysia

BUILDING A FRAMEWORK OF HALAL SUPPLY CHAIN MANAGEMENT (HSCM) IN HEBITREN, INDONESIA: STRETCHING FOR STRENGTHENING THE CONOMIC SELF-RELIANCE OF PESANTREN

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Abstract

Halal integrity is achieved through halal supply chain management (HSCM). The implementation of effective halal supply chain management (HSCM) will strengthen the role of Pesantren from the economic, environmental and social aspects. The aims of this study are, first, to analyze indicators that measure the sustainable performance of HSCM and the effectiveness of HSCM in influencing the sustainable performance of the supply chain; and empirically prove the factors that affect the effectiveness of HSCM and to measure the success of HSCM. This research was conducted in business units within HEBITREN, the SMEs in Pesantren that are members of HEBITREN, and the SMEs of the community around Pesantren that are members of HEBITREN. The research method used is a mixed-method, namely qualitative and quantitative. In the qualitative approach, the triangulation technique is used to check the validity of the data. Then it was discussed indepth in a focus group discussion (FGD) with business managers of HEBITREN and SMEs Pesantren to create the HSCM framework. Furthermore, quantitative analysis was carried out using a questionnaire instrument distributed to managers of HEBITREN business units, SMEs managers of Pesantren of HEBITREN members, and SMEs of communities around Pesantren that were members of HEBITREN. The analytical technique used in this research is Covarian Based Structural Equation Modeling (SEM). This statistical technique simultaneously analyzes the relationship between all actions, from actions to the proposed construction and between the proposed constructs. The study's results, with a qualitative approach, show that a halal label is considered just like a kosher label, a green label, or an organic label, which provides confidence to consumers on the Halal aspect of products and services. Some of the society think Halal products carry a higher value; therefore, the industry wants to identify if HSCM is sustainable. The same is measured comprehensively through environmental, social, and economic performance, perceived benefits, better quality, and wholesome ethical practices that help sustainable development. Meanwhile, a quantitative approach implies that out of 11 critical factors, nine factors on effective management of the HSCM are statistically significant, and the impacts of two critical factors are positive but statistically insignificant. In the structural model, the path coefficient of all success indicators is positive and statistically significant. Regarding the path coefficient of sustainable performance measures of HSCM, all three dimensions, economic, environmental and social, are positive and statistically significant.

Keywords: Pesantren, halal, supply chain management

IMAGE SEARCH: RESEARCH AND DEVELOPMENT IN ISLAMIC POLICY AS THE STRENGTH OF THE HALAL INDUSTRY IN THE ISLAMIC BANKING SECTOR IN INDONESIA AND MALAYSIA

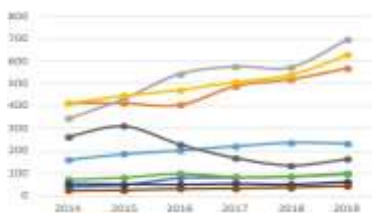
Rika Lidyah - State Islamic University of Raden Fatah Palembang, Palembang
Titin Hartini - State Islamic University of Raden Fatah Palembang, Palembang
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Abstract

Indonesia and Malaysia are 2 countries in Southeast Asia that are included in the 10 countries with the largest Islamic financial assets in the world with the dominant Islamic banking sector, which is 69% whereas only Malaysia as a country in Southeast Asia is included in the 10 countries with Islamic banking assets in the world.

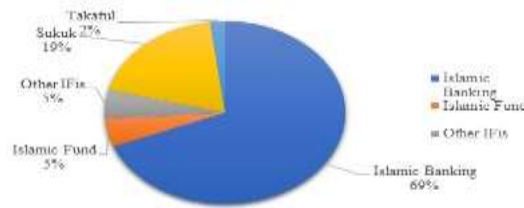
Graph 1.1.

Trends in the Development of Islamic Financial Assets Global Distribution Data



Graph 1.2.

Islamic Financial Asset



Source : *Islamic Finance Development Report 2020*

This shows that the existence of Islamic banking in Indonesia has not been balanced with the existence of Islamic banking in Malaysia. Research and development (R&D) is needed to find out the strength of each Islamic banking industry in Indonesia and Malaysia which aims to improve the halal industry in the Islamic banking sector.

Graph 1.3.

Total Islamic Banking Assets



Source: *Islamic Finance Development Report 2020*

This phenomenon must be supported based on data from Islamic banking in Indonesia and Malaysia. In this study,

researchers used a quantitative approach to see how far R&D is the strength of the halal industry in the Islamic banking sector in Indonesia and Malaysia by using the STATA 14 application. The results showed that R&D gave significant strength to Islamic banking, while R&D in Indonesia does not provide significant strength due to several R&D activities held in Malaysia but not in Indonesia. The results of this study are expected to be a strong basis for knowing the added value of each country in terms of implementing R&D so that it can be a reference for creating innovation from the success of each country. This phenomenon must be supported based on data from Islamic banking in Indonesia and Malaysia. . In this study, researchers used a quantitative approach to see how far R&D is the strength of the halal industry in the Islamic banking sector in Indonesia and Malaysia by using the STATA 14 application. The results showed that R&D significant strength of Islamic banking, while R&D in Indonesia does not provide significant strength due to several R&D activities held in Malaysia but not in Indonesia. The results of this study are expected to be a strong basis for knowing the added

value of each country in terms of the implementation of R&D so that it can be a reference for creating innovation from the success of each country.

Keywords : *research and development, the strengths, islamic banking*

IMPLEMENTATION OF CHSE CERTIFICATE FOR TOURISM OBJECT MANAGEMENT IN BANYUMAS (HALAL TOURISM PERSPECTIVE)

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Abstract

The regulations set by the Minister of Tourism and the creative industry for managers of tourism, hotels, culinary, cafes, entertainment venues, and tourism villages to have Cleanliness, Health, Safety, and Environmental Sustainability certificates (CHSE) provides a guarantee (Cuarent) for consumers in terms of Clean, Beautiful, Safe, and Safe. In this regard, Banyumas is ranked 3 (three) in favorite tourism among the cities in Central Java after Magelang (Borobudur) and Semarang. Tourism objects managed by the Government of Banyumas include Baturraden Lokawisata (nature-based tourism), Andhang Pangrenan, Puppet Museum, General Sudirman Museum, and Maskemambang. For this, I come to the research questions: how did CHSE certificate implemented in tourism management in Banyumas? and how to develop tourism objects in Banyumas Regency in the frame of halal tourism perspective? I used a qualitative approach in this field research in presenting and analysis the data .The subjects are authorities in board of culture and tourism (DINPORABUDPAR) of the Banyumas Regency and managers of 5 (five) tourist objects. I did pre-research to determine the integration of the value of halal tourism to the CHSE certificate in the management of tourism objects in Banyumas. I have conducted observation, interviews, and documentation to collecting the data. Further, I investigated about the potential and matters related to the implementation of the CHSE certificate in Banyumas. This study found that the CHSE certificate has been implemented in four tourism objects in Banyumas. Meanwhile, one of them (Maskumambang) is in the submission stage. Why is a CHSE certificate significant, because it can increase the competitiveness of tourist objects and can describe the readiness of tourism objects in welcoming tourists. In developing halal tourism, the Banyumas government must have the political will, the application of halal industry regulations, the provision of infrastructure and facilities, the provision of human resources, and sufficient budget allocation. Overall, the tourism infrastructure managed by the Banyumas district government has partially met the requirements for halal tourism.

Keywords: Implementation, CHSE Certificate, Banyumas Regency, Halal Tourism

EXPLORATION OF THE ROLE OF SHARIA BANKING IN PROMOTING THE HALAL FOOD INDUSTRY IN WEST SUMATRA

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Abstract

Global economic conditions have shown and captured the signal that the Islamic economy is starting to develop. One of them is in the halal food industry sector. West Sumatra is one of the provinces that has the largest Muslim population and has different specialties in each region. This certainly encourages the people of West Sumatra to choose to live according to sharia and is strengthened by the traditional philosophy of Adaik Basandi Syarak, Syarak Basandi Kitabullah. Sharia is currently very closely related to the development of the halal food industry. Islamic banking is one of the financial institutions that can encourage the development of the halal food industry in West Sumatra. With the enthusiasm of the community to run the sharia system, encourages banks to disburse financing to develop the halal food industry. The research method used is a descriptive quantitative method and literature study. The results of the analysis show that the role of Islamic banks is not only limited to financing without training, coaching, and usury, but also includes halal regulations, halal product consumption, and halal governance. The government has a role as a regulator between sharia banking, business actors, and the MUI so that the economic potential and halal industry according to sharia can be realized in West Sumatra

Keywords: *halal food industry, sharia banking, government*

PS 1.4

Chair:

- **TOHRI**, UIN Mataram

Panelists:

- **M. RIADHUSSYAH**, UIN Mataram
- **ABIDIN**, UIN Datokarama Palu
- **ALI MURTADHO**, IAIN Palangka Raya
- **MUKTI ALI**, UIN Salatiga
- **SHINTA MAHARANI**, IAIN Ponorogo

ROLE OF THE HUMAN RIGHTS DEFENDER AT THE VILLAGE LEVEL IN DEFENDING MINORITY HUMAN RIGHTS CASES (CASE STUDY: AHMADIYAH COMMUNITY IN MAJELUK, MATARAM CITY, NUSA TENGGARA BARAT)

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Abstract

This study aims to discuss the role of Human Rights Defenders at the village level in defending the human rights cases of minority Ahmadiyah people who live in Transito, Majeluk Village, Mataram City, West Nusa Tenggara Province. The attack on the Ahmadiyya people in Lombok in 2006 made it difficult for Ahmadiyya people to get assistance from the government because they had not yet received an Identity Card (KTP). Whereas obtaining an identity is a fundamental right that the state must fulfill. This research method is qualitative with human rights theory and the theory of legal protection. Data was collected using a literature study sourced from books, journals, reports, and sources relevant to this research, and data collection was also carried out by interviewing Ahmadiyah people who live in Transito, Majeluk Village, Mataram City, West Nusa Tenggara Province. The stages of this research are carried out through data collection, data reduction, data presentation in tables, pictures, and narratives, the next step is concluding. The results of this study indicate that as a minority, it is full of social inequality, one of which is discrimination in administrative matters. Minorities are not given access to identity cards. This will affect the limited access to their rights as Indonesian citizens—for example, the right to education, receiving social assistance from the government, and other rights. Therefore, Human Rights Defenders have an essential role in defending the rights of minorities at the village level, such as Majeluk Village, by advocating for fellow citizens who are accompanied by the Institute for the Study and Development of Human Resources (Lakpesdam) Executive Board of Nahdlatul Ulama (PBNU) to obtain an ID card, after getting identity cards, Ahmadiyah people hope for protection to return to their homes. In conclusion, the fulfillment of human rights by the government needs to get more attention to Ahmadiyah people who live in Transtio, Majeluk, to get

access to a decent place to live and can return to their homes and get protection rights and fundamental human freedoms without discrimination by Law Number 39 the Year 1999 regarding Human Rights in CHAPTER II article 3 paragraph 3 also in Article 4 that humans have the right to live, the right not to be tortured, the right to personal freedom, thought and conscience, the right to religion, the right not to be enslaved, the right to be recognized as a person. And equality before the law and the right not to be prosecuted based on retroactive law are human rights that cannot be reduced under any circumstances and by anyone.

Keywords: Human Rights, Ahmadiyah, Law, Justice

ISLAMIC LAW AND DIGITAL CULTURE TOWARDS HARMONIZATION OF COMMUNICATION BETWEEN RELIGIOUS COMMUNITIES.

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Abstract

Digital technology culture by presenting hoaxes, hate speech, and radical teachings have brought much influence on the harmonization of communication relations between religious communities. Hoaxes, hate speech, and radical teachings can be produced and disseminated rapidly to all levels of society, including the religious field regardless of social strata so that anyone can be trapped and deceived easily. Relations between religious communities can become heated and even the emergence of mutual suspicion, hostility, and violence. This fact of digital technology culture is contrary to the concept that was built by *maqashid sharia* about technology, namely, peace. For this reason, a solution is needed to harmonize digital culture with Islamic law. This research method used literature and an empirical approach, so that it finds that the form of Islamic law and digital culture in developing harmonization of communication between religious communities is that religious leaders must be able to adapt to technological developments, the continuity of opening, answering, and straightening the hoaxes of digital messages, speeches hatred, teachings, and radicals. Mastery of content and attitudes in responding to the digital era by giving truth messages and peace designed by Islamic law in determining obligatory, *haram*, *sunnah*, *makruh*, permissible, and emergencies based on *washatiyah* to the problem. It means that *washatiyah* must be engraved in legal decisions that can be used as the basis for building inter-religious communication starting from the concept, methodology, and implementation. These steps will strengthen Islamic law and digital culture. In addition, it can harmonize communication between religious communities.

Keywords: Religion, Communication, Harmonization, Digital, Islamic Law

**SAPRAH AMAL, DEMOKRATISASI, DAN HAK KONSTITUSI: HABITUS PRAKTIK FILANTROPI
MASYARAKAT SIPIL ISLAM BANJAR DI KALIMANTAN SELATAN**
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Abstrak

Partisipasi masyarakat sipil Islam dalam konteks demokratisasi di negara Muslim masih dipersoalkan, tidak terkecuali di Indonesia. Artikel ini turut memberikan bukti bahwa *saprah amal* sebagai bagian dari praktik filantropi Islam yang unik telah menjadi bagian upaya memperkuat demokratisasi di negara Muslim. Artikel ini berjenis kualitatif. Teori partisipasi dari Sherry R. Arnstein dipakai untuk menganalisis persoalan ini. Artikel ini menjawab pertanyaan tentang *saprah amal* sebagai *proxy* atas praktik kedermawanan, cara negosiasi berderma, dan bentuk partisipasinya dalam memperkuat demokratisasi, serta aspek legalitasnya. Temuan artikel ini, *pertama*, *saprah amal* sebagai *proxy* atas praktik kedermawanan yang *indigenous* yang tidak diketahui asal usulnya. *Kedua*, lelang amal melalui *influencer* sebagai cara negosiasi unik dalam berderma. *Ketiga*, spirit kebersamaan dalam *saprah amal* menjadi modal sosial untuk mengisi ruang kosong pembangunan yang tidak bisa dilakukan secara cepat oleh negara, padahal sejatinya menjadi kewajiban negara sebagaimana Pasal 34 ayat (3) UUD NRI 1945. Sementara Pasal 28C ayat (2) telah menjamin bentuk partisipasi masyarakat dalam memperkuat nilai keadabannya (*civic tradition*).

Kata kunci: *saprah amal*, demokratisasi, filantropi Islam.

**THE BRIGHT AND DARK SIDE OF SOCIAL MEDIA ON REAL LIFE CONSUMPTION AND
MATERIALISM: A SYSTEMATIC REVIEW**

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Abstract

Social media nowadays is part of our daily lives. A social media celebrity is used as a trend setter. In this study, we focused on finding the positive and negative impacts of social media on real life. The systematic review is used to find these studies' purposes. We searched for journal articles that were published in 2017 to 2022 that studied the effect of social media on real life. We focused on empirical studies, positive impacts and its negative impacts' countermeasures. After that, we analyze and examine what Indonesia currently has in technology and human resources to determine the readiness to adopt the relevant solutions. The result of this study is to provide an overview of empirical studies of the positive and negative impacts of social media and their countermeasures.

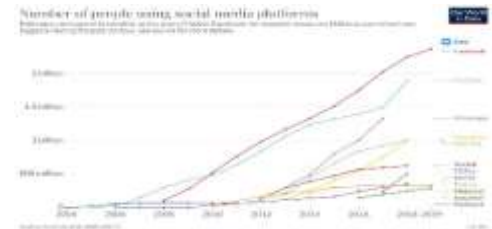
Keywords: social media life, consumption, materialism

SOCIAL MEDIA AND MATERIALISM IN DIGITAL WORLDWIDE: A SYSTEMATIC LITERATURE REVIEW FROM THE ISLAMIC PERSPECTIVE

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Abstract

Social media growth has continued to increase. More than half of the world uses social media (58.4%), and 4.62 billion people and 424 million new users have come online within the last 12 months. The average daily time spent using social media is 2h 27m. (Data reported global overview, 2022). The supported data states that 98.2% of Indonesians access the internet via mobile phones (IDN Research Institute & Alvira Research Center, 2022).



As far as the authors are aware, this is the first study about social media that systematizes the international literature on the subject of social media and materialism from the Islamic Perspective.

Data supports : This paper examines the indexed open access articles from 2012-2022. A comprehensive study from systematic literature review (SLR) identified 275 academic journals on web of science (WoS) databases to understand the topic better. The information collected from the selected articles is presented in specific tables and graphs for advanced understanding.

Research questions: What direction is being taken to social media offer instant "dreams" of being rich? How is social media a way of life beyond the future? What are the solutions to decrease the number of social media anxiety disorders from an Islamic perspective?

Methods : The qualitative research software Nvivo was also used based on the systematic literature review methodology (Littell et al., 2008). Generally, a literature review can be seen as a 'mapping of knowledge' of a given topic, intended to investigate and explore everything that has been written and summarise it all (Frank & Hatak, 2014).

Findings : This research found that only 1 out of 275 articles analyzed social media and materialism. After the description, the evidence that emerged is that one of the articles analyzed deals with the issue of social media and materialism, but none related to the Islamic perspective. The focus is on analyzing and formulating social media and materialism, from identifying characterized by an obsession because of the "perfect life" displayed. The situation is also worse if the followers, comments, and likes go viral and offer instant "dreams" of being rich because materiality is shown, and Islam offers the solutions as a way of life.

Conclusions: This research suggests that government should limit access the social media even though there is a policy about information technology. This study contributes to the social sciences, economics, and psychology. There is nothing wrong with being wealthy but through a process and struggle. Besides that, even though there is plenty of money, would not a simple life and life be more peaceful if we show up as we are. Be grateful because, with gratitude, we will feel enough and satisfied here and hereafter.

Keywords: Social Media, Materialism, Islamic Perspective, Systematic Literature Review

PS 1.5

Chair:

- **DONI KURNIAWAN**, UIN Mataram

Panelists:

- **MELLY MASNI**, UIN Ar-Raniry Banda Aceh
- **SITI MARDIAH**, UIN Raden Fatah Palembang
- **HADI PERISTIWO**, UIN Sultan Maulana Hasanuddin, Banten
- **FATIMALA NUR FAUZI**, UIN Sunan Ampel Surabaya
- **M. IMAN WAHYUDI**, UIN Sultan Maulana Hasanuddin Banten

THE FLOURISHING OF INDONESIAN'S CONSPICUOUS CONSUMPTION IN THE DIGITAL WORLD AND ITS EFFECTS ON THE EVOLUTION OF HIJRAH MOVEMENTS

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Abstract

The acknowledgement of Indonesia as an upper middle-income country in 2021 by the World Bank had been significantly contributed by the rise of Indonesian middle-income groups in recent years. One of the effects observed following an increase in middle class proportion is the flourishing of what so-called the conspicuous consumption unique only to Indonesian case. It refers to a condition where people's consumptive behavior escalate, not for fulfillment of needs, but for the purpose of displaying ostentatious wealth. Social media is pointed as playing major roles in disseminating this attitude since it facilitates intensive exposure of high-status taste, inspiring middle group consumers to emulate. At the same time, Indonesians also witness massive hijrah movements across the country. Although hijrah movements are not alien to Indonesian social and political life, this current wave of hijrah movement comes to the fore by bringing up with them new characteristics unidentified in any hijrah movements from previous periods. Modern moslem fashion styles, celebrities involvements, diversification of da'wah locations, etc. are among attributes obviously associated with this new hijrah movement phenomenon. This study examines the linkage between the conspicuous consumptive behaviors with the growing trend of new hijrah movements. By utilizing qualitative approach to directed content analysis, this study developed from the theories of conspicuous consumption and new social movement offers a new analytical model for studying Islamic activism by examining the effects of consumption culture on Islamic movements' strategical approach. The analytical result indicates that some hijrah movements aware of the tendency of conspicuous consumption, have compromised certain hijrah initial features to be in accordance with the demands of the middle-class population. Its ability to adapt has led to social recognition as a part of modern society which encouraged nearly everyone to take part in the movements. The findings help to explain the development of hijrah movements in the digital world and particularly the potential effects of consumers behaviors in urging the evolution of religious movements.

Keywords : Conspicuous consumption, middle-class consumers, hijrah movements, social media

ANALYSIS THE ROLE OF SOCIAL CAPITAL IN THE DIGITAL ERA AT THE ISLAMIC SOCIAL FINANCE INSTITUTE

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Abstract

From the literature research, it was found that one of the causes of the non-optimal acquisition of zakat collection in Indonesia is the management of social capital at the existing Islamic social finance institute. Social Capital referred to in this study includes network, reciprocity and trust. The purpose of this study is to identify and describe the social capital owned by Islamic Social Finance institutions in Palembang. In this digitalization era, what is the role of social capital in managing ZIS funds. The object of study in this research is the Amil Zakat Institution in Palembang, namely Dompot Dhuafa, Inisiatif Zakat Indonesia and DPU DT. This research uses an interpretive paradigm or a subjective-phenomenological approach, namely looking at the existence of social capital in the institution. The data analysis used was as developed by Miles and Huberman. The results of the study found that social capital created by increasing cooperation networks by utilizing national and local public figures with the use of digitalization technology was able to increase public trust in zakat institutions.

Keyword. Sosial Capital, network, reciprocity, trust

DIGITAL TRANSFORMATION OF HALAL TOURISM IN SERANG CITY THROUGH SMART HALAL TOURISM DESTINATIONS AS PART OF THE DIGITAL ECOSYSTEM OF THE HALAL TOURISM INDUSTRY

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Abstract

The *Smart Halal Tourism Destination* program is something new industrial digital ecosystem and unique in support and facilitate creation innovation new especially those related with application technology and development experience smart halal tourism in Serang City. *Smart Halal Tourism Destination* defined as supported halal tourism by effort integrated in one destination for collect data from from infrastructure physical, connection social, resource government, organization and from body or thought combined human with use technology advanced for convert data to something on-site experience as well as proposition score business with clear focus on efficiency, sustainability and enhancement in halal tourism. who became question in study this is how quality planning strategic digital transformation of halal tourism in Serang City through application The *Smart Halal Tourism Destination*. This research uses a qualitative approach as well as supported by analysis with using the Litmus test. The method used in this research is descriptive analysis. Sources of data in this study came from books, journals and interviews with related informants with halal tourism. From result study obtained conclusion temporary that the digital transformation process of planning strategic Halal tourism in Serang City has focus on the *Smart Halal Tourism Destination* process, however on step evaluation has found that no all from *stakeholders* Halal tourism in Serang City could reach the main target planning with good.

Keywords : Digital Transformation, Halal Tourism, Digital Ecosystem

PENGEMBANGAN PURWARUPA APLIKASI BISNIS SOSIAL *DHERMA MOMOHAN* DALAM KERANGKA *SOSIAL MASHLAHA* UNTUK INDUSTRI HALAL DI ERA DIGITAL

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Abstrak

Perkembangan *thecnology* di era *society 5.0* memberikan pengaruh yang cukup besar bagi kehidupan, khususnya pada dunia *e-commerce* yang memanfaatkan kecanggihan *thecnology* dan transformasi digital untuk mempermudah aktivitas berbisnis seperti jual beli *online*. Era *society 5.0* ini mampu mengintegrasikan dunia maya dengan ruang fisik yang nyata menjadi satu kesatuan yang saling mengimbangi demi mengatasi kendala dan permasalahan sosial masyarakat dalam berbagai aktivitas, termasuk aktivitas ekonomi sebagai terobosan baru bagi industri halal. Didukung dengan merebaknya pandemi *Covid-19* pada pertengahan tahun 2020 hingga saat ini yang mencapai 31654⁺⁺ semakin meningkatkan kehadiran *e-commerce* dan *market place online* ditengah masyarakat, dengan memanfaatkan kecanggihan *thecnology* untuk berbisnis. Namun, kecanggihan *thecnology* ini juga sedikit rentan dengan kecurangan ataupun penipuan. Seringkali pengguna *e-commerce* tidak memikirkan kemaslahatan bagi semua pihak. Hal ini tentu bertolak belakang dengan konsep *sosial mashlaha* tentang baik buruknya suatu hal yang memiliki *urgensi* penting demi terciptanya kehidupan yang adil dan tentram dalam bermuamalah. Melalui penelitian ini, penulis bertujuan untuk menganalisa relevansi aktivitas perancangan *prototype* aplikasi bisnis sosial *Dherma Momohan* ditinjau dari kerangka *sosial mashlaha*. Penelitian ini termasuk pada jenis penelitian kualitatif deskriptif yang menggunakan pendekatan *single-case study* dan *triangulasi method* dalam proses pengumpulan data. Pada penelitian ini data primer diperoleh dari hasil wawancara, observasi dan dokumentasi pada beberapa responden di Desa Munungrejo Ngimbang, Lamongan sebagai lokasi yang menjadi latar belakang ide perancangan aplikasi. Sekaligus dari aktivitas pengembangan purwarupa aplikasi bisnis sosial *Dherma Momohan* yang dilakukan *developper*. Sedangkan data sekunder diperoleh dari hasil analisis studi pustaka pada beberapa *literature* yang berkaitan.

Hasil penelitian menunjukkan bahwa aktivitas pengembangan purwarupa aplikasi bisnis sosial *Dherma Momohan* mulai dari proses perancangan, operasional dan mekanisme yang diterapkan telah memenuhi aspek penting pada kerangka *sosial mashlaha* yang benar dalam bermuamalah, karena aktivitas yang dilakukan tersebut memperhatikan manfaat bagi semua pihak. Kesesuaian ini terlihat dari latar belakang dan tujuan utama perancangan purwarupa aplikasi yaitu untuk membantu masyarakat yang kehilangan pekerjaan dan tidak mempunyai modal usaha, serta untuk meningkatkan semangat berbagi masyarakat melalui usaha sosial dalam kegiatan jual beli barang bekas. Selain itu ide perancangan aplikasi ini juga muncul karena adanya kebiasaan masyarakat Indonesia yang memiliki sifat *impulsif*, *compulsive buying*, dan *hoarding disorder*, sekaligus pemanfaatan *trend decluttering* yang mengolah barang bekas layak pakai sebagai objek jual beli demi meningkatkan nilai guna barang menjadi lebih bermanfaat. Sehingga dapat dikatakan bahwa aktivitas ini mampu menghilangkan *madharat* dan menciptakan *mashlaha* diantara masyarakat.

Kata Kunci : Aplikasi, Bisnis Sosial, *Dherma Momohan*, *Society 5.0*, Sosial *Mashlaha*.

REAL-TIME HALAL PRODUCT IDENTIFICATION USING EMBEDDED WATERMARKED QUICK RESPONSE (QR) CODE

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Abstract

The government has provided a way to make it easier to get halal certificates, but the vulnerable to forgery through technology development needs seriously to be handling, where products are easily affixed by irresponsible people to embed halal labels, it is needs to be a concern to look for alternative solutions as prevention action for irresponsible people who embed the halal logo on non-halal products. This paper proposes identification technique and schema for halal product using embedded watermarked QR (Quick Response) code. This study use laboratory experiment method using a web-based application, with the aim that the researcher has full control in conducting manipulations and also easier to measure, the application identify halal product based on embedded watermarked QR code is successfully done in real-time, the schema of this application is by scanning embedded watermarked QR Code on the product cover by smartphone or other device which has camera and checking validation of the halal product automatically, the validation will show halal product properties in halal certification such as product name, and certificate number in real-time through internet connection.

Keywords: Halal Product, Identification, Embedded Watermarked QR Code.

PS 1.6

Chair:

- **IRAWAN**, UIN Mataram

Panelists:

- **AHMAD FAHRUR ROZI** -LSQ Ar Rohmah Pesantren, Yogyakarta
- **MOHAMED MOHIEL-DIN AHMED** -Universiti Brunei Darussalam, Brunei Darussalam
- **NOPRIADI SAPUTRA**-Bina Nusantara University
- **HERIANTO** -Universitas Gadjah Mada
- **HARRY SUTANTO** -Binus University and Padjajaran University

SOCIAL TRANSFORMATIONS ON QURANIC DIGITALIZATION IN INDONESIA: A COMPARATIVE STUDY OF "AL QURANUL KARIM" AND "QUR'AN KEMENAG" BY LMPQ

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Abstract

This research discusses about the digital Al-Quran phenomenon in the modern era. Digital manuscripts, which are now starting to become a trend for manuscripts in Indonesia, have given a new nuance to the dynamics of copying manuscripts in Indonesia. A mushaf that basically consisted of thick sheets of paper, can now be easily accessed in one hand of a gadget. On the other hand, digital manuscripts are also equipped with various innovative features that were not previously found in printed editions, such as interpretation features, asbabun nuzul, automatic verse sharing mode, also religious scientific insights. On the other hand, the presence of digital manuscripts also has an impact on the pattern of human interaction with the Al-Quran manuscripts, one of which is the sacredness of the digital manuscripts which has decreased. Many manuscripts circulating in Indonesia, the printed Al-Quran manuscripts and the Ministry of Religion's digital Qur'an manuscripts, both of which are products of the Ministry of Religion's LPMQ, as the official authoritative institution tasked with examining and publishing the Al-Quran manuscripts in Indonesia.

The author tries to use transformation theory as an analytical method in describing the data. The transformation process cannot be separated from three main characteristics, namely, a) there are differences that occur, b) the existence of an identity that becomes a reference for differences in the process of change, and c) is historical. The transformation process always represents the era that accompanies it because a transformation process does not release with the accompaniment of conditions and situations of an era. Through the transformation theory using the comparative method, the author argues, there are two forms of transformation processes in researching the transformation of digital manuscripts. First, is the technological transformation of the presentation of manuscripts, namely there are various kinds of innovations in the presentation of digital manuscripts that did not exist before in the printed edition of the manuscripts. Digital Al Quran is not only limited to the Al Quran but also as a "book of interpretation" as well as the digital Al Quran can be used as an "e-teacher" with an audio recording of verses and other features. Second, social transformation, namely in the aspect of the implications of the digital Al-Quran on the life model of society interaction with

the Al Quran, which in this case is in the form of desacralization of manuscripts, and deauthorization of manuscripts.

Keywords: Print Mushaf, Digital Mushaf, Transformation

THE EXPERIENCE OF THE UNIVERSITY OF BRUNEI DARUSSALAM (UBD) IN THE DIGITAL TRANSFORMATION OF TEACHING AND LEARNING ARABIC

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Abstract

The Corona Virus imposed a new reality on teaching and learning tools, causing students and teachers to take advantage of digital transformation. The experience of the University of Brunei Darussalam (UBD) in teaching modern languages has obtained an advanced global position (300-330 in the QS global assessment), and this research aims to study and evaluate the experience of UBD in the digital transformation of the Arabic language education and culture. This study has been summarized by description and analysis of the historical sequence of the UBD experience. UBD prepared various electronic materials formats such as HTML, mp3, videos, pdf, flash card, and the use of various programs such as Canvas, Microsoft 365 programs, and other programs that were provided free of charge to students and lecturers. UBD provided all the possibilities and means to develop teaching and learning of the Arabic language from computer laboratories, free over-the-air internet, audio, and video recording rooms, as well as technicians and engineers for electronic and technical support. UBD has also supported the teaching of the Arabic language and all other subjects by providing tools for preparing, designing, producing, and directing audio-visual resources and interactive electronic programs. Digital transformation has helped students in self-learning, and this study recommends providing digital transformation tools for free to benefit students and teachers together, and in ways that support active learning, self-learning, and blended learning.

Keywords: *Digital transformation, Arabic, digital technology, learning*

THE RESILIENCE OF SMALL-SCALE FAMILY BUSINESSES: A SYNCHRONIZED BLEND OF SPIRITUALITY, HUMANITY, AND DIGITALITY

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Abstract

COVID-19 as a global disruption phenomenon has forced individuals, groups, organizations, and communities to develop and establish resilience. As a capability to survive, awaken, and grow better after crisis, resilience has become a pivotal factor in dealing with disruptive changes. This article aims to elaborate about resilience in the context of small-scale family businesses (SCFB). By utilizing a survey-based quantitative study which successfully involved about 522 owners and/or managers of SCFB, this article has examined statistically six hypotheses. The results of the analysis explain that the business resilience is influenced positively, directly, and significantly by pro-social leadership and digital based flexibility. Meanwhile, Islamic spirituality has an indirect effect on business resilience, but

fundamentally has influenced pro-social leadership and digital based flexibility. For developing and establishing resilience capability in small-scale family, a synchronized combination on digitality, humanity, and spirituality is recommended formula. Business resilience is a combination between digitality as high tech aspect and spiritualityhumanity as deep touch aspect.

Keywords: *resilience, spirituality, digitality, humanity*

RELIGIUSITAS DAN KEYAKINAN MUSLIM TENTANG PERAN KERJA KERAS SEBAGAI PENENTU KESUKSESAN: ANALISIS MENGGUNAKAN DATA *WORLD VALUES SURVEYS*

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Abstrak

Kondisi di abad ke-21 ini, memperlihatkan eksistensi pengusaha Muslim cukup tertinggal. Dilansir dari *Forbes World's Billionaires List The Richest in 2021* terdapat 1826 milyarder Dunia. Namun, tidak ada orang islam yang berhasil masuk top 100, dominasi para pengusaha non Muslim semakin kuat sehingga hanya beberapa pengusaha Muslim mampu berada pada posisi 191 dan 288 yang ditempati seorang CEO asal India. Religiusitas dan keyakinan terhadap kerja keras selalu dikaitkan dengan tingkat kesuksesan seseorang khususnya bagi Muslim. Maka tujuan penelitian ini yakni, untuk mengetahui apakah individu Muslim yang memiliki tingkat religiusitas tinggi lebih percaya akan kerja keras sebagai penentu kesuksesan daripada Muslim dengan tingkat religiusitas yang rendah. Dalam melakukan analisis, penelitian ini menggunakan metode kuantitatif dengan analisis regresi ordinal logistik. Hasil penelitian ini menemukan dari 6 indikator religiusitas yang digunakan yakni keyakinan akan pentingnya Tuhan, agama serta menjaga frekuensi berdoa (solat) dalam kehidupan secara signifikan berpengaruh negatif dan hanya keterlibatan dalam keanggotaan organisasi keagamaan berpengaruh positif secara signifikan. Sedangkan indikator percaya akan neraka dan frekuensi menghadiri acara keagamaan tidak berpengaruh secara signifikan. Demikian, afiliasi keagamaan berupa keaktifan dalam keanggotaan organisasi keagamaan dapat meningkatkan keyakinan Muslim akan kerja keras penentu kesuksesan. Demikian dapat disimpulkan bahwa seorang Muslim yang memiliki hubungan kuat dengan Tuhan cenderung meyakini bahwa kesuksesan cenderung ditentukan faktor diluar dari kerja keras yakni keberuntungan dan keluarga. Sedangkan, seseorang dengan hubungan sosial yang kuat lebih meyakini bahwa kerja keras menentukan kesuksesan

Kata Kunci: Religiusitas, Keyakinan Muslim, Kerja Keras, Kesuksesan.

TRANSFORMATION-BASED COMPETITIVE ADVANTAGES AND DYNAMIC CAPABILITIES IN PRODUCE PERFORMANCE OF ISLAMIC MICROFINANCE INSTITUTIONS

Dr. Ir Harry Sutanto, MBA

Abstract

Islamic/Sharia Economics is expected to be a solution to the ineffectiveness of development programs and the failure of poverty alleviation programs that rely on economic growth with the trickle down

effect principle that even makes poor people increasingly marginalized, both physically and socially. The World Economic Crisis, both in Europe and the United States, proved the weakness of the capitalist/liberal economic system and at the same time became an opportunity for the Islamic/Sharia economic system. However, this opportunity was not utilized properly, and even the Islamic/Sharia Economic system was marginalized and only seen as a second priority after the Conventional Economic System. Several potential obstacles to the progress of MFIs, including Sharia MFIs and in particular Baitul Maal wat Tamwil, are a) declining quality of payment portfolios; b) slowing growth as a result of the economic slowdown; c) prices of financing products that are less competitive because they have not been allowed to access sources of funds directly; and d) decreased productivity and profitability due to decreased prudence in lending, over-taxation, increased potential for fraud and deviations from the principles of good corporate governance. Until now, no research has been found that explores and evaluates the relationship between the constructs of transformation, dynamic capability, competitive advantage and performance in Islamic/Sharia MFIs. The results of the study that explain the effect of the transformation and dynamic capability approach in improving the performance of Baitul Maal wat Tamwil, whether through the construct of competitive advantage or not, will contribute positively, both to Baitul Maal wat Tamwil and other Islamic/Sharia MFIs, to deal with dynamic changes that encountered in their operations. This research uses a quantitative approach which is collected through the distribution of questionnaires by means of a survey. According to the level of explanation, this research is an explanatory research, which aims to explain, test hypotheses from research variables as a generalization process for the population by drawing random samples so that the research design is carried out conclusively. The unit of analysis in this study is Baitul Maal wat Tamwil where the unit of observation is the head of the institution. Observations using time coverage are cross section/one shot. Data were analyzed descriptively and identified using PLS units. The research findings show that transformation, dynamic capability, competitive advantage and performance have been well accepted as the company's operational strategy. Transformation is closely correlated with dynamic capabilities. Dynamic capability is a more dominant factor than transformation in increasing competitive advantage, but simultaneously both have an effect on competitive advantage. Transformation and dynamic capabilities have a direct effect on performance, either simultaneously or partially. Transformation and dynamic capabilities have an indirect effect on performance through competitive advantage.

Keywords: Transformation, Dynamic Capabilities, Competitive Advantage, Performance. Islamic/Sharia LKM, Baitul Maal wat Tamwil

PS 1.7

Chair:

- **EL BADRIAH**, UIN Mataram

Panelists:

- **MUSMULYADI**-IAIN Parepare
- **FINADATUL WAHIDAH**-IAI Al-Qodiri Jember
- **SAMSUL ARIFIN**-Universitas Ibrahimy Situbondo
- **YUSMA INDAH JAYADI**-UIN Alauddin Makassar
- **NURHAYATI**-UIN Sumatera Utara

IMPLEMENTATION OF *NARENNUANG* IN MANAGEMENT OF VILLAGE FUND ALLOCATION REVIEWING FROM *EXPECTANCY THEORY*

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Abstract

The spirit of *Narennuang*, implies a high sense of trust and solidarity to help each other, in the face of every challenge and difficulty. Sense of solidarity This is also accompanied by a spirit of mutual respect which in the Bugis expression is called attitude. *Sipakatau* is a form of *siri'* and *pacce'* which is an awareness of quality of the so-called humans who can only actualize themselves because of their existence another human. The type of research used in this research is qualitative research which is a research that produces descriptive data in the form of speech or writing and behavior of the people being observed. Qualitative research is collected from primary sources, namely data from informants by direct involvement, as well as secondary sources, namely the data obtained from documents, articles or writings related to the research problem. *Expectancy Theory* emphasizes results compared to needs very in line with expectations, in accordance with the meaning of *Narennuang* philosophy stated by village head that the purpose of the role of mutual expectations (feedback) in it will be. Successful the values in the *Narennuang* philosophy can be used as a strong foundation. The assumption in *Expectancy* theory is the power that motivates someone to work depends on the interrelationship between what is wanted and needed from the work result. *Narennuang's* philosophy in preparing village fund allocations lies in three things: outline, namely in pre-deliberations, deliberation (compilation) and decision making decision. The elements are: *Getteng Lempu Amaccang*, *Asitinajang*, *sibaliperrisipurepo'*, *Mabbulo Sipeppa*, and *sipakatau*.

Keywords: Village Fund Allocation, *Narennuang*, *Expectancy Theory*, *Hope*.

RELIGIOUS SOCIAL INCLUSION: ACCULTURATION OF THE MUSLIM MINORITY AMBENGAN TRADITION

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Abstract

Religious conflict in Indonesia is still ongoing, and this conflict occurs because of differences in beliefs framed by mere egoism. Religious conflicts do not look at the conditions that arise in society nor the values of tolerance in religion. A religiously Inclusive Society can be realized if there is social acceptance, institutions, and participation from the community. Religiously Inclusive Society built in the village of Sukoreno Umbulsari Jember cannot be separated from the acculturation process of the local culture. One of them is the ambengan tradition held by the Muslim community of Sukoreno village. This ambengan is not only attended by the Muslim community but also Christians, Catholics, and Hindus. Ambengan was carried out in the mosque, which continued with the reading of Yasin and istighosah with the interfaith community. This research has two research focuses, namely 1) How is the acculturation process of the Muslim minority Ambengan tradition in Sukoreno Village?; 2) What is the tolerance pattern for minority Muslims as a result of acculturating the ambengan tradition? This study uses a qualitative approach. The data was obtained through interviews, observation, and documentation. The data was then analyzed using qualitative data analysis methods. The study results show that 1) The acculturation process of the ambengan tradition occurs because of shared beliefs with the principle of village-harmonization. This village harmonization can also be seen in the citrus agro-industry network built by the Sukoreno village community; 2) The tolerance pattern of minority Muslims as a result of the acculturation of the ambengan tradition forms a *Sufisticethical* relationship, namely, the obedience of faith and the firmness of customs. The ambengan tradition, a tradition of the Muslim community, is attended and followed by Christians, Catholics, and Hindus to carry out the Koran and istighosah together in the mosque (*Ngaji Bersama-Lintas Agama*). Likewise, the traditions carried out by non-Muslim communities are also attended to and followed by the Muslim community. This research is essential as a reference for the model of interfaith tolerance that occurs in Sukoreno village. As for the novelty of this research, in addition to the model/pattern of interaction formed, there is also the principle of village harmonization (as the beginning of cultural acculturation) which can build villages independently with the citrus agro-industry network.

Keywords: *Acculturation of tradition, Ambengan, Religious Social Inclusion*

INKLUSI SOSIAL KEAGAMAAN: AKULTURASI TRADISI AMBENGAN MUSLIM MINORITAS

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Abstrak

Konflik beragama di Indonesia masih terus berlanjut, konflik ini terjadi karena adanya perbedaan keyakinan yang dibingkai dengan egoisme semata. Konflik beragama tidak melihat kondisi yang terjadi di masyarakat dan tidak memandang nilai-nilai toleransi dalam beragama. *Religiously Inclusive Society* dapat terwujud apabila terdapat adanya penerimaan social, kelembagaan, serta partisipasi dari masyarakat. Inklusi social keagamaan (*Religiously Inclusive Society*) yang terbangun di desa Sukoreno

Umbulsari Jember tidak terlepas dari proses akulturasi budaya lokal setempat. Salah satunya adalah tradisi *ambengan* yang diadakan oleh masyarakat Muslim desa Sukoreno, ambengan ini bukan hanya dihadiri oleh masyarakat muslim saja, namun juga dihadiri masyarakat yang beragama Kristen, Katholik dan Hindu. Ambengan dilakukan di masjid, yang kemudian dilanjutkan dengan pembacaan yasin dan istighosah bersama dengan masyarakat lintas agama. Penelitian ini terdapat dua fokus penelitian yakni 1) Bagaimana proses akulturasi tradisi ambengan muslim minoritas desa Sukoreno?; 2) Bagaimana pola toleransi muslim minoritas sebagai hasil dari akulturasi tradisi ambengan?. Penelitian ini menggunakan pendekatan kualitatif. Data-data diperoleh melalui wawancara, observasi, dan dokumentasi. Data tersebut kemudian dianalisis dengan metode analisis data kualitatif. Hasil kajian menunjukkan bahwa 1) Proses akulturasi tradisi ambengan terjadi karena adanya keyakinan bersama (muslim dan non muslim) yang berprinsip pada harmonisasi desa. Harmonisasi desa ini juga dapat terlihat pada jaringan agroindustri jeruk yang dibangun oleh masyarakat desa Sukoreno; 2) Pola toleransi muslim minoritas sebagai hasil dari akulturasi tradisi ambengan membentuk suatu hubungan *sufistik-etik* yakni ketaatan iman dan keteguhan adat. Tradisi ambengan yang merupakan tradisi dari masyarakat Muslim dihadiri dan diikuti juga oleh masyarakat yang beragama Kristen, Katholik dan Hindu untuk melaksanakan ngaji dan istighosah bersama di masjid (*Ngaji Bersama-Lintas Agama*). Begitu pula dengan tradisi yang dilakukan oleh masyarakat yang beragama non muslim, juga dihadiri dan diikuti oleh masyarakat muslim. Penelitian ini penting untuk dilakukan sebagai rujukan model toleransi lintas agama yang terjadi di desa Sukoreno. Adapun yang menjadi kebaharuan dari penelitian ini, selain model/ pola interaksi yang terbentuk, juga yakni prinsip harmonisasi desa (sebagai awal dari akulturasi budaya) yang dapat membangun desa secara mandiri dengan adanya jaringan agroindustri jeruk.

Kata Kunci: *Akulturasi tradisi, Ambengan, Inklusi Sosial Keagamaan*

THE ROLE OF IBU NYAI FOR THE DEVELOPMENT OF LOCAL COMMUNITYBASED PUBLIC HEALTH SERVICES

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Abstract

People who experience mental disorders every year always increase. According to the 2018 Riskesdas Survey, there are 7 households out of 1000 households with mental disorders. 7.0% of them live in rural areas. Very few of them tried to seek treatment. The contributing factor is the limited health services. The number of mental hospitals throughout Indonesia is only 45 in big cities with a limited number of psychologists and psychiatrists (Sari et al., 2020). To overcome the scarcity of mental health services, we must develop services based on local community communities. Experts offer services that integrate multicultural, multilingual, and multiregional. Because the study of mental disorders, actually cannot be separated from the traditions and culture of the community itself; so that people's lives are happier (Novianti et al., 2020). Pesantren also provide mental health services to their students. Because pesantren are educational institutions as well as *da'wah* services. Mental health is part of the *da'wah bil-irshad* or counseling (Arifin & Baharun, 2021). This paper leads to three focus studies on the role of Ibu Nyai in developing local community-based health services. First, is the potential of ibu nyai (*female scholars from pesantren*) who can be involved in strengthening public health services. Second, pesantren's concern for public health services. Third, the ibu nyai's social of network is expected to be

useful as a communication strategy for strengthening public health. The research uses qualitative research methods with an ethnographic-hermeneutic approach. The research informants were 15 Ibu Nyai from Tapal Kuda of East Java. Data comes from documents and fieldnotes. Data analysis steps: data reduction, data display, and conclusion drawing. The results of the study show: that first, ibu nyai have great potential to be utilized in strengthening public health services. They act as leaders and decision-makers for female students. Many ibu nyai have received higher education, and become academics, and politicians. Second, Ibu nyai has a concern and is also an example for health. Because health services are included in the five universal principles (*al-kulliyât al-khams*) to realize the benefit of society. Providing health services is part of worship because worship requires physical strength and a healthy soul. Third, Ibu nyai has a very strong social of network, which includes outward and inner relationships with her followers. There are social of networks that are routine and temporary, social networks organized by students and the general public, and social networks for alternative medicine. This research is useful for developing public health science based on local wisdom.

Keywords: ibu nyai, health services, social of network, social of capital

NUTRITION COUNSELING FOR ADOLESCENTS WITH CHRONIC ENERGY DEFICIENCY AT ALAUDDIN MADRASAH PRIVATE ALIYAH MAKASSAR

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Abstract

Chronic Energy Deficiency is a condition of lack of food whose impact can be chronic (chronic) and result in the emergence of health problems. One of the factors that influence the occurrence of chronic energy deficiency in adolescent girls is attention to physical appearance (body image) and diet. The purpose of this study was to analyze the differences in intake, knowledge, attitudes and actions of students before and after nutritional counseling for KEK Madrasah Aliyah Private Alauddin students. This research is a pre-experimental study with a one-group pretest-posttest design. The number of respondents obtained as many as 49 samples. The data obtained were analyzed using univariate test, normality test and paired t test and Wilcoxon test. The results showed that there was an effect of nutritional counseling on the level of knowledge and actions of respondents, while there was no significant change in the attitudes and intake of respondents. Respondents need to pay attention and regulate their diet. As a follow-up to nutrition counseling activities, students are expected to participate more in peer counseling activities for adolescents at school.

Keywords: Nutrition Counseling, Knowledge, Action, Attitude, Intake, Adolescent Chronic Energy Deficiency The Effect of Religiosity, Anxiety and Belief of COVID-19 on Undisclosed Status COVID-19 in Youth Muslim

PS 1.8

Chair:

- **IWAN FITRIANI**, UIN Mataram

Panelists:

- **AGUS MULYONO**-UIN Maulana Malik Ibrahim Malang
- **HANI FAZLIN**-Institut PTIQ Jakarta
- **HESTY NURRAHMI** -IAIN Pontianak
- **MUHAMMAD LUTFI**-UIN Sunan Ampel Surabaya
- **AGUNG DWI BAHTIAR EL RIZAQ**-IAIN Madura

DEVELOPMENT OF QIRBAH MADE OF GOATS, COW AND BUFFALO SKIN TO INCREASE DRINKING WATER QUALITY (EFFORT TO COMMUNITY THE USE OF QIRBAS AND REDUCE THE USE OF PLASTIC)

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Abstract

The Prophet Muhammad whereas going to a house having a place to the companions of Ansor with a companion, he told the proprietor of the house "On the off chance that you've got water in a calfskin holder (Qirbah) put away from final night, allow it to us to drink, something else we are going drink from the water specifically (Sahih Bukhari Muslim) From the hadith appears that there are extraordinary drinks put away in qirbah. For this reason, it is fundamental to conduct investigate on the quality of drinking water put away in qirbah made of rabbit skin. This study aims to determine the effect of water storage containers (Goats skin qirbah, Cow skin qirbah, Buffalo skin qirbah, plastic and ceramic) on the physical properties of water (pH, conductivity, temperature, oxygen content and TDS) and on the growth of E Coli bacteria. The water used is raw well water and boiled water which is stored in goat skin qirbah, cow skin qirbah, buffalo skin qirbah, plastic and ceramic containers for three days. Then observations and measurements were made every day. The information observed was pH, conductivity, temperature, oxygen, TDS and bacterial growth. The results of data analysis showed that the container affected PH, Temperature, Conductivity, TDS, Oxygen Level and the growth of E. Coli bacteria in raw well water and boiled well water. The results showed that the Qirbah was feasible and hygienic as a container for drinking water.

Keywords: Qirbah, animal skin, plastic, ceramic, water quality

A CRITICAL STUDY ON CHILD MARRIAGE DISCUSSION PERSPECTIVE *TAFSĪR MAQĀŠIDĪ*

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Abstract

Based on UNICEF report in June 2021, it is estimated that more than 10 million girls will be at risk of marrying before the age of 18 due to the COVID-19 pandemic. This is due to gender inequality that is still entrenched in society. UNICEF and other world organizations have been trying various ways to stop child marriage. But in reality, child marriage is still widespread in various countries, including Indonesia. So this paper seeks to review the concept of "marriage" contained in the Qur'an as an authoritative source in Islam. This study uses the theory of the *Tafsīr Maqāšidī* approach as an effort to reconstruct the concept of marriage. *Tafsīr Maqāšidī* is an interpretive method based on *maqāšid al-Qur'ān* and *maqāšid al-syarī'ah*. The steps taken in this research are: analyzing thematic verses and supporting hadiths, confirming the verses and hadiths (looking at macro and micro *asbāb al-nuzūl*, as well as analyzing the linguistic aspects of the verse), conducting in-depth analysis related to aspects *maqāšid*, and the last step is to connect *maqāšid* values that have been found with the development of the world today. Thus, this research is qualitative in nature by using library research sources. After conducting research on this issue, it is found that the fundamental aspects of the *maqāšid* of the marriage verses; *hiḏ al-dīn*, *hiḏ al-naḑs*, *hiḏ al-aql*, *hiḏ al-naḑl*, *hiḏ al-daḑlah*. Thus, it is concluded that child marriage brings many negative impacts - both individually and universally - so this practice really must be prevented and stopped.

Keywords: Criticism, Child Marriage, *Tafsīr Maqāšidī*

KARAKTER KELUARGA ISLAM PASCA PANDEMIC 2019

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Abstract

Anak-anak menjadi dampak krusial pasca pandemic. Dampak sosial, akademik, pribadi , karier pada anak menjadi masalah besar bagi keluarga. Keluarga mulai bangkit menata kembali pondasi yang tergoyahkan oleh pandemic covid 19. Studi ini bertujuan 1) menggambarkan kondisi keluarga pasca pandemi; 2) menawarkan desain karakter keluarga islam pasca pandemic; 3) upaya dalam membangun karakter keluarga islam pasca pandemic; data untuk studi ini di dasarkan pada data kuantitatif dengan metode literatur, survey dan dokumentasi. Temuan penelitian menunjukkan : 1) terdapat dua kondisi keluarga pasca pandemic : kondisi harmonis dan kondisi broken home; 2) desain karakter keluarga islam yaitu pembentukan, keteladanan, dan pembiasaan ; 3) Upaya yang dilakukan dalam membangun karakter keluarga islami pasca pandemic dikenal dengan 8 S : saling mengenal, saling memahami, saling memberikan kasih sayang, saling menasehati, saling mengingatkan, saling menghormati, saling menghagai dan selalu berdoa kepada Allah SWT. Akhirnya penelitian ini menyimpulkan 1. keluarga saat pasca pandemic sangat perlu diberikan bimbingan dan konseling keluarga demi pembentukan karakter anak; 2. keluarga islam harus memiliki karakteristik yang kuat dalam aqidah, iman dan islam 3. membiasakan 8S perlu dijadikan program dalam keluarga. Karakter, keluarga islam, pasca pandemi

PERILAKU ANTI-SAINS RELIGIDIOT DAN COVIDIOT DI INDONESIA: PROBLEM EPISTEMOLOGIS DAN BIAS KOGNITIF

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Pemahaman anti-sains masyarakat Indonesia menimbulkan perilaku kontraproduktif terhadap penanganan COVID-19. Gejala anti-sains tersebut, dalam beberapa komunitas muslim, bersumber dari ajaran agama fatalistik: Sakit dan berbagai penyebabnya adalah ketentuan Allah. Golongan ini secara tidak langsung "menantang" kebijakan pemerintah dalam upaya menekan angka kasus infeksi. Kelompok tersebut pada akhirnya mendapat atribut religidiot dan covidiot. Kedua golongan ini muncul karena berbagai faktor, namun dua poin paling utama adalah problem epistemologis, yakni salah penalaran dan, kedua, masalah psikologis, yakni bias kognitif. Kekeliruan cara berpikir ditambah masalah psikologis menyebabkan kekacauan tindakan masyarakat. Karena itu, untuk mengurai corak penalaran masyarakat, riset ini menggunakan pendekatan epistemologi 'Abi>d al-Ja>biri dan dipadukan dengan analisis bias kognitif. Temuan utamanya adalah corak nalar religidiot dan covidiot di Indonesia cenderung *bayani*-fatalistik, mereka lebih memilih teks-teks agama yang memberikan dalil bahwa semua peristiwa sudah berada dalam garis ketentuan Allah. Dengan demikian mereka menafikan nalar *burhani* (rasional), bahwa manusia memiliki sumber daya untuk mengatasi wabah. Penalaran tersebut terjadi karena bias kognitif, yakni mereka memilih dalil untuk melegitimasi apa yang mereka percaya, alih-alih mencari kebenaran yang valid. Keyakinan bahwa Allah menciptakan COVID-19 dan kematian merupakan takdir membuat mereka lebih tenang secara psikologis. Meski COVID-19 relatif bisa diatasi akhir-akhir ini, penalaran keliru dari masyarakat perlu diatasi dengan integrasi antara nalar keagamaan dan nalar rasional, sehingga mampu bertindak tepat pada berbagai kondisi di masa mendatang.

Kata Kunci: Religidiot, Covidiot, Epistemologi, Bias Kognitif

THE IMPLEMENTATION OF INCLUSIVE EDUCATION IN MADRASAH: AN EXPLORATORY STUDY OF TEACHER AND PARENTS PERCEPTION

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The availability of equal access to education for all parties is the main mission of the Islamic education. Madrasah as one of Islamic education aspects has reforms to be better in quality, accreditation, and user access. In this case, user access of Madrasah does not only focus on normal students, but has penetrated for students with special need (SWSN). This study aims to explore the practice of inclusive education (IE) in Madrasah. This exploratory study used two different types of online surveys (to educators and SWSN parents) to explore the perception of IE among 200 respondents; 100 respondents are educators who teach in inclusive Madrasah and the other 100 respondents are parents of children with and without SWSN who spread in inclusive Madrasah on the Java island. The data is analysed by SPSS 22 and served by percentage to more accurately comparison two groups of data. The results of this study indicate that educators need further professional development to support professionalism in teaching all students, both normal and SWSN effectively. The findings of this study also confirm that collaboration between educators and parents are student's support system that

develop meaningful learning quality. Future research on IE both in Indonesia and other countries can use the same method as this research to investigate the limitations in the implementation of IE. Then further research have to investigate larger population cross minister of both the Ministry of Religious Affairs and Ministry of Education, Culture, Research and Technology, then from different level education start from primary, secondary and university.

Keywords: inclusive education, madrasah, students with special need

PS 1.9

Chair:

- **EMAWATI**, UIN Mataram

Panelists:

- **M. ANSHARI**-Sekolah Tinggi Ilmu Tarbiyah Darul Hijrah Martapura
- **FATIMATUZ ZAHRO DIAH PUTRI DANI**-National Research and Innovation Agencies
- **HASBIYALLAH**-UIN SGD Bandung
- **NURFITA KUSUMA DEWI**-Monash University
- **TUTI KHAIRANI HARAHAP**-Universitas Riau

INCLUSIVE MADRASAH: CONCEPTS, APPROACHES, AND POLICIES

M. Anshari

Sekolah Tinggi Ilmu Tarbiyah Darul Hijrah Martapura

Abstract

Madrasah as Islamic educational institutions until now seem exclusive to children with disabilities. Until now, Kementerian Agama does not have comprehensive rules and policies governing inclusive education in madrasah. This paper focuses on inclusive education in the context of education in madrasah, which is related to policies, concepts, and practices. Concepts and practices that have been carried out by a number of madrasah that provide inclusive education grow and develop bottom-up from practitioners and parents who have children with disabilities. One good practice in the implementation of inclusive madrasahs is the Al-Madaniah madrasah in Banjarbaru City which is the only madrasah that provides inclusive education in South Borneo.

MADRASAH READINESS IN PROVIDING DISABLED FRIENDLY SERVICES: LESSON LEARNED FROM 4 MADRASAS IN CENTRAL JAVA AND DI YOGYAKARTA

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Abstract

The readiness of Madrasah educational institutions in providing disability-friendly services is still problematic. On the one hand, the rights of citizens with disabilities have been guaranteed in Law Number 8 of 2016 concerning Persons with Disabilities. As the parent organization of Madrasah educational institutions, the Ministry of Religious Affairs of the Republic of Indonesia also has a commitment to the development of Integrity Zones (ZI) which includes the provision of disability-friendly services. But on the other hand, the provision of this service requires a lot of commitment, effort, and support. The provision of disabilityfriendly physical facilities, as well as the mindset aspect

of implementing disability-friendly services, are a significant challenge. There were 3 questions asked in this study. First, to what extent is the provision of disability-friendly services in Madrasah as an educational institution? Secondly, what are the factors that become obstacles in the provision of disabled-friendly services in Madrasah? Third, how is the role of the Integrity Zone (ZI) development program of the Ministry of Religious Affairs of the Republic of Indonesia to improve the provision of disabled-friendly services in Madrasah? This is qualitative research with the case study method of 4 locations: MAN 2 Kudus, MAN 1 Demak, MTsN 6 Sleman, and MTsN 9 Bantul. Data were collected through observation and in-depth interviews with service personnel in each institution. Data analyzed used a thematic analysis technique through four stages: (i) data collection and reduction; (ii) categorization and presentation of data; (iii) synthesis and verification; and (iv) formulations of conclusions and recommendations. This research finds several important findings. Firstly, the commitment to disabled-friendly services is already there, indicated by the availability of audio and visual information boards, disability-only lanes, disability toilets, and wheelchairs. The quality, however, needs serious improvements such as the lack of standard and user-testing of the facilities so that it can provide appropriate services as intended. Secondly, the biggest obstacle to providing disabled-friendly services is the mindset of institutions that picture the provision of such services as merely the formal requirement of ZI assessment instead of the dedication to provide accessible service for all rightful people. Therefore, a change in the mindset of institutions, especially service providers, is needed that the provision of disabled-friendly services aims to improve long-term services and fairness of services for all elements of society.

Keywords: Disabled Friendly, Madrasah, Public Services.

DEVELOPMENT OF DIGITAL LITERACY IN THE INDEPENDENT LEARNING CURRICULUM AT STATE MADRASA TSANAWIYA IN WEST JAVA

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Abstract

The expansion of digital technology presents obstacles as well as opportunities, especially for madrasa education in the implementation of the independent learning curriculum. As a result, madrasahs need to develop a digital literacy curriculum. Because digital literacy is part of the policy orientation of the independent learning curriculum. This study investigates how the practice of improving the digital literacy skills of students of state madrasa tsanawiya in West Java, information and media literacy approaches, the role of educators, and learning. Data collection was carried out through interviews with: madrasah heads, madrasah teachers, librarians, education staff, and madrasah heads of the Ministry of Religious Affairs of West Java Province. The interview is structured using research instruments and tailored to the needs of the study. This study shows that (a) digital literacy in the implementation of the dependent curriculum is very helpful for students in improving three literacy skills, namely information literacy, media literacy and technology literacy. (b) information literacy is the ability of students to analyze, select, assess facts and data, statistic, graphics, modeling, and news that are accurate or fake (hoax), media literacy is the ability of students to identify methods in producing or publishing information in various media, such as recognizing fake or real videos / images and technology literacy is the ability to use technology to convey information or use technology for positive things. (c) Digital literacy is a need for students in developing their potential through the

implementation of the merdeka curriculum and being able to provide a strong stimulus to develop the potentials possessed by students of madrasa tsanawiya. This study recommends that madrasas combine learning starting with information literacy, media literacy and technology literacy in the implementation of the independent learning curriculum so that it will produce graduates who have 21st century skills.

Keywords: DigitalLiteracy,IndependentLearningCurriculum,CriticalThinking.

LOCAL WISDOM AND ISLAM REPRESENTATION IN BIPA AUSTRALIA TO IMPROVE INDONESIA SOCIAL RESILIENCE

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Abstract

Monash University in Australia is an institution that carries out Indonesian language teaching. The Indonesian Language Development and Fostering Agency (Badan Bahasa) has identified this institution as the organiser of the BIPA program. This study aims to describe Indonesian local wisdom and Islam representation in the BIPA General and Practical Teaching Materials that can be used at Monash University. It also provides the perceptions of Indonesian language tutors in Language Drop-In programs on the cultural content and Islam representation in BIPA teaching materials. The research focuses on analysing a textbook named "Sahabatku Indonesia," which covers BIPA levels 1 to 7, and "Your First Seven Days in Indonesia" books. Methodological research employed a qualitative descriptive approach by identifying local wisdom in the text and gathering data through interviews with Indonesian language tutors to draw conclusions. The following summarises the analysis's findings based on research data collections. Firstly, the General and Practical BIPA Teaching Materials should contain more local wisdom and Islam representation. Secondly, "Sahabatku Indonesia" BIPA textbooks levels 1 to 7 and "Your First Seven Days in Indonesia" books could be used in Australia Universities. Thirdly, BIPA Teaching Materials need improvement due to knowledge management since international students cannot fully comprehend all aspects of Indonesian culture. Lastly, BIPA teaching materials need digital transformation related to the postpandemic situation to enhance the Indonesian language's social resilience. To conclude, the Indonesian language teaching materials should align with the public policy from The Indonesian Language Development and Fostering Agency related to language diplomacy in Australia.

Keywords: literacy, knowledge management, local wisdom, social resilience, textbook

DISCRIMINATION OF ACCESSIBILITY TO EDUCATION FACILITIES FOR PEOPLE WITH DISABILITIES IN COLLEGES (CASE STUDY OF COLLEGES IN PEKANBARU CITY)

Tuti Khairani Harahap, Ali Asfar , Syahril Hasibuan

Abstract

This study discusses the existence of Discrimination in Accessibility of Educational Facilities for Persons with Disabilities in College with a case study approach of Colleges in the city of Pekanbaru. The

background is because researchers see that people with disabilities have not fully obtained the same rights in obtaining higher education, which is seen from how educational institutions in general still do not fulfill by providing accessibility of facilities for people with disabilities such as building infrastructure, both offices, lecture halls and other facilities. other common. Of course, this is not in accordance with existing regulations such as Law Number 4 of 1997, especially in Article 10 concerning equal rights for people with disabilities. This research was conducted with a qualitative approach through observation and interviews. The data analysis technique used is qualitative analysis. The results showed that college institutions in the city of Pekanbaru have not provided Accessibility of Educational Facilities for Persons with Disabilities so that very few people with disabilities even tend to not exist every year new student admissions in study programs exist in universities. So the recommendation of this research is that education providers can meet the needs of people with disabilities for Accessibility of Educational Facilities for Persons with Disabilities in Colleges so that they do not experience and feel discrimination in attending education in college institutions.

Keywords: Accessibility Discrimination, Facilities, Education

PS 1.10

Chair:

- **BAHTIAR**, UIN Mataram

Panelists:

- **ABDUL MUHAIMIN ELYUSUFI**-STKIP Al-Zhar Diniyyah Jambi
- **DAHLIA HALIAH MAU**-IAIN Pontianak
- **ERDAH LITRIANI**-UIN Raden Fatah Palembang
- **KHARIS FADLULLAH HANA**-IAIN Kudus
- **NING PURNAMA SARIATI**-IAIN KEDIRI

WHAT CAN GOVERNMENT DO TO HELP SMES'S FINANCE PERFORMANCE THROUGH HALAL CERTIFICATION?

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Abstract

The purpose of this paper is to analyze the policy on halal certification that can enhance the finance performance of food and beverage small-medium enterprises (SMEs). Halal is an important concept that facilitates and simplifies the consumption of food and beverage products, particularly for Muslim consumers. For a Muslim consumer, halal foods and drinks mean that the product has met the Shariah law requirements, whereas for a non-Muslim consumer, it represents the symbol of hygiene, quality, and safety when produced strictly under the Halal Product Process (HPP). As a result, today's consumers are extremely concerned and are constantly conscious of what they eat, drink, and use. Financial performance (FP) is important to every firm, especially SMEs. The Indonesian government has already recognized the importance of SMEs by implementing various policies and action plans, as well as introducing Halal-related programs to assist SMEs financial performances.

Keywords: Financial Performance, Halal Certification, SMEs.

HALAL LIFESTYLE EDUCATION AMONG MUSLIM STUDENTS THROUGH DIGITAL MEDIA

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Dahlia Haliah Ma'u Ari Widiati

Abstract

Based on the data collection conducted by the *Asosiasi Penyelenggara Jasa Internet Indonesia* (APJII) in 2020 regarding internet users in Indonesia, internet use by individuals based on education level is the most among undergraduates (students) with a presentation of 83.97 percent compared to other levels of education. This shows that students are more dominant in using their interactions through

digital media. Interaction through digital media, especially in the economic sector, does not only require communication skills, but also requires knowledge of the object being transacted, one of which is transactions that are halal or in accordance with sharia. Islam as a perfect religion, has provided clear signs so that its adherents put forward a lifestyle that is in accordance with sharia norms. Both in terms of consuming halal food and drinks, having halal products, or doing halal business. Muslim students as the millennial young generation need to be given digital education about the halal lifestyle because this generation is a continuation to continue the pillars of sharia in their time, which of course will affect the lifestyle of this generation and after. The method that the researcher will use is in the form of surveys and questionnaires distributed to the respondents (students). This research is a qualitative research with the primary sources are students of Tanjung Pura University (UNTAN) Pontianak and students of Pontianak State Islamic Institute (IAIN).

Keywords: Education, Lifestyle, Halal, Digital Media.

THE HALAL LIFESTYLE OF MUSLIM WOMEN IN PALEMBANG CITY

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Abstract

This study aims to form a strategy to develop halal issues into a lifestyle for Muslims that awareness of halal products provides comfort and guarantees protection to consumers. The rapid growth of the muslim population in the world will certainly have positive impacts on the halal industry. The industry has expanded beyond the food sector, comprising cosmetics, health products, pharmaceuticals and medical devices, as well as service sector components such as marketing, logistics print and media, packaging and financing. Halal industry support halal lifestyle. Halal lifestyle concept focuses more on a way of life that prioritises and practises all that is commanded in Islam. The research method in this article uses quantitative research methods involving respondents, namely Muslim women in Palembang city, regarding awareness of halal products and the lifestyle of Muslim women in Palembang. Respondents in this study were Muslim women in Palembang who regulate household consumption. The results showed that attitudes, experiences and observations, personality, self-concept, motives and perceptions affect the halal lifestyle. Meanwhile, consumer awareness of halal products is still very low. Thus, the halal industry still needs to increase consumer confidence in halal products and increase halal lifestyle literacy.

Keyword: halal lifestyle, halal industry, Muslim women.

MODEST FASHION: OVERVIEW OF CONSUMER INTERESTS BASED ON PRODUCT QUALITY, DESIGN AND LIFESTYLE WITH ISLAMIC BRANDING AS A MODERATING VARIABLE

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Abstract

Since the emergence of several halal industrial sectors in the world, the Islamic economy has developed very rapidly, one of which is modest fashion. The growth of the Indonesian Muslim fashion industry, which is in the second position, has triggered the government to make Indonesia the center of world Muslim fashion. However, some industries do not know much about the factors that can increase interest in modest fashion. The purpose of this study was to examine the factors that influence the purchase intention of modest fashion by being moderated by Islamic branding. The variables tested are Product Quality, Design and Lifestyle. This research method uses quantitative methods with post positivism paradigm. The data was obtained using purposive sampling technique with 100 respondents from the millennial generation. Analysis of the data using the AMOS application version 22 and QDA Miner 4. The results show that all variables affect the purchase intention of modest fashion. However, if you include Islamic branding as a moderating variable, there is a variable that shows a stronger influence than others, namely product quality. Brands that have Islamic names are the highest choice of respondents. Recommendations from this study need to create an Islamic brand name for modest fashion products.

Keywords: Modest Fashion Interests, Product Quality, Design, Lifestyle, Islamic Branding

HALAL AND LIFESTYLE: HALAL LIFESTYLE AS WELL AS BUSINESS POTENTIAL FOR MILLENNIAL AND Z GENERATION IN THE DIGITALIZATION ERA

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Abstract

Halal is something that is avoided from the prohibition or which is allowed according to religious rules. The word halal will synergize with the word thoyyiban which means good. The meaning of thoyyib is related to the size for each person. The application of halal covers aspects of food, cosmetics, Muslim clothing, tourism, pharmacy, media and recreation and Islamic financial institutions. Indonesia is the 4th country in the top 15 global Islamic economy report in 2020/2021, as evidence that the provision of the largest Muslim population in the world is able to contribute to the halal industry. Lifestyle is a person's way of showing how his life is, showing how they manage their finances and time. Lifestyle will be inherent in the life of each individual. This lifestyle is related to the masses, environmental conditions and actors. The millennial generation is the generation born in the era of 1980 to 2000. This generation is called the digital generation. Next comes Generation Z, which is a term for the generation whose entire life is connected to the internet. Generation Z's life is faster, more precise and sophisticated in taking advantage of existing technological advances, not to be left behind in lifestyle and the potential to open a business. Togetherness of these generations will boost business acceleration in the era of digitalization. Halal and Lifestyle are two different problems, namely between

religious guidance (the problem of the hereafter) and economic activity (the problem of the world). The problem discussed is how Halal and lifestyle provide a new economic phenomenon for the millennial generation and generation Z whose lives are integrated with technological advances. This research is a qualitative research literature. Researchers use a variety of secondary data to be able to provide a supportive understanding according to the topics discussed and the most recent period, namely through secondary data obtained in the last 10 years. Secondary data used by researchers are scientific journals, reports on the development of the halal industry, millennial generation profile books, and so on. The findings data are that the halal lifestyle has become a lifestyle for the millennial and Z generation. The digitalization era opens up new opportunities in the halal industry, namely digital or application-based Islamic business. Thus increasing business value among millennials and Z generation then making a new big market and giving contribution in economic growth in Indonesia.

Keywords: halal lifestyle, millennial and Z generation, digitalization

PS 1.11

Chair:

- **M. SAI**, UIN Mataram

Panelists:

- **WINARNO**-IAIN Salatiga
- **M. SYAUQI ASFIYA R.**-Universitas Islam International Indonesia
- **ADE ALIMAH**-UIN Mataram
- **NURSAPIA HARAHAHAP**-State Islamic University North Sumatra
- **WITRIANI**-UIN Sunan Kalijaga, Yogyakarta

MARKET ORIENTATION AND ORGANIZATIONAL PERFORMANCE: THE MODERATION ROLE OF SERVICE QUALITY AS A STRATEGY TO CHANGE THE STATUS TO A STATE ISLAMIC UNIVERSITY

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Abstract

Change the status from State Institute for Islamic Studies (IAIN) to a State Islamic University (UIN) need prepare with the Public Service Agency (BLU). Orientation plays a vital role for organizations to compete to create sustainable competitive advantage. The objective of this study is to examine the relationship between market orientation (MO) and organizational performance (OP) with service quality (SQ) as a moderator in the status transfer of 3 State Islamic Universities, namely: UIN Malang, UIN Salatiga and UIN Pekalongan. MO and OP were conceptualized as three- and two-dimensional constructs, respectively, whereas SQ, which consists of twodimensional constructs, namely, technical quality and functional quality, was used as a moderator. Data were gathered through a survey using a structured questionnaire with a sample of 35 executive level officials at three UIN. SmartPLS 2.0 (M3) with path modeling and bootstrapping was used to examine the standard error of the estimate and t-values. The findings suggest that only competitor orientation dimension of MO was significantly related to OP, whereas customer orientation and inter-functional coordination were not related. Interestingly, SQ was found to have moderated the relationship between MO and performance to UIN. SQ exists to fill in the gap between customers' expectations and their perception of the service providers' performance that further creates differentiation and competitive advantage, which enhance MO practices and ultimately lead to improvements in UIN performance. Implications of the findings, potential limitations of the study, and directions for future research are highlighted

Keywords: market orientation, service quality, organizational performance, public service agency state islamic university

RECONSTRUCT LPTK AND PROSPECTIVE ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INDONESIA

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Abstract

There are many challenges faced by the government in preparing qualified and globally competitive prospective Islamic religious education (PAI) teachers in Indonesia. This is evidenced by the wide gap between the number of graduated students and job opportunities, which causes many graduates from Institutions for Teacher Training and Educational Staff (LPTK) to be forced to switch professions that do not relate to their qualifications. In addition, research results from several institutions state that PAI teachers are indicated to have radical views. This study attempts to scrutinize these challenges holistically and offers policy recommendations. This study uses a qualitative method with descriptive analysis focused on the regulation, research literature, and in-depth Interview. The research found that LPTK enrolment gives a chance for cross-major students to take the Islamic teacher department, LPTK courses are limited to fulfil students' knowledge in school, and there is no government effort to tighten the quota of PAI students in LPTK. Therefore, the Government should attempt an integrated enrolment test with the PAI Department, as well as regulations that tighten the PAI student quota in LPTKs.

Keyword: Islamic Teacher, LPTK, Market Orientation

ACADEMIC DRIFT IN ISLAMIC HIGHER EDUCATION: RELIGIOUS TRADITION AND MARKET CONTESTATION

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Abstract

Academic drift is emulation and efforts by which a lower-level higher education institution moves upward or changes formally into a higher-level one. This phenomenon occurs in many parts of the world. In the United States, liberal arts colleges transformed into universities with a brand new identity or academic programs demanded by the market such as ones in vocationally and professionally oriented fields. In Europe, academic drift leads to mission dilution when Catholic higher education institutions changed into universities and moved away from their original religious mission. Likewise, 28 Indonesian state Islamic institutes transformed into universities and some others have been pursuing a university status. Powerful forces challenge higher education institutions to transform. This article is a result of field research. Two questions guided the study. First, why did academic drift occur in Islamic higher education? Second, in what aspects did academic drift in Islamic higher education occur? The research methods employed a document study and interviews with former and current leaders of three state Islamic universities in Jakarta, Yogyakarta, and Mataram as well as high officials in the Ministry of Religious Affairs. This research shows three factors underlying academic drift. First, students' aspirations for attending colleges increase and their tendency in selecting majors shifts to more vocational and professional education, which forces state Islamic institutes to open more majors in non-Islamic fields. Students are prepared for professions and occupations that require more knowledge and skills in other fields than Islamic studies. Second, competition and stratification in

higher education encourage Islamic institutes to gain higher status and improve their quality and thus obtain a better grade in national accreditation and international ranking. Third, public policy motivates state Islamic institutes to move upward. Regarding academic drift aspects, although state Islamic universities diversify their programs from their original Islamic disciplines, they become homogenous. There is no clear difference in new academic programs between one Islamic university and the other. Moreover, a state Islamic institute is distinct from a secular one because of its religious feature, and thus it creates heterogeneity. When an Islamic institute becomes an Islamic university, it becomes rather similar to a secular one and therefore creates greater homogeneity. Fortunately, dropping divine missions in American and European universities is not the case in Indonesian Islamic higher education. Nevertheless, to what extent Islamic tradition can be preserved remains obscure.

Keywords : academic drift, institutional transformation, education

ACTION PLAN SOCIAL SCIENCE CURRICULUM BASED ON INDEPENDENT LEARNING AND INDEPENDENT CAMPUS IN ISLAMIC RELIGIOUS COLLEGE IN INDONESIA

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Abstract

This Research Aims To Study And Analyze How It Works, And The Time To Achieve The Target Of Implementing The Independent Curriculum To Learn The Independent Campus In Islamic Religious Colleges In Indonesia. This research was conducted with a descriptive qualitative approach using SWOT analysis: Strengths (Strengths), Weaknesses (Weaknesses), Opportunities (Opportunities) and Threats (Threats). The results of the study show that PTKIN's strength is as an extension of the government and collaborating in managing higher education institutions that are funded. However, the budget provided cannot be managed properly due to a lack of human resources both in the field of management and technology who have the ability to manage an efficient and effective learning system and are coordinated with other institutions. The economic condition of students, who are on average lower middle class, is an obstacle in implementing the MBKM curriculum. The readiness of the incumbents to collaborate with the industrial sector has not been maximized, so students cannot be distributed to various companies or industries as well as existing institutions. The leadership's inability to build networks with the industrial world and other institutions will give birth to unprofessional alumni who are not competent in their fields because they are not accompanied by an apprenticeship system in accordance with the instructions for implementing the independent curriculum for independent campus learning that was launched by the minister of education Nadiem Anwar Makarim in 2019. Problems This is also supported by the online learning system provided during the COVID-19 pandemic, which has the potential to decrease students' ability to understand learning, so it is feared that universities will give birth to unemployed intellectuals.

Keywords; Action Plan, Curriculum, Freedom of Learning, Islamic College

NEGOTIATION OF IDENTITY AND RELIGIOUS EXPRESSION AT EARLY AGES: CASE STUDY OF INTEGRATED ISLAMIC ELEMENTARY SCHOOLS IN LOMBOK, NTB

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Abstract

The growth of Integrated Islamic Elementary Schools (SD IT) has recently exposed significant development, especially in urban areas. Targeting the urban workers and the upper-middle-class society, this school offers a new model of education that combines secular and religious education. This phenomenon is strengthened by the growth Muslim community in post-reform Indonesia including a wave of Islamism which introduces the wider Islamic symbols to the public. This group organized certain experiments such as Islamizing formal education. One of them is seen in several SD IT that are classified as elite elementary schools in Lombok, West Nusa Tenggara. They both implement a teaching methodology and insert certain ideologies which are uncommon compared to the general elementary schools. For example, though not in written rules, some upper-class female students (grades 4-6) began to use the niqab/veil as part of the school uniform. In addition, the religious expressions such as "*kafir*", "*jihad*" and "*syahid*" which are expressed in the form of songs and games made by schools, also become everyday scenes, such as "*Iskariman wa munsyahidan*, live a noble life or die as a martyr". Of course, these religious expressions tend to be exclusive and intolerant. This research departs from the basic question of how the transfer of knowledge and ideology implemented in those Integrated Islamic elementary schools which are related to a conservative and exclusive phenomenon. Using Michael Foucault's narrative concept and power knowledge as an analytical framework, this study finds that the concept of integrating religious knowledge and general knowledge in schools that is replicated by integrated Islamic schools is eventually one indicator of the growth of "new style of Islam" in the education landscape in Indonesia. The new style of Islam here referred to a religious pattern that is "accelerated" with Islamic symbols and narratives of Post-Reform Islam including on how to teach '*kaffah*' Islam and religious identity since the early age. Correspondingly, this new style is in line with the need of the parents who think that they do not have capacity and time to teach religious understanding to their children. It is read positively as economic, ideological, and religious opportunities by the institutions engaged in education.

Keywords: *SD IT, ideology, religious expression, exclusive, urban*

PS 1.12

Chair:

- **L. AGUS SATRIAWAN**, UIN Mataram

Panelists:

- **FITRIYATUL QOMARIYAH**-IAIN Madura
- **ABDUL ROHMAN**-UIN Walisongo Semarang
- **NUR HAMZAH**-IAIN Pontianak
- **RUSMULYADI**-UIN Sunan Gunung Djati Bandung
- **SUCI WULANDARI**-STAI Darul Kamal NW

ISLAMIC EDUCATION INSTITUTION MANAGEMENT RESILIENCE OF THE ABANDONED VILLAGE IN MAINTAINING THE EXISTENCE THROUGH HARD TIMES.

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Abstract

Private Islamic education institution has an important role in human life especially people from the abandoned areas. Private Islamic education institution is one of education institutions with different education management system, especially when it is facing hard times such as covid-19 in 2019, when the process of teaching and learning was done online. Nowadays, the online teaching learning process faced many problems especially for the private islamic education institution in abandoned areas. They could not do the online teaching and learning process so they chose to leave the school closed as the covid-19 striked, as what the Bustanul Muhtadiin private islamic education institution in Pangurayan village, Proppo Pamekasan. But this policy received many complaints from the parents so that the private islamic education institution is forced to find the effective solution on the learning process during covid-19. This research is trying to know the obstacles and the efforts of the private islamic education institution to maintain its existence during the pandemic. Descriptive qualitative method is chosen in doing the research. The data collection is done through interview with source triangulation to check its validity. The data sources are the administrator of the private islamic education institution, teachers, some of the students and their parents. The findings show that obstacles in the online learning are the complaint from the parents for the long holiday, the middle down parents' economic condition, the limited competence of the teacher facilitating online learning, the limited and unstable internet network, and the lack of infrastructure of the school. The efforts done by the private islamic education institution are continuing to have a face to face learning process during the pandemic by following the health protocol strictly, and forbidding both the sick students and teacher to come to school.

Keywords: the private institution existence, online learning, covid-19.

IMPLEMENTING THE INTEGRATEDNESS OF “SAINTEK-IMAN-TAQWA” TO INCREASE THE QUALITY OF INDONESIAN MADRASA IN THE GLOBALIZATION ERA

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Abstract

Madrasas, which quantitatively have a significant number and have an important position in the national education system in Indonesia, are positioned as undeveloped educational institutions. This study aims to state that madrasas have undergone changes, and reforms in Indonesia in the era of globalization. This study is a qualitative study in which data were collected through documentation study, interviews, and observations. The analysis used the descriptive-interpretive method. A study of *Madrasah Aliyah Negeri Insan Cendekia* (MAN IC) found that madrasas have shown themselves to be advanced educational institutions. He already has equality, even surpassing school educational institutions in Indonesia. This change and progress of madrasas are achieved through the implementation of the boarding school system in madrasas. Madrasas apply the pesantren pattern as the basis in a learning system where all students are housed in a learning society, implement a curriculum that combines *science-faith-taqwa*, and apply a humanistic learning model. Through these three aspects, madrasas can produce quality graduates. This study is limited to a small sample (MAN Insan Cendekia), a limited case involving only a few informants. Further studies to accommodate samples, cases, groups of informants, and wider educational institutions need to be carried out. Also accommodates a comparative approach between sites as a whole in order to gain an in-depth understanding.

Keywords: *Madrasah, Pesantren, Curriculum, instruction*

NEW MEDIA: PLATFORM BARU BERAGAMA MUSLIM KOTA KELAS MENENGAH

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Abstract

Perkembangan teknologi komunikasi dan informasi sangat massif dan *high teknologi*, ia mendorong terciptanya tatanan baru dalam berbudaya manusia termasuk dalam hal beragama. Teknologi menjadi fasilitator baru lahirnya religiusitas baru. Teknologi *new media* dalam masyarakat modern, keberadaannya menjadi sangat vital. Dalam praktik beragama, telah terjadi migrasi tindakan agama dari *offline* ke dunia *online*. Bagi pengguna *new media* (muslim kota kelas menengah), agama tidak lagi hanya sebatas urusan transendental hubungan antara makhluk dengan Tuhannya, namun ia telah menjadi aktivitas yang diorganisir dan *terdisplay* rapi dalam ruang media sosial yang dapat diakses oleh siapa saja. Migrasi tindakan agama dari *offline* ke *online*, telah merubah wajah agama. *New media* membuat ruang baru di mana kesalehan ditampilkan secara konkrit. Bagi mereka, praktik semacam ini tidak untuk mengubah sakralitas agama, tetapi lebih kepada penyesuaian terhadap budaya digital yang menjadi penciri dunia modern. Para muslim kota melakukan praktik sinkretik antara agama dan modernitas. Pada satu sisi mereka memperkuat identitas ke-Islaman, tetapi pada saat yang sama mereka hidup sebagai orang modern. Dapat disebut mereka adalah para muslim hybrid. Mereka meniru cara hidup para idola mulai dari cara berpakaian, cara hidup cantik dan modist, hoby, selera

makanan, berwisata dan lain-lain tetapi dilakukan dalam bungkus *syar'i*. Selain muslim hybrid, tindakan ini juga disebut apropriasi. Modernitas sejatinya menciptakan individu atau masyarakat rasional, positifistik dan objektif yang akan menjauhkan mereka dari agama disebabkan agama memiliki karakteristik yang tidak sama. Tetapi menjadi unik pada masyarakat muslim kota, modernitas dan agama sama-sama mendekat melalui praktik baru cara beragama yakni komodifikasi, apropriasi dan hybridasi. Riset ini nanti secara deskriptif akan mendedahkan bagaimana gaya hidup para muslim kota kelas menengah dan seperti apa bentuk afirmasi *new media* dalam praktik keberagamaan mereka.

Kata Kunci: Muslim Kelas Kota Kelas Menengah, New Media

MEDIATIZATION OF RELIGIOUS COMMUNICATION IN DIGITAL SPACE: CONTENT ANALYSIS OF RELIGIOUS MESSAGES OF THE INDONESIAN AHMADIYYA COMMUNITY IN DIGITAL SPACE

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Abstract

This study explores religious messages of the Indonesian Ahmadiyya Community (*Jemaat Ahmadiyah Indonesia/JAI*) as a practice of religious mediatization on digital space. By using qualitative content analysis method, with hermeneutic framework, this study analyzes religious messages on *JAI* official website (Ahmadiyah.id). The results of this study found that the Internet functions as: bridging communication that connects with the public at large, a medium for disseminating religious messages (proselytizing), and an advocacy and self-defense channel to fight for justice and social equality. In this process, *JAI* frames messages to be widely accepted by the public. This strategy is necessary because as a religious minority group *JAI* still experiences rejection and restrictions. The results of this study also found that the internet plays a role in mediatization of religious messages. The Internet is a source and distributor of religious messages. In other words, the Internet becomes a medium in the process of religious transmission and communication.

Keywords: *Digital Space, Mediatization, Religious Communication, the Indonesian Ahmadiyya Community, and Internet*

PORTRAYING RELIGION IN THE DIGITAL WORLD; THE CONTESTATION OF TRUTH CLAIM IN SEMBALUN

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Abstract

At first, the contestation of truth claim between religious organizations took place in a limited, exclusive, and private space. Even if there are social frictions, the scale is small and does not make fuss in society. This situation also happened in Sembalun, an area that still has strong customs and traditions. However, after the 2018 earthquake, that contestation began to emerge along with the

incessant use of digital technology in every religious activity. This paper aims to portrait the phenomenon of truth claim contestation in the digital space (especially on youtube and facebook media) in Sembalun by answering the following questions; *First*, how is the socio historical arena (*field*) of religious organizations in Sembalun in the contestation of truth claim? *Second*, how does each contestant (religious organization) play a capital symbol to achieve a habitus in society? *Third*, what is the motivation of each contestant in Sembalun using technology in the truth claim contestation? *Fourth*, how is the pattern of digital relations formed between the contestants? To answer these problems, I used a sociological approach from Pierre Bourdieu's thought about contestation with a qualitative research type. The data compliation of this field research is through observation and documentation of online media youtube and facebook owned by each religious organization in Sembalun, as well as interviews with the founders of the media. The results of the analysis found that socio-historically, Sembalun society have mixed between indigenou and newcomers, bringing with them different ideologies. Each has a desire to maintain its existence and increase the number of its religious organization communities, including NW, Maraqitta'limat, NU, Muhammadiyah, Persis, Sunnah, and SPMAA. Each uses the same arena, namely the recitation community, both online and offline. This is done continuously through capital symbols in the form of religious discourses to reproduce habitus in society. In general, the motivation of the contestants to use digital technology is to expand religious symbols, although there are still economic motives that are represented by each contestant personally. In the end, the pattern of digital relations formed is mutually critical which then develops into a sociological contestation in the form of rejection of certain religious groups.

Keywords: *contestation, truth claim, religious organizations, digital space*

PS 1.13

Chair:

- **AHMAD MUHASIM**, UIN Mataram

Panelists:

- **ELLYA PRATIWI**-UIN Syarif Hidayatullah Jakarta
- **ALAI NADJIB**=UIN Syarif Hidayatullah Jakarta
- **SITI FAHIMAH**=IAI Tarbiyatut Tholabah Lamongan
- **APRILIAN RIA ADISTI**-UIN SALATIGA
- **HAIDAR BAGIR**-Sekolah Tinggi Agama Islam Sadra

THE MEDIATIZATION OF RELIGION IN DIGITAL ERA: A NETNOGRAPHIC STUDY OF HABIB HUSEIN JA'FAR'S DA'WAH ON YOUTUBE

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Abstract

The interconnectedness of contemporary society with media has led to media's role no longer being considered separate from cultural, social, and religious institutions. In the context of religion, this has implications for the style of da'wah which is no longer rigid, entertaining, and more adapted to social media trends. Habib Husein Ja'far's da'wah content on YouTube is the phenomenon of da'wah mediatization in the digital era. This study aims to explore how the mediatization of religion takes place in Habib Husein Ja'far's da'wah through YouTube, either on the YouTube account he developed, Jeda Nulis, or on the YouTube account of another party he collaborated with. Through the framework of mediatization theory, religion is increasingly being incorporated into the logic of the media. Stig Hjarvard defined mediatization as the process of social change that to some extent subsumes other social or cultural fields into the logic of the media. This study used a qualitative approach with the netnographic method. Data collection in netnography includes three types of data, namely archival data, elicited data, and fieldnote data. The da'wah approach by Habib Husein Ja'far on YouTube shows that the mediatization of religion has taken place in how da'wah is carried out in the digital era. The mediatization process for Habib Husein Ja'far's da'wah occurs through packaging da'wah content into contemporary formats such as podcasts, talk shows, and vlogs. The da'wah themes raised are also very close to controversial or sensitive issues on social media, such as modern lifestyles, casual discussions with interfaith leaders and adherents of the faith, to global issues. From the audience's perspective, these contents build a discourse on a peaceful and tolerant view of Islam. At this point, mediatization is used as a central concept in the theory of the increasingly intensive and changing importance of media in culture and society. Although, in the context of religion, this certainly brings its own challenges in disseminating and discussing religious ideas to the public.

Keywords: da'wah, digital, mediatization, religion.

THE CONSTRUCTION OF HADIS QANUNIA: CONTRIBUTION AND CRITICAL ANALYZE ON UU TPKS 2022 MEMBANGUN HADIS QANUNIAH: KONTRIBUSI DAN ANALISIS KRITIS ATAS UU TPKS 2022

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Abstrak

Selama ini kajian pemikiran hadits masih sebatas akademik *an-sich*, terkesan kurang memberi kontribusi pada regulasi di Indonesia, seperti Undang-Undang (UU). Padahal kelahiran UU itu sudah merupakan hasil dari proses akademik dan politik. Tulisan ini akan mengkonstruksi perspektif hadits tentang kekerasan seksual dalam UU TPKS tahun 2022. Di antara kajian yang muncul, antara lain tentang advokasi Islam, namun tidak secara khusus terkait regulasi negara misalnya, *Tanya Jawab Seputar Kekerasan Seksual dari Pandangan KUPI* (2020), *UU PKDRT dalam Perspektif Hadis* (2013), *Women's Activism in Saudi Arabia: Male Guardianship and Sexual Violence* (2016), dan *The Islamic State's Pattern of Sexual Violence: Ideology and Institutions, Policies and Practices* (2020). Secara praktis, beberapa usaha dilakukan, dari kelompok sipil maupun negara untuk mencegah, menangani dan mendampingi kekerasan seksual. Jaringan KUPI (Kongres Ulama Perempuan Indonesia) misalnya, berusaha mengintervensi dalam berbagai kebijakan secara formal, maupun informal. Secara akademik, isu kekerasan seksual dalam hadits dikaji melalui *mu'jam* dan *athraf* lalu dilanjutkan dengan meneliti kualitas sanad dan analisis matan. Beberapa isu dalam kekerasan seksual itu, antara lain "seorang suami mempergauli istrinya dalam keadaan haid" (HR. Ad Darimi), "berhubungan intim dengan tidak semestinya" (HR. Ad Darimi), "menyuruh hamba sahaya melacurkan diri" (HR. Muslim). Kontekstualisasi Hadis tersebut, terhubung dengan UU TPKS Nomor 12 Tahun 2022, terdiri dari 8 Bab dan 93 Pasal. Pada Bab 2 Pasal 4 ayat 2 poin f dan h disebutkan "pemaksaan pelacuran dan kekerasan seksual dalam rumah tangga". Kajian atas regulasi negara tersebut dengan perspektif hadits seperti direncanakan dalam artikel ini dapat menjadi alternatif kontribusi, terutama berkaitan dengan perundang-undangan dan menjadi bagian penting untuk membangun epistemologi hadits qanuniah. Ancangan gagasan hadits qanuniah ini seperti dalam tradisi fikih atau tafsir ketika dikaitkan dengan perkembangan ilmu pengetahuan sosial kontemporer. Sebut saja, misalnya fikih trafiking atau tafsir keadilan gender. Dengan demikian, kajian atas hadits qanuniah dapat menjadi alternatif dari kajian hadits.

Kata Kunci: Hadis Qanuniah, Undang Undang, Kekerasan Seksual, dan KUPI.

GENDER AND SOCIAL RESILIENCE: THE CONSTRUCTION OF WOMEN'S GITCHES THE PUBLIC ASPECT OF MAQASID'S INTERPRETATION

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Abstract

By arranging it, the issue of gender responsiveness is important, including by building their resilience to face the burdens of life by relying on their knowledge, experience and aspirations, then confronted with their social resilience, it is hoped that life will be organized with their share as a balancing figure. In the Qur'an, which is a way of life for humans, it implies that the power of resilience is spoken about

quite a lot of these verses. This study aims to examine and explore the interpretation of verses that explore resilience in the Koran by using qualitative-descriptive methods with thematic and maqasidi approaches. Thematic interpretation or also called maudlu'i interpretation is to collect verses of the Qur'an that have the same purpose in the sense of discussing one topic and arranging them based on chronology and the reasons for the revelation of the verse. While maqashidi interpretation is an interpretation that uses the maqashid shari'ah approach, or in other words, maqashidi interpretation is an interpretation that explains the verses of the Qur'an by considering the maqashid shari'ah. But Maqashid Tafsir does not ignore standard theories of interpretation, such as asbab al-nuzul, 'am-khos, mujmal-mubayyan and so on. The presentation and analysis of data is carried out in three stages, namely; identification of verses concerning the resilience of women as social beings, classification of related verses and then analyzing them, then carried out in accordance with the steps in the maqasidi approach, the authors found the initial hypothesis, that women's resilience is included in the perspective of maqashid sharia, namely maintaining self and social benefits. emotion regulation, desire control, optimism, causality analysis, empathy, self-efficacy and achieving positivity. Judging from the interpretation of the verses of the Qur'an, these aspects have an important significance in maintaining self-stability, faith, integration of relationships and social harmonization.

DIGITAL LITERACY DEVELOPMENT ABOUT SEXUAL AND GENDER-BASED VIOLENCE TO REINFORCE SELF RESILIENCE FOR CHILDREN IN *PESANTREN*

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Abstract

Indonesia's government is highly committed to preventing and handling violence against children through policies and development plans. Supporting the government's commitment, the Ministry of Religious Affairs has also drafted the PMA (Regulation of the Minister of Religious Affairs) to counter sexual and gender-based violence in Religion-Based Education Units. In reality, the Indonesian Child Protection Commission (KPAI) noted that child abuse cases are still rife. Data in 2021 mentioned 859 sexual violence cases were recorded which 18 cases happen in education units. Shockingly, 55.55 of the perpetrators of children's sexual violence are teachers, 22.22 percent are school principals and leaders of *pesantren*, 11.11 percent are caregivers, 5.56 percent are religious leaders, and 5.56 percent are tutors of *pesantren*. Furthermore, the results of the preliminary study in 5 *pesantren* in Central Java showed that there is still a lack of education campaigns on sexual and gender-based violence knowledge among children who live in *pesantren*. In fact, a number of cases of sexual violence were also found in children's *pesantren*. This study aims at designing, developing, and adapting literacy of knowledge about sexual and gender-based violence in digital transformation as a step to reinforce self resilience for children in *pesantren*. As the study's objective is to develop digital literacy about sexual and gender-based violence, the study used Research and Development (R&D) with the ADDIE model. There are five phases of the ADDIE instructional design framework: (a) Need's analysis through observation and survey in 5 children's *pesantren* in Central Java (2) Design the content of literacy about sexual and gender-based violence based on children resilience's theory; (3) Develop digital literacy used Cognitive Theory of Multimedia Learning (CTML); (4) Implement the product of research after being validated by experts; and (5) Evaluate the use of digital literacy towards self resilience for children in *pesantren*. The results revealed that 4 experts claimed that digital literacy contents are valid and feasible to be implemented for children in *pesantren*. After being experimented on a small group in a

PPATQ (children's *pesantren* of Tahfidzul Qur'an) in Pati, Central Java, digital literacy that contains knowledge of sexual and gender-based violence proved valuable to strengthen self resilience mindset for children. The result of research concluded that reinforcing children with knowledge of sexual and gender-based violence in digital literacy could build up their mindset to react positively to protect themselves from sexual abuse, boost greater mental, social care and be digitally literate.

Keywords : digital literacy, sexual and gender-based violence, self resilience, children, *pesantren*

BUILDING AN ISLAMIC PSYCHOTHERAPY THROUGH INCORPORATION OF SUFISM INTO THE INTEGRAL-TRANSPERSONAL PSYCHOLOGY

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Abstract

According to WHO, the number of people who suffers from mental health problems has increased 13% in the last decade. The rate of growth doubled in the last years. One thing that comes to mind as the primary cause is the stress created by the increasing demand of modern lifestyle: consumerism combined with the obsession with social status, fierce competition in all walks of life, the pursuit of success understood only in materialistic terms, as well as the conflicts and contradictions stem from them. There is a dire need to maintain a level of psychological resilience, especially among youth. On the other hand, there are also indications that modern psychology cannot always keep up with the burgeoning challenges. In response to this, some thinkers in this field including William James, Stanislav Grof, Carl Jung, Roberto Assagioli, Abraham Maslow, and Ken Wilber have developed this science in the direction of Transpersonal or Integral Psychology. Almost naturally, religion and spirituality are incorporated into this new school of psychology. Including, Sufism or Islamic mysticism. The question is, can Transpersonal or Integral Psychology really significantly contribute to the ability of this discipline to keep up with the challenges? Can religion—the mystical strand of it, such as Sufism—really able to contribute to the science and practice of psychology and psychotherapy, especially the transpersonal or integral one? This paper will discuss the role of Transpersonal or Integral Psychology in improving the psychological resilience of modern man, with a special emphasis on the incorporation of Sufism into it. The method used in this paper is literature review on Transpersonal Psychology and the topics of the soul elaborated in Islamic philosophy as well as in Sufism—including, regarding the latter, methods to achieve purity of the heart and to enhance its power to maintain psychological and spiritual well-being. The result shows that Islamic/Sufistic psychology and psychotherapy methods are in line with modern psychology and psychotherapy, especially Transpersonal or Integral psychology and psychotherapy. That is, through its teaching on mujahadah (spiritual struggle in the form of leading an austere life to conquer the base soul) as well as riyadha (spiritual exercises in the form of observing the acts of worship and prayers to develop intimacy with God). The paper concludes that incorporation of Sufi teachings and practices into modern psychology, especially Transpersonal and Integral psychology, can strengthen the effects of modern psychotherapy methods. This is done by creating spiritual tranquillity through a sense of belief in the presence of a transcendent being characterized by the attributes of love, omniscience, omnipotence, and wisdom, while evoking His blessing in the daily life of the humans.

Keywords: Psychological Resilience - Psychology - Psychotherapy - Transpersonal/Integral Psychology – Sufism