

ABSTRACT BOOK



18th ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES



Islam in a Globalizing World; Text, Knowledge, and Practice

KEYNOTE SPEAKER:



Lukman Hakim Saifuddin
The Minister of Religious Affairs, RI

Prof. Dr. Dominik Müller
*Max Planck Institute for Social Anthropology,
Germany*



IAIN Palu, Central Sulawesi
September 17-20, 2018



Chairs and Panelists

The Quran, Hadith and Contemporary Interpretation

- Chair: **5**
Muh Syaifudin (Universitas Wahid Hasyim Semarang)
- Panelists
Muhammad Aniq (STIQ Islamic Centre Demak);
Zawawi (IAIN Pekalongan);
Nur Faizin (UIN Malang);
Muhammad Widus Sempo (USIM Malaysia)
- Chair: **6**
Ahmad Zainal Abidin (IAIN Tulungagung)
- Panelists
Eva Nugraha (UIN Jakarta);
Muh Alwi HS (UIN Sunan Kalijaga);
Salamah Noorhidayati (IAIN Tulungagung);
Ainatu Masrurin (LSQH UIN Sunan Kalijaga)
- Chair: **7**
Dr. phil. Sahiron Syamsuddin, MA (UIN Sunan Kalijaga Yogyakarta)
- Panelists
Assoc. Prof. Dr. Ammar Fadzil (IIUM Kuala Lumpur);
Prof. Dr.phil. Mouhanad Khorchide (The University of Münster, Germany);
Dr. Jajang A. Rohmana (UIN Sunan Gunung Djati Bandung);
Lien Iffah Naf'atu Fina, M.Hum, MA (UIN Sunan Kalijaga Yogyakarta)
- Chair: **8**
Wahyuddin Halim, M.A., M.A., PhD. (UIN Alauddin Makassar)
- Panelists
Dr. Muhammad Adlin Sila, M.A., Ph.D. (Balitbang, Kemenag RI, Jakarta);
Achmad Munjid, M.A., Ph.D. (UGM Yogyakarta)
Stella Aleida Hutagalung, M.A., Ph.D. (SMERU Research Institute, Jakarta);
Dr. Meinarni Susilowati, M.Ed. (UIN Maliki, Malang);
Wahyuddin Halim, M.A., M.A., PhD. (UIN Alauddin, Makassar)
- Chair: **10**
Novizal Wendry (UIN Imam Bonjol)
- Panelists:
Dr. Novizal Wendry, M.A. (UIN Imam Bonjol Padang);
Muhammad Anshori, M.Ag. (STAI Darul Kamal Lombok Timur);
Dr. Abdul Majid, M.A. (IAIN Samarinda);
Dr. Hj. Fitri Yeni M.Dalil, Lc., M.Ag. (IAIN Batusangkar);
Haidir Rahman, M.Ud. (IAIN Samarinda)
- Chair: **12**
Munirah (STAI Rasyidiyah Khalidiyah)
- Panelists:
Zoehelmy Husen (Hartford Seminary);
Miftahul Jannah (STAI Rasyidiyah Khalidiyah);
Ali Syahidin Mubarak (Universitas Airlangga);
Chafid Wahyudi (STAI Al-Fithrah, Surabaya)
- Chair: **14**
Dr. H. Kamaruddin, M.Ag. (IAIN Palu)
- Panelists
Dr. Tamrin, M.Ag (IAIN Palu);
Dr. H. Ahmad Sehri, MA (IAIN Palu);
Dr. H. Muhammad Syarif Hasyim, Lc., M.Th.I (IAIN Palu);
Dr. Malkan, M.Ag; (IAIN Palu)
- Chair: **15**
Prof. Dr. Mohamad Anton Athoillah, M.M. (UIN Sunan Gunung Djati, Bandung)
- Panelists:
Dr. Muhammad Alfath Suryadilaga, S.Ag., M.Ag. (UIN Sunan Kalijaga, Yogyakarta);
Dr. Ja'far Assagaf, M.A. (IAIN Surakarta);
Ahmad Maulidizen, S.Sy., M.Sh. Ec. (University of Malaya, Kuala Lumpur);
Miski, S.Th.I., M.Ag.(UIN Maulana Malik Ibrahim Malang)

- Chair: **16**
Dr. Ahmad Tajuddin Arafat, M.S.I. (UIN Walisongo, Semarang)
- Panelists:
Muhammad Akmaluddin, M.S.I. (UIN Sunan Kalijaga, Yogyakarta);
Muhammad Rizka Muqtada, M.Hum. (IAIN Salatiga);
Kasan Bisri, M.A. (UIN Walisongo, Semarang);
Atmari (STAI al-Azhar, Gresik)
- Chair: **18**
Yusuf Rahman (UIN Syarif Hidayatullah, Jakarta)
- Panelists:
Adib (IAIN Syekh Nurjati Cirebon);
Anwar Mujahidin (IAIN Ponorogo);
Ali Imron (UIN Sunan Kalijaga, Yogyakarta);
Ahmad Fawaid (Universitas Nurul Jadid Paiton, Probolinggo)
Islamic Education, Culture, and Knowledge Production
- Chair: **20**
Dr. M. Faisol, M.Ag. (UIN Maulana Malik Ibrahim Malang)
- Panelists
Prof. Dr. Tajul Arifin, MA . (Universitas Islam Negeri Sunan Gunung Djati Bandung);
Darlis Dawing, Lc. M.S.I (Institut Agama Islam Negeri [IAIN] Palu);
Zaenatul Hakamah, Lc., MA.Hum. (Institut Agama Islam Negeri [IAIN] Kediri);
Dr. Naqiyah, M.Ag. (Institut Agama Islam Negeri [IAIN] Purwokerto)

Islamic Education, Culture, and Knowledge Production

- Chair: **22**
Prof. Dr. Muhammad Machasin (UIN Sunan Kalijaga Yogyakarta)
- Panelists
Munirul Ikhwan (UIN Sunan Kalijaga);
Mohammad Yunus (UIN Sunan Kalijaga);
Umi Rohmah (IAIN Surakarta);
Salimah Muhammad Husein Barakah (Sebha University, Lybia)
- Chair: **23**
Ihsan Nul Hakim (IAIN Curup)
- Panelists
Dr. Suparjo, MA (IAIN Purwokerto);
Eka Sartika, M.Pd. (UIN Raden Fatah Palembang);
Eka Apriani, M.Pd. (IAIN Curup);
Dadan Supardan, S.Si, M.Biotech (UIN Mataram)
- Chair: **25**
Prof. Raihani, Ph.D. (UIN Sultan Syarif Kasim Riau)
- Panelists
Muqarramah S. Kurdi (UIN Antasari Banjarmasin);
Munzir Hitami (UIN Sultan Syarif Kasim Riau);
Saparudin (State Islamic University of Mataram);
Noval Maliki (IAIN Syekh Nurjati Cirebon);
- Chair: **26**
Dr. Ahmad Najib Burhani (ISEAS–Yusof Ishak Institute; LIPI – Lembaga Ilmu Pengetahuan Indonesia)
- Panelists
Dr. Media Zainul Bahri (UIN Syarif Hidayatullah Jakarta);
Halimatusa'diah, M.Si (LIPI-Lembaga Ilmu Pengetahuan Indonesia);
Mr Muhammad Agus Noerbani (Balitbang Jakarta, the Ministry of Religious Affairs);
Dr. Suhadi Cholil (UIN Sunan Kalijaga Yogyakarta/CRCs UGM)
- Chair: **28**
Dr. Rosidin, M.Pd.I. (IAIN Jember)
- Panelists:
Mohammad Rohmanan, Lc., M.Th.I (UIN Maliki Malang);
Masyithah Mardhatillah, S.Th.I, M.Hum (IAIN Madura);
Prof. Dr. H. Kasuwi Saiban, MA (UNMER Malang);
Burhan Ma'arif Z.A, M.Farm., Apt. (UIN Maliki Malang)

Chairs and Panelists

Chair:
Dr. Wasilah, ST., M.T. (UIN Alauddin Makassar)

Panelists:
Suherman (UIN Raden Intan Lampung);
Shinfi Wazna Auvaria (UIN Sunan Ampel Surabaya);
Hanafi Guciano (UIN Syarif Hidayatullah Jakarta);
Nana Sepriyanti (UIN Imam Bonjol Padang)

Chair:
Dr. Nurasmawati, M.Pd (IAIN Palu)

Panelists
Dr. Zulfah, M.Pd (IAIN Pare Pare);
Dr. Kaharuddin, M.Pd. (UIN Makassar);
Dr. Gusnarib, M.Pd. (IAIN Palu);
Arifuddin. M. Arif, M.Pd. (IAIN Palu)

Chair:
Jarot Wahyudi (UIN Sunan Kalijaga Yogyakarta)

Panelists
Professor Alan Hayes, Ph.D. (University of Newcastle, Australia);
Deborah Hartman, Ph.D. (University of Newcastle, Australia);
Dr. Waryono Abdul Ghofur (UIN Sunan Kalijaga);
Dr. Sukiati (LPPM UIN Sumatera Utara)

Chair:
Prof. Dr. H. Sagaf S. Pettalongi, M.Pd.

Panelists
Dr. Moh. Ali Hafid, M.Pd.I. (IAIN Palu);
Dr. H. Ahmad Syahid, M.Pd (IAIN Palu);
Dr. Gafur Marzuki, S.Pd., M.Pd. (IAIN Palu);
Dr. Fatima Saguni, M.Si (IAIN Palu)

Chair:
Dr. Rizal Darwis, M.H.I. (IAIN Sultan Amai Gorontalo)

Panelists
Dr. Muhiddin Bakri, Lc., M.Fil.I. (IAIN Parepare);
Dr. Iksan Kamil Sahri, M.Pd.I. (STAI Al-Fithrah Surabaya);
Dr. Dwi Setianingsih, M.Ag. (IAIN Kediri);
Dr. Imelda Wahyuni, M.Pd.I. (IAIN Kendari)

Chair:
Aat Hidayat, M.Pd.I. (Institut Agama Islam Negeri [IAIN] Kudus)

Panelists:
Musmuallim, S.Pd.I., M.Pd.I. (Universitas Jenderal Soedirman Purwokerto, Banyumas);
Nasri Kurnialoh, S.Pd.I., M.Pd.I. (STAI Haji Agus Salim Cikarang, Bekasi);
Muhammad Miftah, S.Pd.I., M.Pd.I. (IAIN Kudus);
Mualimul Huda, M.Pd.I. (IAIN Kudus)

Chair:
Dr. Mardia, S.Ag., M.Pd.I. (UIN Alauddin Makassar DPK pada STAI DDI Pinrang Sulawesi Selatan)

Panelists:
Indria Nur, S.Pd.I, M.Pd.I. (STAIN Sorong);
Khoiril Mudawinun Nisa, S.Pd.I.,M.Pd.I. (STAI Madiun);
Dewi Anggraeni, Lc., MA. (Universitas Negeri Jakarta);
Dr. Syafwan Rozi, M.Ag. (IAIN Bukittinggi)

Muslim Mobilities, Migration, and Diaspora

Chair:
Dr. T. Zulfikar, M. Ed., M.A. (UIN Ar-Raniry Banda Aceh)

Panelists
Dr. Mokhammad Yahya, MA (UIN Maulana Malik Ibrahim Malang);
Dr. phil. Saiful Akmal, M.A. (UIN Ar-Raniry Banda Aceh);
Dr. Moch Fakhruroji, M.Ag. (UIN GunungJati Bandung);
Associate Prof. Khairudin Aljunied (National University of Singapore)

29 Chair:
Muhammad Said, M.Ag.
(Sekolah Tinggi Agama Islam Darul Kamal, Lombok Timur, NTB)

Panelists
Dawam Multazamy Rohmatulloh, M.Hum (INSURI Ponorogo);
Arik Dwijayanto, M.A (UIN Sunan Kalijaga Yogyakarta);
Suryo Adi Sahfutra, M.Hum. (UIN Sumatera Utara)

31 Chair:
Prof. Dr. Abdullah Idi, M. Ed. (UIN of Raden Fatah Palembang)

Panelists:
Dr. Arif Abdullah Sagran & Dr. Abdurrahman Misno (Universidade Dili Timor Leste);
Khaidir Hasram (UIN SyarifHidayatullah Jakarta);
Sunandar Macpal (IAIN Sultan Amai Gorontalo);
Dr. Eko Ariwidodo, M.Phil. (IAIN Madura)

33 Chair:
Dr. Rosmah Tami, MSc (Hons). M.A. (UIN Alauddin Makassar)

Panelists:
Lukman S. Thahir (IAIN Palu);
Jamaluddin (UIN Sulthan Thaha Jambi);
FirdausWajdi (Universitas Negeri Jakarta);
Ali Amin (Waseda University, Japan)

34 Authors, Texts, and Islamic Scholarship

49 Chair:
Dr. Phil. Khoirun Niam (Executive Editor Journal of Indonesian Islam, UIN Sunan Ampel Surabaya)

Panelists
Dr. Hj. Umma Farida, Lc., MA (IAIN Kudus);
Dr. Choirul Mahfud, M.I.P, M.Pd.I. (Institut Teknologi Sepuluh Nopember Surabaya);
Dr. H. Ahmad Imam Mawardi, M.A. (UIN Sunan Ampel Surabaya);
Dr. M. Samsul Huda, M.Fil.I. (UIN Sunan Ampel Surabaya)

50 Chair:
Ismatu Ropi, Ph.D. (Studia Islamika, UIN Syarif Hidayatullah Jakarta)

Panelists:
Muhamad Arif (UIN Syarif Hidayatullah Jakarta);
Ibrahim (IAIN Pontianak);
Fauzi Saleh (UIN Ar-Raniry Banda Aceh);
Harry Effendy (Universitas Andalas Padang)

52 Chair:
Arif Maftuhin (Al-Jami'ah Journal of Islamic Studies, UIN Sunan Kalijaga Yogyakarta)

Panelists:
Erson Effendi (Minstry of Religious Affairs, Jembrana, Bali);
Rezza Maulana (ICRS, Universitas Gadjah Mada);
Abdullah Fikri (Pusat Layanan Difabel, UIN Sunan Kalijaga, Yogyakarta);
Achmad Siddiq (SMP Islam Prestasi al-Mubtadi'in, Bantul)

53 Chair:
Dr. Ismail Yahya, M.A. (IAIN Surakarta)

Panelists:
Islamul Haq (IAIN Parepare);
Syofyan Hadi (UIN Imam Bonjol);
Muhammad Lutfi Hakim (IAIN Pontianak);
Muhammad Yunus Anis (Universitas Sebelas Maret)

55 رئيسة الجلسة:
نور عين، S.Ag., M.Ag. (جامعة سونان كاليجاكا الإسلامية الحكومية، جوكرجاكارتا)

أعضاء الجلسة:
محمد رفيقي، S.S., M.Hum. (جامعة نهضة العلماء جوكرجاكارتا)،
عبد الملك، S.S., M.Hum. (جامعة سيللاس مارت سوراكارتا)،
نور هداية، Lc., M.A. (جامعة نهضة العلماء جوكرجاكارتا)،
محي الدين، Lc., M.A. (جامعة نهضة العلماء جوكرجاكارتا)

Piety, Popular Islamism and Media

Chair: **57**
Dr. Yanwar Pribadi (UIN Sultan Maulana Hasanuddin Banten)

Panelists:
Tia Mariatul Kibtiah, M.Si. (Universitas Bina Nusantara);
Azmil Tayeb, Ph.D. (Universiti Sains Malaysia);
Wahyudi Akmaliah, M.A. (LIPI);
Dr. Muhammad Muntahibun Nafis (IAIN Tulungagung)

Chair: **58**
Dr. Hasse J, M.A. (Universitas Muhammadiyah Yogyakarta)

Panelists:
Dr. Enrique B. Batara (MSU-Iligan Institute of Technology, Philippines);
IntanPermata Sari, M.A. (IAIN Bengkulu);
Firly Annisa, M.A. (Keele University UK- Universitas Muhammadiyah Yogyakarta);
Jalal B, SS., M.A. (UIN Sultan Alauddin Makassar)

Chair: **60**
Dr. Toto Suharto, M.Ag. (IAIN Surakarta, Jawa Tengah)

Panelists:
Rizpan Ridwan Pauzi (UIN Sunan Gunung Djati Bandung);
Anis Farida (UIN Sunan Ampel Surabaya);
Hetti Waluati Triana (UIN Imam Bonjol Padang);
Fikria Najitama (Institut Agama Islam Nahdlatul Ulama [IAINU] Kebumen)

Chair: **61**
Prof. Dr. Irwan Abdullah (Universitas Gadjah Mada Yogyakarta)

Panelists:
Dr. Misbah Zulfa Elizabeth (State Islamic University Walisongo Semarang);
Saifuddin Dhuhri, M.A. (State Institute for Islamic Studies Lhokseumawe);
Dr. Benny Baskara (Halu Oleo University, Kendari);
Dr. Muhammad Fahmi (State Institute for Islamic Studies, Surakarta)

Chair: **63**
Dr. Yopi Kusmiati, S.Sos.I, M.Si. (UIN Syarif Hidayatullah Jakarta)

Panelists:
Manalullaili, M.Ed. (UIN Raden Fatah Palembang);
Rina Darajatun, M.I.Kom. (UIN Sultan Maulana Hasanuddin Banten);
Pia Khoirotun Nisa, M.I.Kom. (UIN Syarif Hidayatullah Jakarta);
Latifatul Khasanah, MA, MHSE (STIT Islamic Village Tangerang)

Agency, Power, Populism, and Local Politics

Chair: **65**
Dr. Saipul Hamdi, M.A. (Islamic Research and Training Center [IRTC], Politani Samarinda)

Panelists:
Fredy Torang Widiyanto Munthe, M.A. (UNU Kaltim);
Ridwan Rosdiawan, M.A. (IAIN Pontianak, Kalbar);
Ach. Tijani, M.Hum. (IAIN Pontianak, Kalbar);
Hary Widyantoro, M.A. (IAIN Samarinda)

Chair: **66**
Amporn Marddent, Ph.D. (Walailak University, Nakhon Si Thammarat, Thailand)

Panelists:
Amanah Nurish, Ph.D. (Nahdlatul Ulema University of Indonesia [UNUSIA], Jakarta, Indonesia);
Songsiri Putthongchai, Ph.D. (Thammasat University, Bangkok, Thailand);
Sonia Zyed, M.A. (Goethe University, Frankfurt, Germany);
Amporn Marddent, Ph.D. (Walailak University, Nakhon Si Thammarat, Thailand)

Chair: **68**
M. Khusna Amal (IAIN Jember, Jawa Timur)

Panelists:
Muhammad Irfan Hasanuddin (IAIN Palopo);
Ririh Megah Safitri (UIN Walisongo, Semarang);
Alim Syariati (UIN AlauddinMakassar);
Hikmalisa (Rifka Annisa Women's Crisis Center Yogyakarta)

Chair: **69**
Yasrul Huda, Ph.D. (UIN Imam Bonjol Padang)

Panelists:
Benny & Nora Zulvianti (UIN Imam Bonjol Padang);
MardianSulistiyati (UIN Syarif Hidayatullah Jakarta);
Siti Mumun Muniroh, S.Psi., M.A. (IAIN Pekalongan);
Dr. Saidin Ernas & Junaidah Usman (IAIN Ambon & UIN Syarif Hidayatullah, Jakarta)

Chair: **70**
Syamsuri (IAIN Palu)

Panelists:
Dr. Samsuri, S.Ag., M.Ag. (IAIN Palu);
Dr. Sidik M.Ag. (IAIN Palu);
Dr. Rustina. M.Pd. (IAIN Palu);
Mokh. Ulii Hidayat, S.Ag., M.Fil.I. (IAIN Palu);
Samsinas, S.Ag., M.Ag. (IAIN Palu)

Chair: **72**
Dr. Andi Susilawaty, S.Si., M.Kes. (UIN Alauddin Makassar)

Panelists:
Zaky Ismail, M.Si. (UIN Sunan Ampel);
Dr. Winengan, M.Si. (UIN Mataram);
M. Fuad Fauzul Mutamar (Trunojoyo University);
Mohammad Jeffry Maulidi (UIN Mataram)

Chair: **73**
Dr. Mustafa Kamal Rokan (UIN Sumatera Utara, Medan)

Panelists:
Dr. Nita Triana (IAIN Purwokerto);
Dr. Kama Rusdiana (UIN Syarif Hidayatullah, Jakarta);
Dr. Any Ismayawati (IAIN Kudus);
Abdulrahman (Mahasiswa Program Doktor IAIN Purwokerto)

Chair: **75**
Dr. Abidin, M.Ag. (IAIN Palu)

Panelists:
Dr. H. Abidin, M.Ag. (IAIN Palu);
Prof. Dr. Rusli, M.Soc.Sc (IAIN Palu);
Dr. Nasaruddin, M.Ag. (IAIN Palu);
Dr. Hilal Malarangan, M.H.I. (IAIN Palu);
Dr. Gani Jumaat, S.Ag., M.Ag. (IAIN Palu)

Chair: **77**
Hamdani, Ph.D. (Graduate Program of University of Nahdlatul Ulama [UNUSIA] Jakarta)

Panelists:
Arif Zamhari, Ph.D. (Graduate Program of UIN Syarif Hidayatullah Jakarta);
Dr. Nashrullah Jasam, Lc. (Graduate Program of UNUSIA Jakarta);
Eva Leiliyanti, Ph.D. (State University of Jakarta [UNJ]);
Wildan Imaduddin Muhamad, S.Th.I. (Graduate Student of UNUSIA Jakarta)

Chair: **79**
Dr. Nurul Azizah, S.Ag., M.Pd.I., MA. (Universitas Ibrahimy, Situbondo)

Panelists:
Dr. Sofyan Hadi, S.Sos.I., M.Pd. (IAIN Jember);
Dr. Mukhibat, M.Ag. (IAIN Ponorogo);
Dr. H. Mohammad Armoyu, MM. (Universitas Ibrahimy, Situbondo);
Hepi Riza Zen, S.H., M.H. (UIN Raden Intan Lampung)

Islamic Economics, AEC, and SDGs

Chair: **82**
Dr. Muhammad Najib Azca (Universitas Gadjah Mada Yogyakarta)

Panelists:
Bayu Dardias, PhD Candidate (Australian National University, Canberra, Australia);
Dr. Hakimul Ikhwan (Gadjah Mada University Yogyakarta);
Fachri Aidulsyah, S.Sos. (Indonesia Institute of Sciences (LIPI), Jakarta);
M. Zaki Arrobi, M. (Gadjah Mada University, Yogyakarta)

Chair: **84**
Dr.R. Lukman Fauroni (IAIN Surakarta)

Panelists:
AM. M. Hafidz MS (IAIN Pekalongan);
Anton Bawono (Dosen IAIN Salatiga);
Syaparuddin (Dosen IAIN Bone);
Suharno (Mahasiswa Pascasarjana IAIN Salatiga)

Chair: **85**
Dr. Ade Sofyan Mulazid (UIN Syarif Hidayatullah Jakarta)

Panelists:
Murtiadi Awaluddin (UIN Alauddin Makassar);
Trimulato (Universitas Muhammadiyah Parepare);
Kuat Ismanto, M. Nasrullah, Nalim (IAIN Pekalongan)

Chair: **87**
Dr. Asliah Zainal, M.A. (IAIN Kendari)

Panelists:
Syahbudi (State Islamic Institute of Pontianak);
Mukrimin Andi Akifah (State Islamic Institute of Sultan Amai Gorontalo);
Sulaeman (State Islamic Institute of Ambon);
Siti Qomala Khayati (STAINU Temanggung)

Interreligious Relations and Minority Affairs

Chair: **89**
Aksel Tømte (Norwegian Center for Human Rights [NCHR], Oslo University, Norway)

Panelists:
Dr. Nina Mariani Noor (UIN Sunan Kalijaga, Yogyakarta);
Dr. Rusydi Sulaiman (IAIN Syaikh Abdurrahman Siddik Bangka Belitung);
Achmad Fawaid, M.A. (Nurul Jadid University, Probolinggo);
Maufur, M.A. (IAIN Kediri)

Chair: **90**
Prof. Dr. phil. Asfa Widiyanto, M.A. (IAIN Salatiga)

Panelists:
Associate Prof. Dr. Premalatha Karupiah (Universiti Sains Malaysia);
Associate Prof. Dr. Mohd Roslan Mohd Nor (The University of Malaya);
Dr. phil. Suratno, M.A. (Paramadina University);
Muzayyin Ahyar, M.A. (IAIN Samarinda)

Chair: **92**
Prof. Dr. Abdel Kadir Naffati (University of Ezzitouna, Tunisia)

Panelists:
Dr. Saifuddin Herlambang, M.A. (IAIN Pontianak);
Dr. Dede Permana, MA. (UIN Sultan Maulana Hasanuddin Banten);
C. Dr. Zulfikar Ismail, MA. (IAI Sahid Bogor);
C. Dr. Budi Juliandi, MA. (IAIN Cot Kala Langsa)

Science and Technology in Islamic University

Chair: **95**
Dr. Ade Yeti Nuryantini, S.Pd, M.M.Pd, M.Si. (UIN SunanGunungDjati Bandung)

Panelists:
Nurdin, M. Com., Ph.D. (Institut Agama Islam Negeri [IAIN] Palu);
Dr. Winarno, S.Si, M.Pd (Institut Agama Islam Negeri [IAIN] Salatiga);
Dr. Siti Isnaniah, M. Pd (Institut Agama Islam Negeri [IAIN] Surakarta);
Dr. Prima Aswirna, S.Si, M.Si (UIN Imam Bonjol Padang)

Chair: **96**
Dr. Muhammad Iqbal Irham, M.Ag. (UIN Sumatera Utara Medan)

Panelists:
Arman Marwing, M.A. (IAIN Tulungagung);
Ahmad Fauzan, M.Pd.I. (UIN Sunan Ampel Surabaya);
Virgo Nandang Setiawan, S.Ag. (IAIN Tulungagung);
Naharin Surroya, M.Pd. (IAIN Tulungagung)

Chair: **98**
Wildani Hefni (IAIN Jember)

Panelists:
Imroatul Hasanah (IAIN Kediri);
Sulasman (UIN Sunan Gunung Djati Bandung);
Muhimatul Umami (IAIN Syekh Nurjati Cirebon);
Miftahul Huda (UIN Maulana Malik Ibrahim, Malang)

Islamic Visual Arts, Architecture and Performance

Chair: **100**
Dr. Mundi Rahayu, M.Hum (UIN Maulana Malik Ibrahim Malang/Asosiasi Pengkaji Film Indonesia)

Panelists:
Christopher A. Woodrich (International Indonesia Forum/Gadjah Mada University);
Dr. Asep Abdul Sahid (UIN Sunan Gunung Djati Bandung);
Mediyansyah, M.I.Kom. (UIN Maulana Malik Ibrahim Malang);
Wawan Eko Yulianto, Ph.D. (Arkansas University - Ma Chung University, Malang)

Chair: **101**
Prof. Dr. H. Suaidi Asyari, M.A., Ph.D.

Panelists:
T. Muhammad Jafar Sulaiman, M.A. (The Aceh Institute and UIN ar-Raniry Banda Aceh);
Fridiyanto, M.A. (UIN Sumatera Utara Medan and UIN Maulana Malik Ibrahim Malang);
M. Husnul Abid, M.A. (UIN Sulthan Thaha Saifuddin Jambi);
Arfan Aziz, Ph.D. (UIN Sulthan Thaha Saifuddin Jambi)

Chair: **103**
Hj. Indriya Rusmana, SE., M.Pd.I (DR Cand) Akademi Seni Desain Mode ISWI Jakarta

Panelists:
Dr. Syarifah Gustiawati Mukri., SHI., M.E.I. (Ibn Khaldun University);
Abrista Devi, M.E.I. (Ibn Khaldun University);
Pingki Indrianti, M.Ds. (Politeknik Negeri Media Kreatif Jakarta);
Hendri Tanjung, Ph.D. (Ibn Khaldun University)

Chair: **105**
Dr. Abad Badruzaman, M.A. (IAIN Tulungagung)

Panelists:
Ahmad Fadhil, Lc., M.Hum. (UIN Sultan Maulana Hasanuddin, Banten);
Ali Muhtarom, M.S.I. (UIN Sultan Maulana Hasanuddin, Banten);
Benny Kurniawan, M.S.I. (IAINU Kebumen);
Djunawir Syafar (Pascasarjana UIN Sunan Kalijaga, Yogyakarta)

The Quran, Hadith and Contemporary Interpretation

Chair: Muh Syaifudin

(Universitas Wahid Hasyim Semarang)

Title of Panel:

الامتداد التاريخي: نظرة جديدة في تفسير القرآن الكريم

Panelists

Muhammad Aniq (STIQ Islamic Centre Demak); Zawawi (IAIN Pekalongan); Nur Faizin (UIN Malang); Muhammad Widus Sempo (USIM Malaysia)

Panel description

يطلق هذا البحث من محاور ومناظرات جرت بين الباحثين عن سؤال مهم جزري حول الظاهرة القرآنية، وهو لماذا قام القرآن الكريم بتخليد أسامي معينة مثل آدم ونوح وإبراهيم وموسى دون الملايين من الأسامي الموجودة في حياة البشر؟، ولماذا خص القرآن بذكر حوادث معينة مثل غرق فرعون وأصحاب الكهف دون غيرها خلال سرده تاريخ الخلق بأقله؟، بدأً بخلق العالم مروراً بحياة البشر وانتهاءً بقيام الساعة؟. ثم إن القرآن الكريم رغم تنزلاته على محمد صلى الله عليه وسلم في أكثر من اثنتي عشرة سنة واختلاف موضوعاته التشريعية والأخلاقية إلا أنه على الوحدات الموضوعية ومقاصد عظيمة يسردها كل آية بل حرف منه.

وبناء على ذلك، يرى الباحثون أن الأسامي المعين ذكرها والحوادث المخلة في القرآن لا بد من التركيز على بحثها، المتمثل في عرضها مستطيلة كرونولوجية للحصول على نتيجة مشبعة موضوعية. كما أن تعيين الموضوع –مثل الإمامة والصدق والمرأة- في مشهد البشر من لدن آدم إلى حياة محمد صلى الله عليه وسلم والذي ذكره القرآن لا بد من تحليله تحليلًا عميقًا. هذه هي آلية تفسير القرآن الكريم على منهج الامتداد التاريخي، راجين أن تتوصل إلى بيان واضح عن موضوع ما، لمعالجة هذا المنهج ما بين الآيات من التناسب والتناغم وما بين الأشخاص من التألف في قيامهم بنفس الدور (الإمامة، الصدق، الكذب وما إلى ذلك).

وحدة موضوعية في القرآن الكريم في سورة النساء والمجادلة

د. محمد ويدوس سليمو

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يهدف هذا البحث إلى تسليط الضوء على تناسب سورتي النساء والمجادلة وتناغمها من حيث المحتوى والمحور الرئيس الذي سار عليه الكل على الرغم من تباعدهما في

الترتيب المصحفي وأيضاً في الترتيب النزولي. وذلك لأن هناك نظرية تقول إن القرآن الكريم على موضوع واحد كبير تندرج فيه موضوعات كثيرة يتناسق بعضها بعضاً ويؤيد بعضها بعضاً، مصداقاً لمنعه الواحد العلي العظيم سبحانه وتعالى كما نرى ما في الكون من تناسق وتناغم رغم اختلاف أجناسه وتنوع ألوانه. يستخدم الباحث المنهج الاستنتاجي والاستقرائي على حد سواء. حيث يستخدم أول المنهج بناءً على نظرية الوحدة الموضوعية التي تكلم عنها كثير من العلماء مثل محمد عبده ورشيد رضا. كما أن الباحث يستخدم ثاني المنهج للوقوف على القواسم المشتركة بين السورتين من حيث الأسلوب والمضامين وما تنتجه السورتان من الحكم والمقاصد.

شرايع الأنبياء: إختلاف الشرايع والأديان ظاهرة إيجابية أم سلبية

د. زواوي

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تتعرض هذه الدراسة للخطوط العامة للشرايع والشعائر التي اشتملت عليها الأديان السماوية مبينا ما تلتقي وما تفرق فيه في هذا المجال وتكشف عن معالم وحدة المصدر لهذه الأديان التي لاتزال آثارها ماثلة كما تكشف عما حوته من صور الاختلاف والتباين التي تجعل من كل دين معاملة الخاصة، وتظهر أسباب الاختلاف وصورها الدالة على حدوث العبث البشري في كل من اليهودية والنصرانية. من هنا نتساءل: هل أن اختلاف الشرايع أو الأديان من قبيل اختلاف الزهور والورود، فهو اختلاف إيجابي، أم من قبيل اختلاف العلم والجهل والكرم والبخل، فهو اختلاف سلبي؟ هل أن تعدد الشرايع والأديان تعدد نوعي فهو ظاهرة إيجابية أو أنه تعدد ضدي فهو ظاهرة سلبية؟ يرمي البحث إلى الوصول إلى أوجه الاتفاق والافتراق بين الأديان الكتابية الثلاثة في الشرايع والشعائر في ضوء آيات القرآن الكريم، كما أن الاختلاف فيما من قبيل الاختلاف النوعي الإيجابي.

تعيين الأشخاص في قصص القرآن الكريم: دراسة مقاصدية

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لقد طال الجدل بين القول بأن القصص القرآني حوادث تاريخية أو أنها قصص فنية أدبية مصبغة بصبغة دينية، والسبب الذي فترق بين الأمرين أن الحوادث القرآنية لا تضع اهتماماً حول الأشخاص المذكورين والأوقات التي تحدث فيها. هذا البحث يؤيد بأن الأحداث والقصص القرآنية حقيقة واقعية، ومع هذه الحقائق قد يسلك القرآن

أسلوب البيان والتعيين بذكر أسماء الأشخاص وعدم ذكرها في نفس الوقت. وهو بحث مكتبي بالمهج النوعي والبيانات تكون من نصوص القرآن نفسها ومن كتب التفسير التراثية والمعاصرة بمنهج توثيق المستندات، وتحليل البيانات بطريقة وصفية نوعية. ويتوصل البحث إلى نتائج منها: ممن ذكرهم القرآن الكريم أسماءهم أسماء الأنبياء والمرسلين، وقد نص على خمسة وعشرين للدلالة على وجوب معرفتهم تفصيلاً ومعرفة غيرهم إجمالاً؛ عدم ذكر أسماء هؤلاء الأنبياء في موضع آخر يكون لحكمة، كعدم ذكر ذبيح إبراهيم؛ وجمال الأسلوب مقصد معتبر في ذكر الأشخاص وعدمه؛ والقرآن لم يذكر اسماً من أسماء النساء سترًا من التبذل ومحجاً عن الرجال؛ وذكر القرآن اسم امرأة واحدة فقط وهي مريم ابنة عمران إبطالاً للعقيدة الباطلة.

نحو تفسير حضاري للقرآن الكريم

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إن المقصود بالتفسير الحضاري هو التفسير الذي يبحث عن الميزان في القرآن - على النحو المشار إليه آتفاً - وهذا الميزان نجده منشوراً ظاهراً جلياً في بعض الآيات، ومكثوناً في قصة قرآنية أو مثل قرآني في أحيان أخرى. وهذا التفسير لا يقف عند أسباب النزول، ولا يلهث وراء التاريخ فحسب، ولا يتتبع فقط الإعجاز البياني أو الإشارات النفسية، وإنما يركز على العبر والدروس التي ينبغي أن نخرج بها من أجل آفاق حياتنا على هدي القرآن الكريم.. وهذا لا يتصادم مع الجهود التي بذلت في التفسيرات الأخرى أما هذا التفسير فيدعو إلى أن تنظيم عملية التفسير الحضاري على النحو الذي بيناه. وهذا الاتجاه في التفسير ليس مبتدعاً، أن التفسير الحضاري بنوع الحضارة، ويتأثر بنموها، فكلما أوغلت في التقدم، أوغلت في التفسير.

Chair: Ahmad Zainal Abidin
(IAIN Tulungagung)

Title of Panel

THE QURAN AND CONTEXT: CONTRIBUTION OF LOCAL WISDOM TO ARCHIPELAGO ISLAMIC VALUES

Panelists

Eva Nugraha (UIN Jakarta); **Muh Alwi HS** (UIN Sunan Kalijaga); **Salamah Noorhidayati** (IAIN Tulungagung); **Ainatu Masrurin** (LSQH UIN Sunan Kalijaga)

Panel Description:

Today's Qur'anic study is required to take responsibility for and contribute ideas for the advancement of Islamic civilization in the midst of rough and intolerant religious beliefs and practices

in several Islamic countries, including Indonesia. Islam, which is supposed to be tolerant and peaceful, must be the commander of the society. Academic good values need to be extracted from understandings and practices born from local wisdom that has the potential to contribute to the idea of peace. On the other hand, the proliferation of intolerant ideas, rough, hard in religion both in speech, writing including hoax news is felt not only not in accordance with the ideals of the Republic of Indonesia, but also inhibiting the achievement of the goal of independence in the form of a just and prosperous society .

By emphasizing deep literary and qualitative research, questions will be answered about how the good of the local wisdom can be lifted and sown? What is the contribution of Living Qur'an study which gives birth to local wisdom for peaceful understanding? Why is the contribution of the value of local wisdom beneficial to the advancement of human civilization?

This panel seeks to raise the results of research from scholars, researchers and experts who have a concern in the development of knowledge that sustains and upholds the values and interpretations of human locality that live in local wisdom through living Qur'an research and contextualized study of thinking muslim archipelago that can be donated to the civilization of Islam and Indonesia.

THE MEANING OF RAJAH IN THE TRADITION OF NGANTRU'S COMMUNITY TULUNGAGUNG EAST JAVA

Dr. Ahmad Zainal Abidin, M.A.
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The Living Qur'an study became a new model of research in Qur'an studies in Indonesia. This paper tries to trace various social phenomena that appear to be related to the model of social interaction of people to the Quran in a Muslim community in Ngantru Tulungagung. Using the phenomenological approach, this Living Qur'an research has succeeded in portraying the model of the interaction of the Muslim community to the Koran, which apparently is not limited to reading the texts of the Quran, but more deeply encompassing various and patterns of behavior in an effort to functionalize the Quran in the form of rajah as solution media to problems in everyday life. Rajah is made with certain sources, techniques, time and place as it functions in various ways according to the wishes of the maker for certain interests and benefits. This research reveals how the rajah of the Qur'an means mystically-spiritually, socially and economically for the actors in the community. This research also reinforces the theory that religious and spiritual practices still finds their relevance the dominance of rationality and modernity.

Keywords: Rajah, Meaning, Function

NGALAP BERKAH QUR'AN: THE IMPACT OF QURANIC READING TO ITS READERS

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This paper examines the question of how the impact of reading the Qur'an in everyday life. The author uses the word impact as diction to show that the Qur'an as dhikr mubarak / Kitābun mubarak, has blessings. This research is a development of one of the sub-chapters of the author's dissertation draft regarding the blessings of the Qur'an. The data used are the results of interviews and observations on a number of readers and memorizers of the Qur'an. Data were analyzed by using qualitative approach, starting from data coding, description of coding result and classification. The author uses the framework of the exegete's on mubarak/ Quranic blessing which are the definition, terms and benefits of the blessings of the Qur'an. As for the conclusion of this paper is: that the impact of reading the Qur'an will depend on the intensity and pattern of reader interaction to the Qur'an. There are two effects that readers get from their interactions in reading the Qur'an. first direct impact, which corresponds to the motive and purpose of reading, such as peace of mind. Second: the indirect impact, such as ease in life.

Keywords: Berkah, Interpretation, Interaction, Impact

READING CERTAIN QURANIC CHOSEN CHAPTERS IN MANDATORY PRAYINGS (AN ANALYSIS OF WOMEN ISLAMIC BOARDING SCHOOL HEADSHIP UNDERSTANDING IN PESANTREN NURUL ULUM BLITAR)

Dr. Salamah Noorhidayati, M.Ag.
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There is an interesting tradition in PP Nurul Ulum Blitar, that is the reading of six chosen chapters of the Qur'am which is continuously and regularly practiced by women Islamic boarding school Head in the mandatory prayer. The six chapters are at-Tin, al-Kautsar, al-'Ahsr, an-Nashr, al-Insyirah; each is read in the first raka'ah, and al-Ikhlash in the second raka'ah. Sequentially the chapter was read on the salat of Shubuh, Dhuhur, Ashar, Maghrib and 'Isya. This phenomenon is interesting to be examined from the perspective of: 1) how is the head understanding of the chapters, and 2) what is the purpose of this reading in the mandatory prayers? To answer the research, the maqashidi interpretation approach is used. This study concludes: 1) according to Nurul Ulum Islamic Boarding School's head, the six letters that have been read have a (reasonable) relationship both in terms of content and sequence of letters read or prayer time. 2) The reading of these letters aims at the formation of self-character, family and santri as well as prayer in order to realize the purpose.

Keywords: Character Building, chosen chapters, maqashidi interpretation

NAGHAM AL-QUR'AN IN JAVA: AESTHETIC RECEPTION IN THE RECITATION OF THE QURAN IN PP TARBİYATUL QURAN NGADILUWIH KEDIRI

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The study of al-Qur'an receptions in the field of orality is an effort to balance discourse that is too dominated by the Qur'anic paradigm as written text. By adopting the Arab-Egyptian musical element, al-Qur'an activity in performative (oral-aural activity) gives birth to a diverse functional side. One of them is called mujawwad recitation, which transforms the reading of the Qur'an through variety, so that the Koran becomes a beautiful, melodious, tone and rhythmic reading. Through the phenomenological approach this research attempts to uncover how the interaction of a Qaari' with al-Qur'an, as in PP. Tabiyatul Qur'an Ngadiluwih Kediri. The results showed that the form of the reception produced the beauty of the Qari 'reading which was influenced by internal and external factors manifested in quranic competition, spiritual aesthetic, and social relations.

Keywords: Nagham, Interaction, Aesthetic, Orality

Chair: Dr. phil. Sahiron Syamsuddin, MA
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Title of Panel

CONTEMPORARY QUR'ANIC STUDIES AND TAFSĪR IN THE MALAY-INDONESIAN WORLD

Panelists

Assoc. Prof. Dr. Ammar Fadzil (IIUM Kuala Lumpur); **Prof. Dr. Phil. Mouhanad Khorchide** (The University of Münster, Germany); **Dr. Jajang A. Rohmana** (UIN Sunan Gunung Djati Bandung); **Lien Iffah Naf'atu Fina, M.Hum, MA** (UIN Sunan Kalijaga Yogyakarta)

Panel Description

The panel discusses the latest developments in the study of the Qur'an and its tafsīr in Southeast Asia and the proposal for further research. The subject of Qur'anic studies is no longer the Middle East region. However, the international reception of Qur'anic studies in the Malay-Indonesia world are still minimal. In addition to this academic interest, an exploration of the studies in this region is useful to see how the level of originality is specifically produced. An example question is whether tafsīrs in this region merely follow what have been done in the Arab or the Western worlds in terms of methods, approaches and topics. The topics to be discussed are the new methods and approaches of Qur'anic tafsīr in Indonesia, the new development of tafsīr in Malaysia, and the study of the Qur'an based on the

vernacular tradition, which is found in the commentaries of the Qur'an in a local language and the practice of oral tafsīr. The panel is hoped to highlight the significance of Qur'anic Studies in the Malay-Indonesian world as part of the wider Islamic world. Its significance lies not only in the knowledge network connected with the Arab world since centuries ago and with the tradition in the Western world, but also in its originality.

TAFSĪR IN MALAYSIA: GENERAL OVERVIEW WITH SPECIAL REFERENCE TO ITS RECENT DEVELOPMENT

*Assoc. Prof. Dr. Ammar Fadzil
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Tafsīr is an important tool to understand the message of the Qur'an. Muslim communities since the day of revelation have exercised the tafsīr and produced a voluminous works on it. This paper seeks to analytically discuss a number of tafsīr works in Malaysia. It will cover a period from the independence day until this millennium. This study results that the tafsīr works in Malaysia have drawn a considerable attention from its scholars whose works can be categorized into three aspects: methods, completeness and translations. In spite of this, the works still rely on the traditional method of tafsīr in which it is difficult to find a tafsīr that exhibits the originality of the ideas.

Keywords: tafsīr, Malaysia, originality

MODERN APPROACHES TO THE HERMENEUTICS OF THE QUR'AN

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Modernity brings about changes in almost all aspects of life. In consequence, the Qur'an needs to be explained in the language understood by modern terms. The paper discusses the necessity of applying modern historical-critical method in Qur'anic interpretation. It argues that its application is not only supporting a better understanding of the Qur'an, but also a way to preserve the main messages of the Qur'an in today's world. A theological reasoning for such a reading is elaborated. Finally, the paper exemplifies how the Qur'an has no contradiction with the ideals of humanism known in the Western world.

Keywords: Modern, approach, hermeneutics, the Qur'an

THE QUR'AN AND VERNACULAR TRADITIONS IN INDONESIA: THE SUPERIORITY OF GOD AS "I" IN SUNDANESE QUR'ANIC COMMENTARIES

*Dr. Jajang A. Rohman
(UIN Sunan Gunung Djati Bandung)
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This paper aims to explain the use of the word "I" (aing) in Sundanese Qur'anic commentaries or tafsīr. It studies Haji Hasan Mustapa's (1852-1930) Qur'anul Adhimi and K.H. Ahmad Sanusi's (1888-1950) Raudat al-'Irfān using a sociolinguistic approach. Both Mustapa and Sanusi use the word aing for God as a singular pronoun. This study highlights that the word aing for God is related to the theological belief of the superiority of God over all creation. It also reflects the influence of social stratification of Sundanese society that use the word aing in high-level language. Although, nowadays, the word aing is considered impolite, the use of aing is still acceptable because it can accommodate the superiority of God if compared to other words of low social stratification. It is a consciousness of the diglossic language in Sundanese Qur'anic commentaries, as a reflection of Sundanese ethics of men's attitude towards God in high-level language. This study is significant to portray the richness of Qur'anic commentaries based on vernacular traditions in Malay-Indonesian world.

Keywords: Qur'anic commentaries, Sundanese, vernacular tradition

SPEAKING POLITICS THROUGH THE QUR'AN: EMHA AINUN NADJIB'S TADABBUR AND THE INDONESIAN CONTEXT

*Lien Iffah Naf'atu Fina, M.Hum., MA.
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The important dimension of orality is true for both the Qur'an and itstafsīr. This paper studies the tafsīr of Emha Ainun Nadjib as delivered orally in Maiyah sufi gatherings. Focusing on his interpretive method, which he calls tadabbur, and oral rhetoric, it studies how he reads the Qur'an in order to address to the social and political problems in Indonesia, which he sees as rooted in the secularistic and materialistic view of the world. As such, his tafsīr is both spiritual and socio-political in nature. Nadjib offers a distinctive way of reading the Qur'an, which intersects with the tradition of Sufi tafsīr. As an oral utterance, the inclusion of Indonesian context and Javanese notions in delivering histafsīris able to make the Qur'an immediately contextual.

Keywords: oral tafsīr, Maiyah, politics, Indonesia

Chair: Wahyuddin Halim, M.A., M.A., Ph.D.
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Title of Panel

THE FORMATION OF LOCAL ISLAMIC IDENTITY, AGENCY AND THE CHANGING PERCEPTION OF MUSLIM ON POWER, RELIGION AND GENDER RELATIONS IN INDONESIA.

Panelists

Dr. Muhammad Adlin Sila, M.A., Ph.D. (Balitbang, Kemenag RI, Jakarta); **Achmad Munjid, M.A., Ph.D.** (UGM Yogyakarta) **Stella Aleida Hutagalung, M.A., Ph.D.** (SMERU Research Institute, Jakarta); **Dr. Meinarni Susilowati, M.Ed.** (UIN Maliki, Malang); **Wahyuddin Halim, M.A., M.A., Ph.D.** (UIN Alauddin, Makassar)

Panel Description

The panel will address two central issues. The first issue deals with multiple identities and religiosities that were formed and performed through various phases of encounter over a long period of time between Islam as a global culture and the various local cultural traditions and belief systems still dominant in the eastern part of Indonesia today. The panel will investigate the dynamic process of adaptation, adoption and even integration between indigenous tradition and Islamic teachings within particular localities that precluded the multiple identities formation in the related cultural context. It also examines the possible relationship of this identity and religiosity making with the growing trend in Indonesian Islam nowadays towards conservatism and radicalism especially in its political and pedagogical orientation as well as populist movements. The second issue relates to the growing perception among local Muslims of their marginalization and victimization as a result of various economic, political, social and gender agencies involved in their communal life. The panel examines how different agencies, both individuals and institutions, compete with each other in the struggle for more dominant role in economic, religious and pedagogical discourses and actions in a more disruptive Indonesia. The panel theme will be addressed from interdisciplinary perspectives and by panelist from different academic background such as sociology, anthropology, theology, linguistics, and Islamic studies. The five papers presented in this panel are based on an extensive fieldwork in Bima, Jakarta, Kupang, Malang and Sengkang. The panel aims at producing publishable papers on a reputable peer-reviewed national or international journal by proposing a special issue related to the theme of this panel.

BEING ISLAMIC IS NOT ALWAYS THE SAME WITH BEING ISLAMIST: ON ISLAM AND IDENTITY MAKING IN BIMA OF SUMBAWA, INDONESIA

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Bima Muslims are really diligent in their religious observance, and they are proud of such an identity. I do find some who are not practicing religious duties but they would get angry if they are called bad Muslims. I argue in this article that Islamic presentations in the public lives of Bima Muslims have little connection with Islamic fanaticism or radicalism. The Muslims in the eastern part of Indonesia simply want their identities as

Bima Muslims and their cultural traditions to be recognised by the outside world. The Muslims in the region are proud of their historical legacy and traditions within the contexts of today's Bima as shown in the reinvigorated celebration of Bima's anniversary and the annual celebration of the entry of Islam to the region (Hanta U'a Pua festival). The Rimpu (local cadar) parade during the ceremony helps local people show their traditional dress-up and still adapt to the current world and modernity. The main argument of this article is that the act of showing Islamic identity in public lives cannot be always equated to being radical, let alone to have political agenda.

Keywords: Being Islamic, Islamist, Identity making, Bima, Indonesia

KAMPUNG AIRMATA: PRESERVING ASWAJA (AHLUSUNNAH WAL JAMA'AH) TRADITION THROUGH THE DYADIC STRUCTURE

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Kampung Airmata (established in 1780) is one of the oldest Muslim communities in Kupang. Established in 1780, the Muslim community in the village comprises of migrants from Solor Island. Sya'ban bin Sanga, the first imam of the village mosque, formed a joint leadership with Muhammad Badaruddin, a proselytizer from Palembang. Since then, the community is governed by a dyadic structure: divided by Kampung Imam (the domain of the religious leadership) and Kampung Raja (the domain of the adat). Each kampung is governed according to distinct principles in terms of membership, leadership, governance and responsibilities concerning the Aswaja practices.

The community is committed to maintain the dyadic structure. The heirs of Sanga and Baddarudin respectively inherited the leadership of each kampung, while the Aswaja practices are sustained through important life cycle and festivals. This paper discusses the origin of the dyadic structure in the village, division of roles and function between the two entities, and its adaptation throughout the history of the village; including crisis and tensions that occur in the process. The paper argues that the preservation of the dyadic structure is a mean to preserve Aswaja tradition amid pressure from the modernist Islamic movement that emerged in the city since early 1900.

Keywords: Kupang, Aswaja Muslim, Dyadic Structure, Kampung Imam, Kampung Raja

PERCEPTION OF MARGINALIZATION AND VICTIMIZATION AMONG MUSLIMS IN JAKARTA AFTER THE 2017 LOCAL ELECTION

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Despite being majority, why do some Muslims in Jakarta strongly perceive that they are being marginalized and victimized? How

is this perception reconstructed, reproduced and played through different economic, political, and social discourses? How does the reproduction of this perception influence the relationship between Muslims and non-Muslims after the election? Using Pierre Bourdieu's theory of practice, this paper seeks to answer the aforementioned questions by looking at how different agencies, both individuals and institutions, compete with each other in the struggle for power in the field of religion. The paper will also analyze how the forms of strategies by the agencies based on the unquestioned rule (doxa) and habitus are effectively used in gaining and maintaining legitimacy for domination. The "political opportunity structure" by Quintan Wiktorowicz will also be applied to explain how different Muslim individuals and groups actively use the changing political landscape to push their agenda and reclaim the political orientation. The use as well as the cost of Islamic populism, post-truth politics, and racism in particular will be explored as among the main strategies that shape the result of the election and its broader repercussions locally and nationally.

Keywords: Muslim, victimization, marginalization, agency, struggle for power

FRAMING RELIGIOUSITY OF LOCALIZED AND GLOBALIZED PEDAGOGICAL INTERACTIONS

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Pedagogical interactions have been an intensive investigation due to its richness in projecting how agentive meaning-making practices are contested and challenged. As sociolinguistics landscape, classroom interactions are often seen as encouragement and enactment for expanding intellectual interest and awareness through socially-sensitive words produced in the interactions. Dynamicity of meaning constructions is often problematic when classroom interactions are confronted with the conflicting issues which challenge both teacher's and students' religious values. Ideological conflicts may emerge, especially within English classrooms in which westernized-culture is frequently adopted. This linguistic anthropological study explores the dynamic processes of meaning constructions framed within the nuance of globality and locality in which Islamic and local values may be questioned, negotiated and disseminated into new contexts of pedagogical interactions. It has been empirically shown in this study that the widespread acceptance of critical pedagogy endorsed the English teacher' awareness for utilizing socially ubiquitous words and discourses for delivering intended messages in their classroom interactions. In addition, English as lingua-franca in the era of demagoguery strengthened political and ideological patterns of interactions for wrestling from 'westernized colonization'. The findings also highlighted teacher's efforts to draw a clear cut demarcation of teacher agentive role with certain degree of power relation which was often perceived as hegemonic and ideological positions. It is believed that, within Islamic educational environment,

strong authoritative ideological figure is necessitated for filtering localizing values into classroom interactions. Religiosity was treated as the baseline for constructing knowledge realms and practices in their pedagogical contexts.

Keywords: religiosity, locality, globality, meaning making construction, pedagogical interactions

THE FORMATION OF A NEW SUB-RELIGIOUS AND LOCAL IDENTITY AMONG THE BUGIS MUSLIMS: THE CASE OF ALUMNI NETWORK OF PESANTREN AS'ADIYAH

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For many Indonesian Muslims, nationalism, Islam, and affiliation with a particular Muslim organisation can be overlapped, multiple identities. When facing with certain circumstances, one of those layers of identity can become the strongest. Like many Muslim organisations in Indonesia, As'adiyah has also become an indispensable identity among many Bugis Muslim people in South Sulawesi and beyond. Initially, As'adiyah was only the name of the oldest traditional pesantren in South Sulawesi founded in 1930. Later on, it becomes also an Islamic organisation that promotes and preserves the practice of ahlu sunnah wal jama'ah (the followers of the prophet's tradition and community) Islamic legal school. For most of its students, alumni and members, As'adiyah not only represents a loyal commitment to follow an Islamic school (mazhab), but also becomes a sub-Islamic identity for Bugis people who live either in their homeland in South Sulawesi or in diaspora throughout Indonesia. This paper explores the ways in which this identity is strengthened and maintained among the alumni and members of As'adiyah through their network in Wajo homeland and in diaspora throughout the archipelago.

Keywords: As'adiyah, sub-religious identity, Bugis, pesantren, South Sulawesi

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Title of Panel
PARADIGMA STUDI HADIS KONTEMPORER

Panelists:
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Panel Description

Studi terhadap hadis dalam konteks rethinking ulumul hadis yang sudah mapan dan reinterpretasi matn hadis senantiasadikaji dalam diskursus modern. Problem akademik yang berkembang dalam al-jarh wa at-ta'dil ditemukannya generalisir stigma negatif (al-jarh) terhadap periwayat kawasan Kufah oleh kritikus non-Kufah. Stereotype ini tentunya berdampak negatif terhadap kredibilitas mereka. Selain itu, teori ziyadah as-siqat yang muncul pada abad ke-VII secara geneologi telah ada pada abad ke-III. Berdasarkan pendekatan sosiologi ilmu pengetahuan, teori ini berimplikasi pada rekonstruksi teori maqbul, sanad 'aliy dan nazil, serta diterimanya ia sebagai variasi sanad dan matn. Dalam aspek matn, hadis ruyatul hilal menarik dikaji dari perspektif hermeneutika George J. Gracia dengan meaning function, historical function, serta implication function. Ruyatul hilal berkembang di zaman Nabi karena ilmi astronomi belum maju. Seiring dengan perkembangan teknologi, penggunaan hisab sangat dimungkinkan apalagi dalam konteks Indonesia yang mempunyai banyak pulau dengan iklim yang berbeda. Dalam konteks modern seperti dalam industri juga perlu adanya inovasi dalam merespons hadis Nabi Saw. Seperti melalui adanya produk tertentu yang dijadikan sebagai model pembersihan badan atas jilatan anjing. Tentunya, secara teoritis perlu pengkajian hadis dengan konsep-konsep psikologi sehingga menghasilkan kajian yang menarik. Selain itu, deradikalisasi dari interpretasi hadis memerangi non muslim di Indonesia perlu dicermati secara holistic dengan pendekatan ma'ani al-hadis. Hadis perang pada masa nabi dalam konteks dar al-harbi dan cocok digunakan dalam konteks perang di zaman sekarang.

MENINJAU ULANG KONSEP AL-JARH KRITIKUS HADIS TERHADAP PERIWAYAT KUFAH

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Artikel ini mendiskusikan sikap skeptis kritikus hadis dalam menilai tajrih periwayat Kufah dengan stigma negatif. Terdapat aliansi politik dan ilmu pengetahuan sehingga merasut ke dalam al-jarh wa at-ta'dil. Dengan perspektif sosiohistoris ditemukan bahwa al-jarh wa at-ta'dil dalam kasus Kufah dijadikan sarana labelisasi atas dasar prejudice sehingga melahirkan stereotype dan stigma negatif. Kesenjangan sosial dan interaksi yang tidak harmonis antara Kufah dengan Hijaz serta Damaskus menjadikannya sebagai kota pemberontak. Pemberontakan Husain, Ibn Zubair, at-Tawwabun, Mukhtar as-Saqafi, dan Zaid bin 'Ali merupakan respons sosial yang melibatkan periwayat seperti Abu Hanifah. Label seperti khawarij, tasyayyu', murjiah, mudallis, dan mursal periwayat Kufah menggambarkan kondisi periwayat Kufah ketika itu. Temuan ini kiranya menyadarkan sarjana hadis kontemporer bahwa al-jarh dalam literatur rijal al-hadis seharusnya tidak dijadikan "kitab suci" dalam menilai kredibilitas periwayat. Perlu penelusuran kehidupan sosial

komunitas periwayat dan pengeritik sehingga memungkinkan untuk menerima hadis periwayat yang dinilai majruh dan sebaliknya.

Katakunci: Labelisasi, al-jarh wa at-ta'dil, periwayat Kufah

REINTERPRETASI KONSEP ZIYADAH AL-SIQAH DALAM STUDI HADIS, ANALISIS HISTORIS KEMUNCULAN DAN PELEMBAGAAN

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Tulisan ini berusaha mengkaji asal usul dan pelebagaan ziyadah al-siqah dalam studi hadis serta implikasi pelembagaannya terhadap periwayatan hadis. Penelitian ini menggunakan pendekatan sejarah (historical approach) untuk menganalisis sisi historisitas kemunculan dalam pelebagaan ziyadah al-siqah dalam studi hadis. Penelitian ini juga menggunakan teori sosiologi pengetahuan untuk mengungkap kepentingan orang yang memunculkan istilah ziyadah al-siqah. Dengan menggunakan pendekatan sejarah, penelitian ini menunjukkan bahwa sebelum munculnya istilah ziyadah al-siqah, istilah yang muncul duluan adalah siqah. Kemudian muncul istilah ziyadah al-siqah yang pertama kali dimunculkan oleh al-Bukhari (w. 256 H) pada pertengahan abad ke-3 H. dalam konteks periwayatan hadis. Secara spesifik, pada awalnya ziyadah al-siqah digunakan untuk penambahan sanad. Tetapi setelah mengalami proses yang cukup lama, istilah tersebut juga digunakan pada matan yang mulai melembaga pada abad ke-7 H. Secara sosiologi pengetahuan, tujuan al-Bukhari memunculkan istilah tersebut adalah untuk menegaskan bahwa periwayat yang diterima tambahannya adalah hanya periwayat yang siqah. Ini juga sebagai salah satu bentuk antisipasi supaya tidak terjadi pemalsuan terhadap hadis Nabi saw. Dengan adanya ziyadah al-siqah, tentu memberi pengaruh terhadap periwayatan hadis. Dalam penelitian ini ada tiga bentuk implikasi ziyadah al-siqah yang dibahas yaitu, terjadinya rekonstruksi teori maqbul dalam periwayatan hadis, diterimanya ziyadah al-siqah sebagai bentuk variasi sanad dan matan hadis, dan terakhir adalah sebagai penegas adanya al-isnad al-ali dan al-isnad al-nazil.

Keywords: Ziyadah siqah, kemunculan, pelebagaan

REINTERPRETASI HADIS-HADIS RUKYATUL HILAL

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Kajian ini menganalisis secara hermeneutik hadis-hadis ruyatulhilal. Sebagaimana disaksikan, masalah ruyat versus hisab sejak lama menjadi perdebatan. Sekelompok ulama memaknai "melihat" hilal dengan mata kepala atau teleskop dan sekelompok lain mengembangkannya pada melihat dengan sains astronomi. Fokusnya adalah menggalikan makna hermeneutis hadis-hadis tersebut dan implikasinya terhadap

kajian hisab-rukyat di Indonesia? Teori yang digunakan adalah interpretasi Jorge J.E. Gracia, yakni mengungkap historical function, meaning function dan implicative function hadis-hadis tersebut. Temuannya, pemahaman mayoritas ulama cenderung tekstual, pengaruh gerak ahlul hadis Imam Syafii. Pada masa Nabi, ruykat dengan mata kepala merupakan metode efektif mengingat masyarakatnya ummi. Namun ketika ilmu pengetahuan astronomi berkembang, metodenya boleh dikembangkan mengingat kata ru'yat di samping melihat dengan "mata kepala" juga bisa dengan "hati dan ilmu". Kajian ini memiliki implikasi yang baik untuk konteks Indonesia yang dikenal sebagai negara kepulauan luas, kondisi langitnya kadang berawan dan menyulitkan observasi hilal, pemanfaatan ilmu astronomi merupakan solusi praktis dan efektif.

Katakunci: Hadis ruykatul hilal, hermeneutika, Jorge J.E. Gracia

PSIKOLOGI DALAM PERSPEKTIF HADIS SEBUAH KAJIAN HADIS INTEGRATIF DAN EMPOWERING TERHADAP TEORI-TEORI PSIKOLOGI ISLAM

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Psikologi dan hadis merupakan dua hal yang sangat berbeda. Psikologis mengenai ruh, kehidupan mental, dan tingkah laku manusia. Penekanan kajian utama psikologi modern Barat berorientasi pada tingkah laku manusia dari segi material, biologi, dan sosial. Sedangkan Hadis Nabi berisikan kebenaran yang tidak hanya berbicara tentang materialistik tetapi juga berbicara tentang imaterialistik. Para psikolog Islam seperti Utsman Najati, ia mengintegrasikan konsep dan teori - teori Psikologi yang merupakan produk Barat ini dengan hadis Nabi, sehingga melahirkan konsep dan teori psikologi Islami. Cara yang dilakukan adalah mengkombinasikan antara teori Barat yang sesuai dengan substansi hadis. Selanjutnya memberikan pemahaman hadis secara tekstual dan kontekstual. Kedua pola pendekatan ini dilakukan untuk mendapatkan pemahaman yang segar dan baru dalam konteks kekinian. Kemudian, hadis dipergunakan sebagai penguatan dan justifikasi dari berbagai pendapat dan teori psikologi. Pengintegrasian Hadis dengan psikologi serta empowering terhadap teori-teori psikologi melahirkan psikologi Islam dengan nuansa transenden. Dengan demikian, integrasi keilmuan dapat dilakukan dengan baik.

Katakunci: Pemahaman hadis, psikologi Islam, integrasi keilmuan, Usman Najati

RELASI MUSLIM DAN NONMUSLIM DALAM PERSPEKTIF HADIS

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Artikel mendiskusikan hadis-hadis kontradiktif tentang relasi muslim dan non muslim; perintah memerangi non Muslim dan

sikap toleransi Nabi Muhammad terhadap penganut agama lain. Kontradiktif ini memunculkan kemusykilan tersendiri dalam pemahaman hadis tersebut. Riset ini bertujuan menghadirkan pemaknaan komprehensif dan relevansinya dalam konteks sekarang. Penelitian ini merupakan penelitian pustaka dengan analisa data deskriptif analitik. Data dalam penelitian ini dikumpulkan dengan metode dokumentasi kemudian dikelola dengan metode analisis ma'ani al-hadis. Temuan penulis dengan menggunakan teori ma'ani bahwa hadis perintah memerangi non muslim dalam konteks peperangan. Perintah tersebut ditujukan terhadap pihak non muslim dengan kategori ahli harbi. Dalam konteks sekarang, hadis ini relevan dengan kondisi perang. Sedangkan hadis menunjukkan sikap toleransi ditujukan terhadap non muslim ahli dzimmah yang hidup berdampingan dalam ikatan perjanjian damai.

Katakunci: Ma'anil hadis, kontekstualisasi hadis, jihad, terorisme

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Title of Panel
EXPLORING INDONESIAN QUR'AN AND HADITH EXEGESIS: SOURCES, DEVELOPMENT, INFLUENCE, AND APPLICATION

Panelists:
Zoehelmy Husen (Hartford Seminary); **Miftahul Jannah** (STAI Rasyidiyah Khalidiyah); **Ali Syahidin Mubarak** (Universitas Airlangga); **Chafid Wahyudi** (STAI Al-Fithrah, Surabaya)

Panel Description
This panel attempts to elaborate intellectual treasuries of Nusantara scholars in the field of Tafsir, Hadith, and other religious texts, from classical to contemporary, from theories, history, social receptions, and applications. The panelists aim to discuss the works of those scholars through interdisciplinary approaches, i.e. historical, anthropological, phenomenological, sociological, and psychological.

The main issue raised in this panel is what are the external factors affect the Southeast Asian texts, which will be discussed in "Tafsir al-Baydawī's Influence in Ottoman and Malay Qur'anic Exegesis Studies". It tries to compare Malay and Ottoman Tafsir which are different in terms of school of thought, but genealogically influenced by the same source: al-Baydawī. The other research question is how the external factors affected the writing of texts in "Genealogy of Southeast Asian Tafsir: Influence of Waḥdat al-Wujūd in Early Malay Qur'anic Exegetical Works" and how its influence towards texts methodology in "Metodologi Syarḥ Hadis Indonesia Awal Abad ke-20." No less important, how then the texts can have an influence on the external factors as questioned in "Manaqib dalam Resepsi Masyarakat Banjar: Sakralisasi Teks," and how the application of the texts is, as discussed in "Optimizing the

Locality of Al-Qur'an Commentary: The Radical Movement's Radical Reduction Effort". All the papers within this panel will be intensely discussed and so that they can be published into local, national, or international journals. The goal of this panel is to represent the urgency and local wisdoms of Nusantara scholars as well as its impact for further studies.

TAFSĪR AL-BAYDAWĪ'S INFLUENCE IN OTTOMAN AND MALAY QUR'ANIC EXEGESIS STUDIES

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Anwār al-Tanzīl wa Asrār al-Ta'wīl (The Light of Revelation and the Secrets of Revelation) is one of the most popular classical Qur'anic exegesis works composed by 13th century Persian Sunni Muslim scholar al-Baydawī (d. 685 AH). His tafsir became standard in the Muslim world and was one of the first Quran commentaries published in Europe (1846–48). He was Shafii jurist and Ashari theologian. Nevertheless, this work commonly being studied in madrasa courses of Quranic exegesis in Ottoman Empire era which was dominated by Maturidi theologians and on the other hand it was commonly studied in early Malay world which was dominated by Asharian theologians. Al-Baydawī's Anwār al-Tanzīl seems to have been held in high regard by Ottoman's era and early Southeast Asian Islamic scholars. It served as an important source for Molla Gürânî's Ottoman commentary, Ghāyat al-Īmān fī Tafsīr al-Kalām al-Rabbānī, written around 860/1462-3, and Abd al-Ra'uf al-Singkili's Malay commentary, Tajuman al-Mustafid, written around 1085/1675. Both of them have played an important role in the history of Ottoman and early Malay Islamic educations. This study investigates the principle reason for the widespread popularity of al-Baydawī's commentary throughout two different Islamic worlds; Ottoman Empire and Malay worlds.

Keywords: Ottoman, Tafsīr al-Baydawī, Malay, Molla Gürânî and Abd al-Ra'uf al-Singkili.

GENEALOGY OF SOUTHEAST ASIAN TAFSĪR: INFLUENCE OF WAḤDAT AL-WUJŪD IN EARLY MALAY QUR'ANIC EXEGETICAL WORKS

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Despite the fact that Southeast Asia is home for more than one third of world's entire Muslim population today, studies of the region as center of Islamic civilization had not been attracted enough until the twentieth century. One of the central issues in comprehending the history of Islam in the Malay world is the polemics of waḥdat al-wujūd occurred in the 17th century. This paper examines the influence of wujūdīyah doctrine in the early Malay Qur'anic exegetical works. Based on al-Dhahabī's (2004)

categorization of sufistic exegesis and historico-philosophical approach, it analyzes and verses of the Qur'an incorporated by pre-colonial Malay Muslim scholars in relation to their arguments within the wujūdīyah debates.

Keywords: waḥdat al-wujūd, early Malay, Qur'anic exegesis

METODOLOGI SYARH HADIS INDONESIA AWAL ABAD KE-20 (STUDIKOMPARASI AL-KHIL'AH AL-FIKRIYAH SYARH AL-MINHAH AL-KHAIRIYAH DAN AL-TABYĪN AL-RAWĪ SYARH ARBA'IN NAWAWI)

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In history of tradition of hadith in Indonesia, the study of hadith has ever been stagnant for long period and reappear in the early of the 20th century by two books published: Kitab al-Khil'ah al-Fikriyyah Syarh al-Minmah al-Khairiyyah by Muhammad Mahfuz and Kitab al-Tabyin Al-Rawi Syarh Arba'in Nawawi by Kasyful Anwar Al-Banjari as beginning of the writing of sharh in Indonesia. This research is important because although both of authors live in same period and they studying in Mecca with the same sanad, but their method in hadith commentary is different. By sociology knowledge approach it was found that the differences based on differences of context and object or reader. The al-Khil'ah al-Fikriyyah written by Mahfuz is written for all people who want to learn the hadiths and students from various countries. While al-Tabyin al-Rawi is written for general community, so that it is written in local language, the Malay language, to be easily understood and practiced.

Keywords: Hadith Sharh, al-Khil'ah al-Fikriyyah Syarh al-Minmah al-Khairiyyah, Arba'in Nawawi

MANAQIB DALAM RESEPSI MASYARAKAT BANJAR: SAKRALISASI TEKS

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Manaqib is a familiar term at muslim society in Indonesia, especially at Nahdiyyin circle, and also for Banjarese muslim society (an ethnic in South Kalimantan, Borneo). Moreover, this manaqib is already become a tradition since several decades ago, but its still flare up and lively until now. Consistency of this manaqib tradition is not release from the influence of the charismatic scholars which always spread the call to continue to traditionalize the reading of manaqib, one of which is through their works in the field of this manaqib. Among them is where the classical ulama like Siti Khadijah al-Kubra, Shaikh Samman al-Madani, Shaikh Abdul Qadir al-Jailani and the local ulama are like the Shaikh Arsyad al-Banjari, Tuan Guru Kasyful Anwar, Tuan Guru M. Zaini Gani, and many others. With qualitative-anthropological studies, this study concludes that the writing of the books by the Banjar clerics was influenced by the strength

of the tarekat teachings, especially the Naqshabandiyah and Sammaniyah orders. The influence is the emergence of public trust in the sacredness of the reading of the manaqib text itself, which is believed to bring various blessings such as avoiding calamity, expanding fortune, and being aware of various other purposes.

Keywords: text knowledge, manaqib, reception, Banjarese tradition

OPTIMIZING LOCALITY OF AL-QURAN COMMENTARY: THE RADICAL MOVEMENT'S RADICAL REDUCTION EFFORT

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Indonesia has its own Islamic characteristic than its native country, the Arabian Peninsula. The entry of Islam into Indonesia also has more subtle ways, commerce and culture. Islam goes to Indonesia as well as the first time Islam is spread in the Arabian Peninsula, has a main character who became the cause of the spread of Islam. Wali Songo in Java is one example of how Islam with his teachings can be well received. The centrality of the characters in this case, is a function of the ability of individuals in influencing a community or group. According to Kurt Lewin (1951), attraction between individuals and groups/ environments will create a separate behavior. The success of the Prophet Muhammad is regarded as a person capable of affecting the environment ($B=f(p.e)$). It has also been proved by the 'success' of radical movement figures who are able to make their own interpretations to justify their ideology and invite others to enter their group. This study aims to promote re-interpretation of Indonesian-ness as a source to counter radical movements due to partial interpretation. The existence of Indonesia's al-Qur'an commentaries not only be an academic domain but needs to be applied in everyday life as a form of regional response to each environment.

Keywords: locality of al-Qur'an commentary, field theory, psychology, radical movement

HERMENEUTIKA POST KOLONIAL: DARI LIYAN MENUJU PENAFSIRAN EMANSIPASI

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Gagasan hermeneutika post-kolonial menysasar setidaknya dua bahasa epistemik; perangkat konseptual dan kerangka interpretatif yang dihasilkan dari keragaman tradisi muslim (Arab) dan Barat. Letak gagasan ini adalah berjuang melawan tradisi pengetahuan colonial atas kerangka interperatatif lokal yang direndahkan (subalternized) sebagai liyan untuk memperoleh tingkat emansipasi. Gagasan hermeneutika Post-kolonial sebagai upaya penafsiran merujuk pada tiga hal

mendasar; representasi, identitas, dan sikap membaca. Sebagai metode penafsiran, hermeneutika post-kolonial terdapat perbedaan mendasar dengan hermeneutika konvensional. Jika yang pertama menempatkan reader response, yakni makna teks ditemukan di depan teks dan makna tersebut ditentukan oleh penafsir. Sedang yang terakhir, makna teks ditemukan di balik teks. Terdapat dua tugas hermeneutika post-kolonial, pertama mengintrograsi teks al-Qur'an beserta penafsiran yang melegitimasi, kedua, ikut serta dalam pembacaan yang membebaskan dari hasil penafsiran yang menindas. Kata Kunci: Hermeneutika post-kolonial, Liyan, Penafsiran, dan Maknateks

Keywords: Hermeneutika Poskolonial, liyan, emansipasi

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Title of Panel

THE QURAN, HADITH AND CONTEMPORARY INTERPRETATION

Panelists

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ALQURAN DAN PERLINDUNGAN ANAK JALANAN

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Dalam beberapa tahun belakangan ini, populasi anak jalanan di seluruh penjuru dunia terus memperlihatkan peningkatan. Berbagai persoalan pun turut mencedarai pemenuhan hak-haknya dan segera diberikan solusi oleh semua pihak. Alquran sebagai pedoman hidup ummat Islam, telah mengajarkan bagaimana seharusnya memposisikan dan memperlakukan anak-anak agar dapat tumbuh dan berkembang secara sempurna. Tujuan dari pembahasan ini adalah untuk melihat bagaimana Alquran menyikapi anak jalanan, sikap yang harus dilakukan dalam memperlakukan anak jalanan agar tidak berdampak buruk dalam perkembangan fisik materi maupun non fisik. Metode yang digunakan dalam studi ini adalah studi tematik untuk mengetahui sejauh mana konsep Alquran dan perlindungan kepada anak jalanan.

Kata Kunci: Alquran, Perlindungan, Anak Jalanan

Chair: Prof. Dr. Mohamad Anton Athoillah, M.M.
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Title of Panel:

DIVINE MESSAGES, CONTINUITY, CONSISTENCY, AND HUMAN WELFARE

Panelists:

Dr. Muhammad Alfatih Suryadilaga, S.Ag., M.Ag. (UIN Sunan Kalijaga, Yogyakarta); **Dr. Ja'far Assagaf, M.A.** (IAIN Surakarta); **Ahmad Maulidizen, S.Sy., M.Sh. Ec.** (University of Malaya, Kuala Lumpur); **Miski, S.Th.I., M.Ag.** (UIN Maulana Malik Ibrahim Malang)

Panel Description

History literature of economic theory usually jumps in medieval Europe. The economic thinking produced by Islamic thinkers is eliminated, perhaps even absent. Though all parties noted that there is a medieval Islamic civilization that later led to modern civilization or the century of enlightenment. The contribution of Islamic Economics thought has always been deemed non-existent; the source of modern thought is always referred to as the thinking of Greek and the Bible. It is mentioned that the origin of Economics is the Greek-Bible and philosophy - without mentioning the contribution of the Muslim Philosopher to the development of economic studies. Adam Smith is the main character of conventional economic thinking. Starting with Adam Smith we recognize the theory of economic motives, the invisible hand, the free market, and the like. Long before Adam Smith brought the liberal economic theory that had spawned colonialism, 13 centuries earlier Prophet Muhammad pbuh had given to all humanity in solving the problems of human life one of them in the management of the country's economy. In managing state assets, Islam has divided the purchase of property into 3 parts. The first is individual ownership. Islam advocates for every human to meet the needs of primary, secondary and tertiary, based on the guidance of the Shari'a that has been set. The second is public ownership. The results of this management are returned to the public in the form of public facilities such as the construction of roads, bridges, construction, and financing of schools and hospitals. Therefore, the role of the state becomes important because it relates to its function as the protector for its people. The third is state ownership, i.e. property which is the right of all Muslims. The distribution arrangements of such assets are left to the head of state. Examples of state ownership are zakat and other sources. All such property will be given to the head of state in the management of the country to be distributed, proportionally, to the whole community in order to realize their welfare. This panel presents an example of solving various economic problems facing Muslim communities. By looking at a number of verses from the Quran, Hadith, and Fiqh, four papers from this panel present a narrative conclusion that the sources of Islamic teachings have many solutive concepts and are empirically proven to solve economic problems faced by Muslim communities.

RICOEUR'S HERMENEUTICAL MODEL OF ECONOMIC VERSES

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The discourse of Islamic Economics is one of the efforts of Islamic scholarship, which structuring Islamic teachings about Economics into Islamic Economics. The process of Islamic scientification cannot be separated from the Holy Text (Quran), because it necessitates the process of hermeneutics. Without the hermeneutics of the Sacred Text, the discourse of Islamic economy is not Islamic Economics, hence the formulation of the hermeneutics of economic verses needs to be formulated. This paper attempts to systematize a number of interpretations of the Quranic economic verses, which Islamic economists do, in formulating Islamic Economics. Through Ricoeur hermeneutic approach, this paper tries to formulate hermeneutical models that have been developed and used in the formulation of Islamic Economic theories/concepts. The formulation of this hermeneutical model is useful as a foothold in the learning process as well as the advanced theorization of Islamic Economics. Paper formulating hermeneutics models of economic verses so far rarely done by other researchers, that's why this paper can be a "hacker" path of Islamic scientification based on the Quranic economic verses.

Keywords: Islamic Economics, the hermeneutics of the Sacred Text, the hermeneutics of economic verses, Ricoeur's hermeneutic approach

HADITH OF IHYĀ' AL-MAWĀT AND IT'S CONTEXTUALIZATION IN THE PERSPECTIVE OF ISLAMIC ECONOMICS AND CONTEMPORARY CONTEXT IN INDONESIA

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The problems of land and the things associated with it is always growing rapidly along with the development of the needs of human life and modern development. Land prices are getting more and more expensive and unaffordable for most people. Access to land acquisition is increasingly difficult and scarce. This problem will increase, especially, to provide industry and public facilities and management of the land. Moreover, the problem is associated with land rights that tend to be anarchic and cause divisions among individuals or groups and even beyond a large area. In that case, there is a hadith which explains the status of land without the owner or known as Ihyā'al-Mawāt which can be accessed by anyone who is able to utilize the land. The pattern of land ownership, as it happens, will be a problem if not seated according to the problem. Land issues not only enter the religious dimension but also the socio-cultural and economic dimension. The existence of the land and its utilization should be demanded

creatively and useful for humanity as revealed in the hadith of the Prophet. In the present era, it is necessary to develop patterns of local wisdom on land management in order to dispute and what is closely related to it. Through these traditions, it becomes a general guideline that can be used as a land management that still respects human rights.

Keywords: hadith, *ihyā'* al-mawāt, land rights, land ownership, local wisdom

THE ANALOGY OF MUZĀRA'AH HADITH WITH FISHERIES SECTOR AND IT'S CONTRIBUTION TO THE WELFARE OF INDONESIA FISHERMAN

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The hadith of muzara'ah belongs to a hadith which is based on the social context of Arab society before Islam. In Islamic economics, the study of agriculture is discussed for example in Sahih al-Bukhari's discussion of al-Hars wa al-Muzara'ah, Sahih Muslim discussion of al-Buyu' article Muzara'ah wa al-Muajarah, al-Majmu' Syarh al-Muhazzabin the article al-Muzara'ah and al-Mugniy fi Mukhtasar al-Khiraqiy also in that article. Islamic economic studies on muzara'ah have been talking about planting rather than catching and cultivating fish and other aquatic animals. Though fishery is part of agriculture and the extent of the sea in Indonesia and the number of rivers and lakes is an important potential in developing the economy of this country. This article reveals the similarity between muzara'ah and fisheries through analogy (*qiyas*) so that the results-sharing model can be felt more equally between landowners and workers (fishermen), and is expected to make them more prosperous. This study uses the *qiyas* theory, the social history of hadith, and Islamic economics. The results of this study indicate the necessity of muzara'ah hadith analogous to the sector of fisheries to achieve the welfare.

Keywords: hadith, analogy, muzara'ah, fisheries, welfare.

THE CONCEPT OF MUZĀRA'AH AND ITS IMPLICATIONS ON SOCIO-ECONOMIC OF SOCIETY IN CIANJUR, WEST JAVA

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Indonesia is an agricultural country because most of the population has a livelihood in agriculture. In addition, agriculture is the second largest contributor to national economic growth and Gross Domestic Product (GDP). Rural areas have vast agricultural land, but not all communities have land so most farmers work on land owned by other people and then get a share of the results by a variety of methods. The research objective is to analyze the implementation of muzāra'ah contract based on Law No. 2 of 1960 and Islamic law and it's implications for the socio-economic

life of the society in Cianjur. Data collection was carried out using the method of observation, interview and documentation (library) and data analysis deductively, inductively and comparatively, then presented in a qualitative descriptive manner. The population in this study was 120 people, and the study sample was 12 people (10%) who were selected by purposive sampling method. The results of the research are (1) the implementation of muzāra'ah contract in Cianjur, West Java is not fully in accordance with Law No. 2 of 1960 and Islamic law, (2) The implications of muzāra'ah on the economic life of farmers are the fulfillment of *darūriyyah* needs, namely consumption and secondary education, while landowners can meet more complex needs., including fulfillment of *darūriyyah*, can allocate part of the funds to go on pilgrimage, charity to other people in need. And (3) The Implications of muzāra'ah contract on the social life of society is a concern between landowners and farmers that is realized by helping each other when in trouble. However, attention from the government is still needed to ensure good relations between the two parties that are cooperating

Keywords: muzāra'ah concept, socio-economic society, Cianjur West Java

Chair: **Dr. Ahmad Tajuddin Arafat, M.S.I.**

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Title of Panel:

KONTESTASI NALAR PEMAHAMAN HADIS DI INDONESIA

Panelists:

Muhammad Akmaluddin, M.S.I. (UIN Sunan Kalijaga, Yogyakarta); **Muhammad Rikza Muqtada, M.Hum.** (IAIN Salatiga); **Kasan Bisri, M.A.** (UIN Walisongo, Semarang); **Atmari** (STAI al-Azhar, Gresik)

Panel Description

Telah disepakati bersama bahwa setiap ragam isu keagamaan yang muncul di tengah-tengah masyarakat pasti berpijak pada satu dasar normatif keagamaan itu sendiri. Maka dari itu, ragam interpretasi terhadap teks itu sendiri tak bias dihindari. Sehingga, mengetahui serta membaca dengan cermat terhadap ragam pola yang berkembang dalam memahami teks agama menjadi hal yang perlu dikaji. Isu utama yang diangkat dalam diskusi ini adalah perihwal kontekstualisasi teks keagamaan, dalam hal ini adalah teks hadis, yang menjadi bagian dari perkembangan isu-isu keagamaan yang terjadi di Indonesia akhir-akhir ini. Guna mendapatkan hasil dari apa yang dikaji, para panelis memanfaatkan ragam pendekatan sebagai bagian dari pisau analisa terhadap fenomena yang ditelaah, seperti pendekatan *isnad cum matn analysis*, konsep *iradul hadis* (kontekstualisasi makna hadis), serta *living hadis*. Hasil dari diskusi diharapkan mampu memetakan ragam pandang terhadap proses kontekstualisasi teks (hadis) dengan

fenomena yang terjadi di Indonesia, dan juga setidaknya dapat menjadi cara pandang alternative dalam membaca isu-isu keagamaan yang muncul di masyarakat. Akhirnya, sebagai bagian dari ikhtiar ilmiah, artikel yang telah didiskusikan dalam panel ini akan dipublikasikan dalam jurnal-jurnal ilmiah baik tingkat nasional maupun internasional.

NALAR PEMAHAMAN HADIS PADA SITUS WEB ISLAM DI INDONESIA: TELAAH TERHADAP HADIS TASYABBUH

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Hadis Tasyabbuh adalah satu di antara materi hadis yang populer di Indonesia dan dalam berbagai kajian keagamaan, sering dijadikan sebagai dalil atas respon terhadap fenomena yang terjadi di masyarakat. Oleh karena itu, mengkaji secara komprehensif terhadap hadis ini merupakan satu hal yang penting. Objek dalam kajian ini adalah situs web Islam yang ada di Indonesia. Kajian ini bertujuan untuk menganalisis pola kecenderungan pemahaman hadis Tasyabbuh yang dipublikasikan dalam situs web Islam di Indonesia. Guna mendapatkan hasil kajian yang diinginkan, peneliti menggunakan metode sampling dalam menentukan objek yang akan dikaji, serta menggunakan pendekatan kritik hadis, konsep iradul hadis (kontekstualisasi makna hadis), dan teori hermenetika Gadamer tentang keterpengaruh sejarah sebagai bagian dari alat analisa dalam kajian ini. Melalui pendekatan yang ada, dihasilkan beberapa temuan. Di antaranya terdapat tiga nalar pemahaman yang digunakan oleh situs web Islam tersebut, yakni, (1) nalar tekstualis-literalis, (2) nalar tekstualis-interpretatif, dan (3) nalar kontekstualis-liberatif. Selain itu, ditemukan pula arah pemahaman terhadap hadis tasyabbuh ini, yaitu (1) upaya perluasan wilayah larangan tasyabbuh daripada kebolehan, dan (2) upaya penyempitan wilayah larangan tasyabbuh daripada kebolehan.

Kata Kunci: pemahaman hadis, situs web Islam, hadis tasyabbuh

METODE RIWAYAT BI AL-MA'NĀ DAN HADIS POPULER DI INDONESIA: STUDI HADIS-HADIS MAULID RASULULLAH SAW

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Kajian epistemologi menunjukkan bahwa pengetahuan masyarakat menyesuaikan dengan kondisi lingkungan, sosial dan budaya sekitarnya. Pengetahuan masyarakat yang berbeda antara satu daerah dengan daerah lainnya menyebabkan terjadinya berbagai perubahan bentuk transformasi pengetahuan, utamanya di daerah perifer Islam. Daerah perifer seperti Indonesia lebih membutuhkan pemahaman

matndaripada pengetahuan hadis lain yang sangat kompleks. Jeda pengetahuan hadis, perkembangan dan masa kodifikasi hadis di Indonesia dengan Islam di jazirah Arab yang sangat jauh menyebabkan ulama lebih mementingkan pemahaman hadis yang praktis daripada teoritis. Studi pada hadis maulid Rasulullah SAW di Indonesia menunjukkan bahwa kajian pemahaman dan amal lebih penting daripada kajian ilmu hadis yang rumit. Hadis populer maulid terdiri dari beberapa matn hadis dan beberapa komentar (syarḥ). Hadis tersebut kemudian dikompilasikan dan diringkas hingga menjadi suatu kalimat yang dianggap sebagai hadis yang akan mudah difahami dan dihafal masyarakat. Metode yang sama juga diterapkan dalam penulisan dan pengajaran kitab hadis. Kompilasi dan ringkasan ini merupakan bukti terbalik dari isnād-cum-matnyang menegaskan bahwa transmisi hadis mengalami perkembangan lafal dari waktu ke waktu.

Kata kunci: Indonesia, hadis populer, epistemologi, maulid, pemahaman hadis

IN QUEST OF KHILAFAH HADITH AND ITS RELATION TO THE POLITICAL CONTESTATION OF HIZBUT TAHRIR INDONESIA (HTI) AFTER THE PERPU NO. 2/2017

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After the dissolution of Hizbut Tahrir Indonesia (HTI) by the Ministry of Law and Human Rights, sympathizers of HTI tried to appeal in various ways. One of them is to build the opinions through the dakwah media of HTI about the authenticity of Khilafah Islamiyyah sources in the religious narratives. This propaganda means that the political system fought for by HTI is a part of the Islamic Shari'a which have to be defended, rejecting it means kufr. However, the legality of khilafah's source is problematic. The Qur'an does not mention it, while the hadith that mentions the khilafah is more problematic. The hadith of khilafah only narrated by Ahmad bin Hanbal (d. 241 H/855 AD) on his book. This Hadith arises due to the attitude of Habib bin Salim who looked for face in front of Umar bin Abdul Aziz (d. 720 AD) as the khalifah claimed by ala minhaj al-nubuwwah. The triumph at that time was dreamed by HTI to be re-realized. To realize that vision, HTI interprets the religious texts to the political platform that means has mixed religious functions and political functions become one.

Kata kunci: Hadith, Khilafah, Politic

HADITS KONTRADIKTIF DALAM PERDEBATAN ULAMA INDONESIA (STUDI PEMIKIRAN HADITS A.HASSAN DAN MUHAJIRIN AMSAR)

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Sebagai sumber otoritatif agama, tak jarang hadits memberikan informasi yang berbeda bahkan kontradiksi. Fenomena hadits kontradiktif ini disebut dengan mukhtalaf al-hadits. Ulama klasik memformulasikan 4 metode untuk mendialogkan hadits yang bertentangan al-Jam'u, tarjih, naskh dan mauquf. Ulama Indonesia memiliki ijtihad yang berbeda mengenai metode tersebut. A. Hassan melihat tidak semua metode di atas bisa digunakan. Sebaliknya Muhajirin Amsar menilai keempat metode itu bisa menjembatani hadits kontradiktif. Dua pertanyaan dalam artikel ini; pertama bagaimana pandangan A. Hassan dan Muhajirin tentang hadits kontradiktif?, kedua metode apa saja yang digunakan oleh kedua tokoh tersebut untuk mendialogkan hadits kontradiktif? Dengan menggunakan analisa isi dan comparative approach penelitian ini menyimpulkan bahwa hadits kontradiktif merupakan hal mungkin terjadi dalam periwayatan. Hal ini bisa disebabkan beberapa faktor; pertama, hadits nabi yang memang diulang-ulang oleh Muhammad SAW dalam waktu dan konteks yang berbeda. Kedua, periwayatan secara maknawi yang memungkinkan perubahan redaksi dan makna serta kesalahan rawi saat meriwayatkan hadits. Muhajirin Amsar menggunakan 4 Metode penyelesaian hadits. Sedangkan A. Hassan dalam buku Terjemah Bulugul Maram meninggalkan metode naskh untuk mendialogkan hadits kontradiktif.

Kata kunci: hadis kontradiktif, A. Hassan, Muhajirin Amsar, Hadis Indonesia

ISLAMISM VIS A VIS NU-INTELLECTUALISM ON SOCIAL MEDIA; PEREBUTAN OTORITAS KEAGAMAAN DI ERA REVOLUSI INDUSTRI 4.0

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Penyebaran dakwah di Indonesia saat ini tidak lagi menjadi ruang sakral. Setiap orang atas nama kebenaran Islam seakan berhak menyampaikan segala pemahaman terhadap orang lain. Sayangnya, banyak yang berkuat pada nilai benar-salah, kemudian melakukan penilaian dengan seenaknya terhadap paham keagamaan lain. Saat ini, kategori dakwah di Indonesia, khususnya di media social mengerucut pada dua poros, poros NU dan non-NU. Banyak pendakwah yang mencoba melawan konsep-konsep keagamaan NU dengan menyatakan kesalahannya, merujuk pada Al-Quran dan Sunnah sebagai pedoman. Parahnya, rujukan yang mereka ambil dikaitkan dengan sebuah perayaan keagamaan yang justru tidak memiliki relasi sama sekali. Saat pendakwah tersebut melakukan kesalahan, mereka menganggap selesai dengan permintaan maaf. Berbeda dengan apa yang dilakukan intelektual NU, kebenaran yang disampaikan tetap dianggap salah dan sesat. Para pendakwah tersebut berupaya menampilkan Islamisme Kaffah ala mereka, menafikan Islam yang telah lama berkembang di Indonesia dengan pendekatan social-budaya selama ini. Tulisan ini akan mendiskusikan dialektika keagamaan

oleh pendakwah yang memiliki tendensi untuk menyudutkan dan menyalahkan cara beragama kelompok yang tidak sejalan dengan pemahaman mereka.

Kata kunci: Islamism, NU Intellectualism, Social Media, Revolusi Industri 4.0

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Title of Panel

THE DYNAMICS OF HISTORICAL AND CONTEMPORARY CONTEXT OF THE QUR'AN AND HADITH IN INDONESIA

Panelists:

Adib (IAIN Syekh Nurjati Cirebon); **Anwar Mujahidin** (IAIN Ponorogo); **Ali Imron** (UIN Sunan Kalijaga, Yogyakarta); **Ahmad Fawaid** (Universitas Nurul Jadid Paiton, Probolinggo)

Panel Description

The Qur'an and Hadith are considered by many as the past turaths, since they were revealed and said in the past. The question then is how the present and contemporary readers deal and treat these past turaths because of the changing contexts. Some people would argue for the textualization of the present context to the textuality of the Qur'an and Hadith, but others would go for the contextualization of turaths to respond to the contemporary context and needs. Interestingly, both of them base their argument on the maxim al-Qur'an salihun li-kulli zamanin wa makanin.

This panel offers variety of approaches used by the contemporary Indonesian Muslim scholars in interpreting and using the Qur'an and hadith for the present Indonesian contexts. Adib, for example, compares some Indonesian translations of Qur'anic verses related to interfaith relations, an important theme which may affect enmity or friendship between different people of faith. He finds that there are some translations which focus mainly to the literal and textual meaning of the Qur'an, neglecting its historical context, meanwhile he also argues that translation is also subjective and bias conditioned by the translator's subjectivity.

Anwar Mujahidin, in his turn, discusses some published works on thematic interpretation (tafsir mawdu'i) – one of the main characteristic of the modern approach to the Qur'an – dealing with social sciences and humanities. He proposes that the relation between the Qur'an and social sciences and humanities is paradigmatic and dialectic, i.e., the dialog from text to context and context to text, where the Qur'an and social sciences contribute to each other.

Using Richard Dawkins' theory of meme as a way to spread

a cultural information, Ali Imron analyzes the use of hadith in meme. Imron demonstrates that meme-based hadith has been used by different Indonesian schools of thought to support their views and argue against their opponents.

Finally, Ahmad Fawaid examines the role of kiyai in eradicating the radical views existing in pesantren literatures. By employing Gadamer's hermeneutics and reception theory, Fawaid observes the strategies used by kiyai in this venture. Agreeing with Martin van Bruinessen's thesis, Fawaid argues that in East Java, kiyai plays the most authoritative role in the community who can shape and color the specific understanding of the text, including Pesantren literature.

In sum, these four papers contribute to our understanding of how contemporary Indonesian Muslim scholars and ulama/kiyai treat and deal with the past turath of Islam.

KONTRIBUSI TERJEMAH AL-QUR'AN TERHADAP WACANA ISLAM MODERAT DI INDONESIA: STUDI ATAS TERJEMAH AYAT-AYAT TENTANG KERUKUNAN UMAT BERAGAMA

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Memasuki era pasca milenial yang ditandai dengan semakin tidak terkendalinya arus informasi, soal kerukunan antar umat beragama semakin menghadapi tantangan yang kuat. Bagi umat Islam Indonesia, basis-basis kerukunan sesungguhnya telah tertuang dalam Al-Quran. Akan tetapi pemahaman atas Kitab Suci ini lebih banyak mereka peroleh melalui karya-karya terjemah. Tidak kurang dari 20 karya terjemahan Al-Qur'an dalam bahasa Indonesia maupun bahasa daerah telah beredar sejak awal abad kedua puluh. Kenyataannya, kontroversi terkait makna berbagai ayat dalam terjemahan sulit dihindari dan dapat memicu persoalan kerukunan umat beragama, bahkan cenderung berseberangan dengan wacana Islam moderat yang menjadi ciri Islam di negeri ini. Artikel ini menelaah beberapa karya terjemah Al-Quran dalam menerjemahkan ayat-ayat yang terkait dengan kerukunan umat beragama serta kontribusi karya-karya terjemah Al-Quran tersebut terhadap wacana Islam moderat dan kerukunan umat beragama di Indonesia.

Keywords: Quran translation, moderate Islam, Religious harmony

POLA HUBUNGAN AL-QUR`AN DAN ILMU SOSIAL-HUMANIORA (ANALISIS EPISTEMOLOGIS TERHADAP LITERATUR TAFSIR AL-QUR`AN TEMATIK PADA BIDANG ILMU SOSIAL HUMANIORA)

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Makalah ini bertujuan menganalisis hubungan al-Qur`an dengan ilmu-ilmu sosial humaniora. Isue integrasi interkoneksi ilmu memantik kajian tafsir mawdhu'i pada berbagai bidang ilmu dengan tujuan pencarian landasan ilmu dalam al-Qur`an, untuk itu sangat menarik mengkaji hasil-hasil penelitian para peneliti Indonesia yang telah terpublikasi dalam berbagai jurnal yang memiliki topik tafsir al-Qur`an tematik (mawdhu'i) bidang ilmu sosial humaniora. Penelitian ini adalah jenis penelitian kualitatif kepustakaan dengan pendekatan kritis. Teori yang digunakan adalah epistemologi ilmu dan revolusi ilmu pengetahuan. Hasil penelitian menunjukkan adanya tiga pola hubungan al-Qur`an dan sains. Pertama, al-Qur`an adalah sumber ilmu, di mana al-Qur`an dan teori-teori dalam ilmu sosial humaniora adalah identik dan sejalan. Kedua, Al-Qur`an adalah sumber nilai universal. Al-Quran dan ilmu pengetahuan memiliki logika sendiri-sendiri yang berbeda. Ketiga, al-Qur`an adalah paradigma ilmu yang menyediakan cara pandang yang berbeda terhadap suatu objek sains. Dari ketiga pola tersebut, pola kedua dan ketiga dapat dikembangkan sebagai pola hubungan al-Qur`an dan sains. Al-Qur`an menjadi paradigma ilmu sosial-humaniora. Hubungan al-Qur`an dan ilmu-ilmu sosial humaniora adalah hubungan paradigmatis dialektik, yakni dialog antara teks ke konteks dan konteks ke teks.

Keywords: Epistimology, Qur'an, Tafsir, Ilmu humaniora

HADIS NABI DALAM MEME CULTURE & SATIRE: WAJAH BARU KONTESTASI PEMIKIRAN KEAGAMAAN GENERASI MILLENIAL DI INDONESIA

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Ternyata salah satu isu menarik dalam diskusi hadis (atau sunnah) di Indonesia hari ini bukan sekedar pertarungan pemikiran antar kelompok agama, melainkan juga pertarungan pesan-pesan ideologis dalam media. Sejak masyarakat mengalami booming Handphone, media internet menjadi salah satu kanal yang paling bising, sekaligus sebagai panggung dialog dan perdebatan isu-isu keagamaan yang berisik. Dengan teori Richard Dawkins, tulisan ini menempatkan gambar-gambar meme hadis sebagai obyek material, sedangkan pesan-pesan hadis yang disampaikannya sebagai obyek formal. Meme-meme berisik pesan-pesan dari hadis yang beredar di internet itu dianalisa dengan teori Dawkins tersebut, mengingat ia tidak hanya memuat pesan-pesan eksplisit, tapi juga kritisisme, satir, dan sinisme yang tajam. Tulisan ini melihat bagaimana meme culture ini beroperasi dalam lalu lintas pesan-pesan keagamaan di Indonesia, relasinya dengan kekuasaan.

Keywords: Pemikiran keagamaan, generasi millennial, Kontestasi

تقديم التفسير في بيان القرآن الكريم الدراسة الاستقصائية عن المادة العنفيه في مراجع التفسير باسنترين جاوى الشرقية

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إن السؤال المركزي في هذا البحث العلمي تتمحور الدراسة الاستقصائية عن مراجع التفسير باسنترين جاوى الشرقية. ويستند هذا الاستطلاع إلى المسائل التي تجري بأن دراسة التفسير والقرآن في باسنترين تمنع التغييرات سوى التفسير الجلالين كمرجع وحيد وتتكون فيه بعض النتائج السردية العنفيه. انطلاقا بما في المشاكل المذكورة أعلاه فإن هذه الدراسة يرفع قضيتي البحث، ما يتأسس ركود مراجع التفسير في باسنترين؟ وكيف يفهم الكياهي مادة العنف السردية الواردة في تفسير الجلالين. هذا البحث هو دراسة ميدانية من خلال كياهي مرجعا أساسيا ومشاركة الباحث في تعليم التفسير في باسنترين. في تحليل البيانات الرئيسية، تستخدم هذه الدراسة منهج التأويل هانز جورج غادامير (Hans-Georg Gadamer) جديرا باثنتا عشر باسنترين في جاوى الشرقية، حصلت هذه الدراسة تيجتين، وهي: (1) بني تفسير باسنترين على أساس نظام السند من ناحية سلسلة المعرفة التي تشدد على سلطة كياهي: (2) محمد كياهي في معالجة العنف السردية في تفسير الجلالين بأن يترك المادة العنفيه مع التأكيد على النظام العقائدي. وفي هذه القضية، الباحث يوافق على قول مارتن فان برونسن القائل على ما نصه: نظم المعرفة في جاوى الشرقية يتأسس على قول كياهي، لا على ما يقرأه المجتمع.

Chair: Dr. M. Faisol, M.Ag.

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Title of Panel

THE QURAN AND HADITH IN FORMAL ISLAMIC EDUCATION

Panelists

Prof. Dr. Tajul Arifin, MA. (Universitas Islam Negeri Sunan Gunung Djati Bandung); **Darlis Dawing, Lc. M.S.I** (Institut Agama Islam Negeri [IAIN] Palu); **Zaenatul Hakamah, Lc., MA.Hum.** (Institut Agama Islam Negeri [IAIN] Kediri); **Dr. Naqiyah, M.Ag.** (Institut Agama Islam Negeri [IAIN] Purwokerto)

Panel Description

The Qur'an and hadith have a central position in Islam. Both are core texts which become main a references for every Muslim in understanding Islam and living it, especially in the context of diversity in the plural Indonesia. Therefore, understanding and reviewing the Qur'an and hadith is an important part of

one's Muslim religiosity process. In formal Islamic education institutions, the Qur'an and hadith are presented as material contents that must be understood and studied. This panel examines the dynamics of how the Qur'an and hadith are understood and studied in formal Islamic education institutions. This panel involves researchers and lecturers who concern on the fields of the Qur'an and hadith.

GENDER EQUITY IN HADITH LITERATURE: DESIGNING A HADITH CURRICULUM OF MADRASAH ALIYAH THAT SUPPORTS GENDER EQUITY

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This paper stimulated by the fact that Muslim women participation in education in Indonesia is still lower than in neighbouring countries. This condition has been influenced by the weak support of Hadith Curriculum of Madrasah Aliyah toward gender equity. This condition has been miss understood by some scholars that Hadith does not support gender equity and even vice versa. The aim of this paper is to give a clear picture of gender equity in Hadith literature and describe the relationship between the low of women participation in education in Indonesia and the weaknesses of Hadith Curriculum of Madrasah Aliyah in relation to gender equity. Data were gained through Hadith literature and Hadith Curriculum of Madrasah Aliyah year 2013. This study revealed that Hadith strongly support gender equity in all aspects of life achieved as in education, knowledge, and transaction. In addition, Hadith Curriculum of Madrasah Aliyah does not strongly support the emergence of strong and positive thinking toward gender equity among the students of Madrasah Aliyah who most of them then becoming religious leader in Indonesian society. The implication of this finding requires us to make changes in the content structure of the Curriculum of Hadith Madrasah Aliyah in Indonesia.

Keywords: Gender equity, Hadith, Hadith Curriculum.

DYNAMICS OF TAFSER STUDY AT IAIN PALU (METHOD AND CONTEXT)

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The Study of Tafser in the State Islamic College has an important role in enriching the treasury and development of contemporary Qur'anic study, not apart from the State Islamic Institute of Palu (IAIN Palu). Therefore, this article will embody dynamics of the study of interpretation at the State Islamic Institute of Palu (IAIN Palu) as a main of Qur'an study for the people of Sulawesi Tengah in general and the city of Palu in particular. In addition, this study aims to map the study of the Qur'an in IAIN Palu which turns into a reference for the Quran interpreter

in Indonesia and discuss the unique of quranic discourse of IAIN Palu as one of the determinants in the accreditation process. To that end, the authors in this study analyze the methods and context of academic interpretation in the form of student's thesis and IAIN Palu lecture articles published in IAIN Palu internal journal from 2013-2017. From the results of the study and investigation concluded that the dynamics of academic interpretation IAIN Palu patterned on classical and modern thematic with the tendency of the context of the study conducted more on contemporary social issues specifically until the year 2016. In 2017 the study of students and lecturers have led to the study living Qur'an as one of the new trends in the study of contemporary Qur'an.

Keywords: Dynamics, Tafser, IAIN Palu, Method, Context.

كتاب مفتاح التفسير كبديل جديد لتعليم القرآن في الجامعات الإسلامية

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يعد هذا البحث دراسة مخطوطية تبحث عن المميزات والقوة النظرية في كتاب «الفتح الكبير بشرح مفتاح التفسير» للشيخ محمد محفوظ الترماسي، وكان كتاب «مفتاح التفسير» الذي يشتهر باسم «ألفية العلم التفسير» من مؤلفات الشيخ النيجيري هو عبد الله بن محمد بن عثمان بن صالح النيجيري، ولا يزال كتاب «الفتح الكبير» على شكل مخطوط حتى الآن، ومن ثم تستخدم هذه الدراسة طريقة علمية فيلولوجية تصف المخطوطة وتحللها باستخدام عدة نظريات دراسة قرآنية معاصرة، ويشير هذا البحث إلى أن كتاب «المفتاح الكبير» للشيخ محمد محفوظ الترماسي يقدم مفهوما منهجيا لعلوم القرآن، وهو قادر على توفير نوع جديد ذي صلة في تعليم القرآن على مستوى الجامعات الإسلامية.

الكلمات الأساسية: كتاب المفتاح الكبير، تعليم القرآن، الفيلولوجية.

AN ANALYSIS OF INTERACTION BETWEEN LECTURES OF IAIN PURWOKERTO AND THE HOLY QUR'AN

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There are various kinds of interactions between people and the Qur'an in the Muslim societies. Ideally, lecturers of Islamic universities interact with the Qur'an with optimum levels of quantity and quality. This paper focuses on how far lecturers of IAIN Purwokerto interact with the Qur'an, including what forms and how they value the interaction, interpret the interaction, and why they do so. I use integrative approaches: a religious approach (the sophistic theory of the three levels of worshipers), and a social approach (post-modern social theories on habitus and field by Pierre Bourdieu). Finally, I argue that the interaction of lecturers of IAIN Purwokerto with Al-Qur'an is "transactional". The significance of this study is to demonstrate the use of integrative approaches in studying the living Qur'an is essential.

Keywords: Interaction, Lectures of IAIN Purwokerto, Holy Qur'an.

Islamic Education, Culture, and Knowledge Production

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Title of Panel

KNOWLEDGE PRODUCTION OF INDONESIAN ISLAMIC HIGHER EDUCATION

Panelists

Munirul Ikhwan (UIN Sunan Kalijaga); **Mohammad Yunus** (UIN Sunan Kalijaga); **Umi Rohmah** (IAIN Surakarta); **Salimah Muhammad Husein Barakah** (Sebha University, Lybia)

Panel Description

Islamic Higher Education institutions or PTKI (Pendidikan Tinggi Keagamaan Islam) in Indonesia may have a strategic role in the production of knowledge that may help Muslims in observing Islamic teachings. Nowadays there is no significant competitor in the field of studying Islam academically in this country. There gather the most knowledgeable of Islam teaching students and conducting researches on this religion. Although their prestige has not reached the level that may be compared to that of great universities like al-Azhar and Umm al-Qurā, nevertheless some of them may claim to the best in the country. So, it is only natural that many expect that they play a more substantial role in orienting the religious life of Muslims here through producing knowledge of Islam proper to the present and future Indonesia and the world characterized by plurality, interdependency and appreciation of human creativity. The case of suicidal bombing in Surabaya a couple of weeks ago is a very conspicuous indication that the Islamic narrative the family doing the bombing had was not based on proper knowledge of Islam. We may take into the same consideration the growing number of those who perform rituals while their daily lives do not show any indication of religious life quality enhancement. This panel will be discussing some aspects of Islamic knowledge production, which concern its philosophical, sociological and cultural foundations; its contents, methods and dissemination.

NEGOTIATING THEOLOGY: HYBRID PRODUCTION OF KNOWLEDGE IN CONTEMPORARY INDONESIA

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Contemporary Indonesia has witnessed the emergence of Islamic Salafi purification in various aspects, which theology is considered to be the main topics that challenges Muslim

scholars to rearticulate it. The purification departs from the fact that Islamization in Indonesia is framed by one of Islamic theological schools (Sunni Asharite school) considered by many of Muslim reformists and Salafi as old fashioned and full of sophisticated thoughts irrelevant to contemporary Muslim Indonesia. This draw attention not only of traditionalist scholar but also of the academic in Islamic universities. While Muslim traditionalists try to convince lay Muslim that classical Asharite concepts are still relevant with appropriation, the academics try to analyze how the laity accept the theological concepts in everyday life which are far from being sophisticated and tend to be more practical. The debate on Islamic theology, therefore, is not only a matter of theological studies but also a matter of social and political ones, as it is at the end a matter of hybrid production of knowledge. This paper tries to examine how classical Sunni theology is challenged by the emergence of Salafi, appropriated by traditionalist, seen as religious and social studies by academic scholar, and practiced by laity in context of negotiation to response contemporary demands. Furthermore, it examines the result of negotiation in search of new relevance.

Keywords: theology, Salafi, Sunni Asharite, knowledge production

DEFINING ISLAMIC ORTHODOXY: WASATIYYA AND OPEN CONTEST FOR THE 'CORRECT' TEACHING OF ISLAM

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In May 2018, the Indonesian government held the Bogor Summit on Wasatiyya (moderation, centrism) of Islam, inviting some 100 foreign and domestic influential Islamic scholars, including the Grand Imam of al-Azhar, al-Shaykh Ahmad al-Tayyib. The summit was intended to seek a mutual understanding on the 'correct' teaching and practice of Islam. The government's initiative can be seen as an attempt to capture what it deems the most appropriate practice of Islam, which results from open debates in the public sphere. This paper argues that the term wasatiyya reverberates in the modern age as a Muslim response to the fast-changing era, which put them in a dilemmatic position between tradition and modernity, authenticity and change. Wasatiyya as a modern actualization of Islamic orthodoxy is in fact a contested concept, which functions as an umbrella of orthodoxy for various modern Islamic groups and movements. In Indonesia it attracts the attention of religious scholars, preachers, academicians, and the government. This paper will examine the plurality of debates on wasatiyya in Indonesia by multiple claimants for staging virtues. It will see how the debates on wasatiyya encourage knowledge production and the construction of the common good for the Indonesian state and society. Finally, it will observe some considerations taken by the state in featuring wasatiyya as a conceptualization of Islam that fits the national interest.

Keywords: wasatiyya, Islamic orthodoxy, the national interest, knowledge production

CHALLENGING THE CULTURE AND KNOWLEDGE PRODUCTION IN ISLAMIC LAW

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The Islamic universities or institutes especially Islamic law departments have not developed in combining their study specialization to make innovations in producing knowledge and the knowledge application. Therefore, they failed in responding the fast and the massive changes of human life in relation to science and technology (capitalism). Why it happens and how to deal with it? This issue is addressed by mapping and analyzing how they produce knowledge and implement it, and how power influences the process of producing and implementing the knowledge. The results show that the Islamic law departments only reproduced knowledge and seemed to be weak in methodology and finding the big picture of the study. The Islamic law knowledge is also starting to be practiced in the campus and Muslim society despite of in a very small portion. Therefore, integrating the innovation of knowledge production and the knowledge application needs support from the power to build a strong and fundamental knowledge distinction.

Keywords: challenge, culture, Islamic law, knowledge production

KNOWLEDGE PRODUCTION AT INDONESIAN ISLAMIC UNIVERSITIES (IN ARABIC)

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The world today is in a race to gain as much accurate knowledge as possible derived from sciences that can lead to progress. It is so because scientific knowledge represents a key to success and development to perfection. It should be noted that real investment in developed countries focuses on human development by training and education. Universities are the first field of formation, the comprehensive circle for progress. I mean the circle of any progress associated with academic production, and this progress depends on academic production. Thankfully, those observing scientific movements at Indonesian universities will notice that the movements undergo a tangible development in various fields of knowledge both in applied sciences and in theoretical fields. Every time we read local and international newspapers reporting students' valuable inventions. We find libraries full of new works in religious, political, social, economic and other fields. From another point of view, it is possible to say that those measuring Indonesia with big countries will find that Indonesia is left behind those developed countries. Therefore, those having responsible in education have to be much more concerned with real knowledge production, far from exaggerating reports. Scientific research, therefore, must be linked to the intellectual and practical needs of the society, and to its exigencies. This double objective appears to be largely out of focus and attention. In this paper, I will try to illustrate the shortcomings of academic production and the ways to addressing them.

Keywords: Knowledge, Knowledge production, science, Islamic universities

Chair: Ihsan Nul Hakim
(IAIN Curup)

Title of Panel

BUILDING STUDENTS' ISLAMIC CHARACTER BY USING INFORMATION, COMMUNICATION, AND TECHNOLOGIES (ICT) INTEGRATED WITH THE VALUES OF THE QUR'AN AT ISLAMIC UNIVERSITY IN INDONESIA

Panelists

Dr. Suparjo, MA (IAIN Purwokerto); Eka Sartika, M.Pd. (UIN Raden Fatah Palembang); Eka Apriani, M.Pd. (IAIN Curup); Dadan Supardan, S.Si, M.Biotech (UIN Mataram)

Panel Description

Nowadays, higher education in Indonesia has been much challenged with the issue of student's demoralization. To mention some cases, many students were engaged in free sex, adultery, sexual harassment, gang fight, drug consumption and murdering. These indicate that in one hand moral quality among university students has decreased and in the other hand higher education in Indonesia has failed in building student's characters. Based on this background, this panel intends to explore some notions on developing student's character or morality based on ICT media with some references to Qur'an values. The issue is approached from the perspectives of Islam, education, linguistics and genetics. The questions to deal with are: (1) what concept of character building can be suggested according to Qur'an exegesis, Islamic education, language ethics, and genetic theory and; (2) how the use of ICT can contribute to the students' character building at Islamic University in Indonesia. This panel will present five panelists from different disciplines. First, panelist will present Qur'an concept on developing human character (Qur'an perspective). The second one will discuss it from the view of Technology to develop students' Islamic character (Islamic Education perspective). The third one in view of educational technology will especially discuss the internalization of Qur'an on the benefit of using the internet and social media to develop students' character (Education Media). The fourth one will describe how the use of ICT that input the values of Qur'an can increase student's language ethic (Language perspective). The last one will approach the issue in notion of genetics (Science Perspective). The paper of this panel will be published into journal of Islamic Studies "Ulumuna", "Medika Islamika", or "Dinamika Ilmu" which have accredited by Director General of Strengthening Research and Development, Ministry of Research Technology and Higher Education of the Republic of Indonesia.

Keywords: ICT, Students' Islamic Character, Islamic University

CHARACTER BUILDING AND USING ICT TO DEVELOP HUMAN CHARACTER IN VIEW OF QUR'AN PERSPECTIVE

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The advancement of Information Communication Technology (ICT) results in the changes of social activities. Through the application of ICT, a number of new activities have come into existence among modern society. This also applies to the educational field. It is very common today that teachers and students in handling their tasks deal with digital technological products such as e-mail, e-learning, e-book, e-library, e-journal and so on. Al-Qur'an is a very important guidance for Muslims in order to carry out their lives in this world properly and correctly. Qur'an guidance is divinely designed to deal with various aspects of human need, including educational one. They are a lot of Qur'an verses that explicitly and implicitly talk about education as well as the development of human physically and mentally. This paper tries to investigate the notion of the Qur'an on human character building and on possibility of use of ICT to develop human character.

Keywords: Characters Building, ICT, Qur'anic Perspective

THE CONSTRUCTION OF IMPROVING MUSLIM STUDENT CHARACTER BASED ON THE MODE OF CONSUMPTION AND REPRODUCTION ON ICT MEDIA

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ICT Media have replaced some important roles of human figures, social interactions, and teacher-students relation, especially in promoting values, habituating traditions, controlling behaviors, and constructing character. Then, the question is how Islamic educational institution, teachers and lectures as the education caretakers, respond such phenomena and how is the alternative way to solve the problem. This paper focuses on how the ICT Media construction in the mode of consumption and reproduction dealing with improving students character. The sequence elaboration are (1) the understanding, awareness and intensity of both teachers (including lectures) and students in utilizing and improving ICT Media especially for character building, (2) teachers' creativities in utilizing, producing and improving ICT Media for student character building, (3) the contents of ICT Media for student character building, (4) the characteristic of utilizing and improving ICT Media for student character building, and (5) the Islamic perspective on ICT Media construction for improving student character. The elaboration to these sequence sub-themes are based on theoretical review and some field researches with setting on some junior high schools, senior high schools and higher education in Purwokerto.

Keywords: ICT Media, Muslim character, media habit, media literation and students.

ICT AND TECHNOLOGY LITERACY: BUILDING ENGLISH STUDENTS' ISLAMIC CHARACTERS AT ISLAMIC UNIVERSITY

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In today's digital world, technology has much contributed to an expanded understanding of literacy. Besides having literacy skills, today's students also need technology mastery for communicating, investigating, accessing, and using information, thinking critically about messages inherent in new media. Teachers and educational staff development need to learn the use of technology as to guide and open the students' perspective where the technology will help them to support the Muslim world. The use of ICT is not only to create the generation with the advanced knowledge in technology but also to have the Islamic character in the future. It brings about new opportunity for educators because it can provide powerful support to educational innovation in creating future generation with Islamic characters. In short, this article is mainly about how the convergence of both literacy instruction and ICT can help in promoting future generation with Islamic characters.

Keywords: ICT, Technology, Islamic Character

UTILIZING ICT TO DEVELOP STUDENTS' LANGUAGE ETHIC AT ISLAMIC UNIVERSITY

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ICT is tools or medias that facilitate teaching and learning process in the classroom. ICT includes software application, computers, radio, television, telephony, CD ROM, audio or video clips, computer, and internet. Utilizing this technology is not improve students' achievement but also their character, especially language ethic. Students' language ethic has relationship to linguistics aspects. In semantics, the study tells about how polite language used to communicate with other people in the real context. In pragmatics, the study tells about how polite language used to communicate with older and younger people based on the situation. There were some words and expressions can be used and can be not used to communicate with other people. One way to teach semantics and pragmatics was used ICT in the classroom. Using ICT that input Islamic value can develop the students' character indirectly. Hopefully, all of the English Lecturer using ICT as English Teaching Media at State College for Islamic Studies.

Keywords: ICT, Language Ethic, Islamic University

THE ROLE OF ICT TO DEVELOP STUDENTS' GENETICS CHARACTER AT ISLAMIC UNIVERSITY (THE PERSPECTIVE OF NATIVISM THEORY)

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The character of a person can be formed through three main aspects, heredity (nativism), environment (Empiricism), and a combination of both of them (Convergence). This paper will discuss how to form the character of a person who comes from a lineage or genes (Nativism). According to Haeckel (1868), the attributes decline as one of inherited from the sperm cells of his parents. One of these is character. Characterization of genes by genes can be caused by two factors: internal factors (gene mutation and recombination of genes) and external factors (environment). The environment referred to the educational environment. Education can foster and build the character of students so that the students have a noble character. One of the way that can be used in forming the character of students is by using ICT. The using of integrated ICT with the values of Qur'an in learning process will make the islamic values instill into the students, however the improper traits can be evolved.

Keywords: Students' Character, Genetics, and ICT

Chair: Prof. Raihani, Ph.D.

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Title of Panel

ISLAMIC EDUCATION: ISLAMIC EDUCATION: IDEAS, PRAXIS, AND CHALLENGE

Panelists

Muqarramah S. Kurdi (UIN Antasari Banjarmasin); **Munzir Hitami** (UIN Sultan Syarif Kasim Riau); **Saparudin** (State Islamic University of Mataram); **Noval Maliki** (IAIN Syekh Nurjati Cirebon);

Panel Description

The post-reform era (after 1998) has witnessed dynamic development of Islamic education in Indonesia. Following the success of gradually integrating the Islamic education sector into the whole national education system, several initiatives including policies, managerial, structural and curricular reforms have changed it into more equally to (in some aspects better than) the general system across all schooling levels. Recent trends indicate an improved interest among parents to send children to madrasah, pesantren and Islamic higher educational institutions, and more remarkable achievements by these institutions and students have been recorded. Of course, there remains 'homework' to be done to fix flaws and continuously

improve conditions for the betterment of Islamic education in this country. In both concept and praxis, Islamic education has evolved over time to respond to the questions of its adaptability to the changing context both locally and globally, its graduates' marketability, and its dynamic accommodation to the influence of transnational ideologies which have coloured both social interactions and political conditions of the country. The vision of Islamic education to contribute to the creation of well participating Indonesian citizens has been continuously challenged. This panel explores and examines various issues of Islamic education including contemporary issues in madrasah, Islamic radicalism and Pancasila-based values in Islamic schools. The papers of this panel support the above argument that this sector never stops from dynamically responding to changes occurring in both global and local contexts.

Keywords: Islamic education, change, improvement, citizenship

ISLAMIC PRIMARY SCHOOL IN WORLDVIEW: CONTEMPORARY ISSUES AND TRENDS IN EDUCATION

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The Islamic Primary School (Madrasah Ibtidaiyah) was established as a response to the needs of the Indonesian Muslim community for proper education and as a competitor of secular education brought by the Dutch. In its implementation, different socio-cultural experiences and other factors provide challenges for the MI education. Studies of this topic are important given the contemporary vulnerability of local identities to a range of factors: from the influence of transnational doctrines to practical problems in the learning process. This study aims at describing contemporary issues and trends that have occurred in the context of Madrasah Ibtidaiyah. This description gives an overview of all the problems and issues being concerned with by the madrasah community members. The study used documents, interviews, questionnaires, and observations in collecting targeted data, and utilized Miles and Huberman-recommended methods in the analysis. This paper uncovers contemporary issues and trends in the development of both public and private MIs in various aspects of education.

Keywords: Islamic primary school, transnational influence, socio-cultural contexts

BECOMING DEFENDERS ON THE NAME OF DAKWAH: THE POTENTIALLY DEVELOPING RADICALISM AMONG UNIVERSITY STUDENTS IN RIAU

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This study describes the spirit (ghirah) of university Muslim students in Riau to return to the perceived pure Islamic teachings following the epic event of 212. It found that the studied Muslim students idolize Habib Rizieq Shihab as the model ulama and they share with him an exclusive understanding about Islam. The study also uncovers that the narratives of the establishment of khilafah Islamiyah and the implementation of syariah or Islamic law are very dominant among the students. In addition, there is a shared belief that killing infidels is part of jihad, and the awareness of diversity and differences in religion is still low. Based on these findings, we observe that there is the potential of developing Islamic radicalism among students. What has contributed to this reality is the dakwah by some extra-campus organizations which demonstrate the tendency of exclusive ideology of Islam.

Keywords: radicalism, Islamic higher education, diversity, political Islam

REINTERPRETATION OF PANCASILA-BASED VALUES IN ISLAMIC EDUCATION

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This paper explores how Pancasila-based values are taught in educational institutions. Pancasila as the state ideology was born in the context of contesting world civilizations; it can be called as a synthesis between liberal democracy and communism. As the national philosophy, Pancasila should influence the orientation of national education in Indonesia. On the other side, Islam as the religion of the majority of Indonesian people has certainly had a significant role in the context of public education. Unfortunately, till recent days, many people have still put Islam in the opposition of Pancasila. This paper is therefore concerned with re-reading Pancasila in the context of education, and with compromising the two ideologies – Islam and Pancasila. To achieve such an objective, this paper will begin with the discussions of the history of Pancasila and the heated debates of thoughts by the founding fathers.

Keywords: Pancasila, values education, Islam and the state

THE DILEMMAS OF CONTEMPORARY ISLAMIC EDUCATION: EXPECTATION AND DISSEMINATION OF RELIGIOUS IDEOLOGIES IN LOMBOK

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This paper aims at analyzing various expectations of Islamic education in the context of the increasing ideological rivalry among religious groups in Lombok, East Indonesia. This ideological rivalry places Islamic education in a dilemmatic position in which it has to meet three different expectations in the same time, i.e. ideological expectation by the religious group, social-religious expectation by the Ministry of Religious Affairs (MORA), and professional expectation by the Ministry

of Education and Culture (MOEC). Fulfilling one of these expectations can weaken its position, but doing all of them at the same time is difficult. Using sociological approach, I argue that ideologically Islamic groups are stronger in controlling Islamic education than MORA and MOEC. In other words, Islamic education in praxis represent more ideological expectations of religious groups than MORA's social-religious and MOEC's professional expectations. This means that although Islamic educational institutions have been transformed and integrated into the national education system, they remain to be seen as places for ideological dissemination and contestation of Islamic groups.

Keywords: madrasah, transnational ideologies, educational expectations

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Title of Panel

RESEARCHING AND TEACHING ABOUT RELIGIOUS MINORITIES IN INDONESIA: APPROACHES AND PERSPECTIVES

Panelists

Dr. Media Zainul Bahri (UIN Syarif Hidayatullah Jakarta); Halimatusa'diah, M.Si (LIPI-Lembaga Ilmu Pengetahuan Indonesia); Mr Muhammad Agus Noerbani (Balitbang Jakarta, the Ministry of Religious Affairs); Dr. Suhadi Cholil (UIN Sunan Kalijaga Yogyakarta/CRCS UGM)

Panel Description

Study and teaching about other religions have been done for a long time in Indonesian history with various approaches and perspectives. The inclusion of "religious minorities" in this study, however, is relatively recent phenomenon. Nuruddin al-Raniri's work entitled *Tibyān fī ma'rifat al-adyān* is commonly believed as the earliest book available in the study of religions. At Islamic universities, various approaches have been employed in this study, such as "apologetic and polemical" perspective, comparative study of religion, and religious studies. Besides universities, study on this topic has also been conducted by some state and Islamic institutions. The DDII (Dewan Dakwah Islamiyah Indonesia) and LPPI (Lembaga Pengkajian dan Penelitian Islam), for instance, have published some books on minority religions and Islamic sects with missionary perspective intending to show the superiority of one religion and inferiority or false of other beliefs. The way scholars and academicians study and teach about other religions and religious minorities would probably have strong influence on the way people treat them. This panel, therefore, intends to discuss and analyze the research and teaching about religious minorities conducted

by several institutions, such as State Islamic Universities, Research and Development Agency – the Ministry of Religious Affairs, and Center for Religious and Cross-Cultural Studies – GadjahMada University. The questions dealt with in this panel are the following: How did the issues religious minorities have been studied academically in Indonesia? What kind of perspective(s) have been used to approach this issue? What aspects of religious minorities have been taught and studied at different academic institutions? This panel involves scholars from various academic disciplines, i.e. religious studies, media studies, interdisciplinary studies, and anthropology. The method employed in the papers is also multidisciplinary and interdisciplinary. Thus, it is expected to give more nuances and perspectives in the topic being discussed. This panel aims to publish the papers presented in this conference in an edited-volume published by LIPI Press.

PERCEIVING HINDUISM: VIEWS FROM INDONESIAN MUSLIM SCHOLARS (1970-2015)

*Dr. Media Zainul Bahri
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This article elucidates the views of Indonesian Muslim authors (1970-2015) on the doctrine of Hindus' divine. Since Comparative Religion was taught at PTAIN Yogyakarta and ADIA Jakarta in the midst of 1960s, the interest of Muslim scholars to write other religions began to rise, one of them is on Hinduism. There are ten Muslim authors, dealt with in this article, namely ZainalArifin Abbas, Moh. Rifa'i, Agus Hakim, HasbullahBakry, HM Arifin, JousoefSou'yb, AlefTheriaWasim, Thalhas, Ali Imron and Abdullah Ali, who explain the divine teachings of Hinduism. Their works, in fact, are written for handbooks on Comparative Religion. Seven authors judge that the divine system of Hinduism is polytheist. The rest, believe that Hinduism embraces monotheism, namely believing in a supreme (One) God, which manifests in many gods. The subjective allegations of Hindu's polytheism can be explained in two main reasons. First, the writings on non-Islamic religions of the time were in the atmosphere that comparative studies of religion for the purpose of da'wah (preaching). Mostly, the background of Muslim authors is preachers. Comparative studies of religion are also conducted for the interest of Islamic activism and usually affiliated to Islamic educational institutions. Secondly, the Muslim authors did not study directly (or referred) to the works of non-Muslim scholars. In the spirit of prescriptive studies, Muslim authors prefer to refer to the works of Muslim scholars (Ulama) from the Middle East, which are mostly apologetic.

Keywords: Hindu's divine, comparative religion, apologetic

RESEARCHING RELIGIOUS MINORITIES FOR ADVOCACY: THE CASE OF ALIANSI SUMATERA UTARA BERSATU (ASB) AND SETARA INSTITUTE

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The term "religious minorities" is more closely related to the issue of discrimination, persecution, and rights. Therefore, civil society organizations and NGOs (Non-Government Organizations) commonly have more concern on this issue than scholars. This paper intends to study and analyze the works and activities of Aliansi Sumatera Utara Bersatu (ASB), Medan and Setara Institute, Jakarta in the study, protection, and advocacy activities of religious minorities. From data accumulated during my field research, this paper argues that these two NGOs have decided to take study of religious minorities for advocacy purposes, particularly in defending constitutional rights of the minorities. Based on their understanding of human rights and pluralism in Indonesia, these two organizations have been meticulously observing the implementation of religious freedom in Indonesia, reporting any violation or infringement of constitutional rights done by government and society, and opposing any discriminative policies through academic and policy papers.

Keywords: Religious minorities, advocacy purposes, policy papers.

FROM 'ALIRAN SESAT' TO 'KELOMPOK BERMASALAH': STUDYING CHARACTERIZATIONS OF RELIGIOUS MINORITIES IN THE RESEARCHES OF THE MINISTRY OF RELIGIOUS AFFAIRS

*Mr. Muhammad Agus Noerbani
(Balitbang Jakarta, the Ministry of Religious Affairs)*

This paper intends to analyze the role and position of the Jakarta Office of Research and Development Agency, the Ministry of Religious Affairs, in the study and protection of religious minorities in Indonesia. From the historical data of the researches conducted by this Office, this paper argues that this government office has been shifting from treating religious minorities as 'Aliran Sesat' (deviant stream) to 'Kelompok Sempalan' (splinter group) to 'Kelompok Bermasalah' (problematic group). During the New Order regime, religious minorities were characterized as 'deviant stream' or 'splinter group' and the researchers conducted by research offices in the Ministry of Religious Affairs were directed and aimed to administratively list, watch, monitor, and control them. After the fall of Suharto in 1998, there has been a change in the approach and perspective used by this Office. Controlling and guiding religious minorities were no longer employed. Instead, the purpose of researches done by this Offices were intended to strengthen the role of government in maintaining religious freedom for all citizens.

Keywords: religious minorities, religious freedom, deviant stream, splinter group

ENGAGED RELIGIOUS STUDIES: THE ROOTS AND EXPERIMENTS IN INDONESIAN CONTEXT

*Dr. Suhadi Cholil, MA
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The idea of engaged religious studies in this presentation refers to Denish Cush, a professor of religion and education, at the School of Humanities and Cultural Industries, Bath Spa University England. He argues the two aims of religious education in this inter-connected world. First, involving the students in the process of critical reflection on their own faiths and identities. Second, understanding and making dialogue with others in the plural world of religions, cultures, beliefs, values and customs. We can trace the hints of engaged religious studies in Indonesian context from the basic thought of the discipline of comparative religion developed by Mukti Ali in the past and the current development of religious studies discipline in the Islamic higher education universities. Ali positioned the function of comparative religion, one among others, is to pursue dialogue while the paradigm of religious studies discipline in Indonesia higher education also gives a broader possibility of inclusive education development. This presentation tries to explore a deeper root of engaged of religious studies in Indonesian context. As case studies, it explores the experiments of the three master programs, i.e. the Religion and Conflict Resolution at UIN SunanKalijaga, the Sociology of Religion at SatyaWacana Christian University, and the Center for Religious and Cross-cultural Studies at GadjahMada University. This study analyses the courses developed by those three post-graduate academic institutions and their engagement beyond academic activities from the lens of engaged religious studies.

Keywords: making dialogue, comparative religion, engaged religious studies

RELIGIOUS MINORITIES IN THE DISCIPLINE OF RELIGIOUS STUDIES: TRAJECTORY AND CONTROVERSY

*Dr. Ahmad Najib Burhani
(Indonesian Institute of Sciences [LIPI], Jakarta and Fellow at ISEAS – YusofIshak Institute, Singapore)*

There has been a long debate regarding the purpose and articulation of the study of religious minorities, the term "minority", and its appropriateness to be included in the discipline of religious studies or comparative religion. Traditionally, religious studies only confined itself in the study of big or major religions and relegated the status of religious minorities simply into "deviant beliefs", "local customs or beliefs", "believers of faith" (PenghayatKepercayaan), "splinter groups", or "sectarian movements". This article, firstly, intends to delineate the trajectory and genealogy of the study of religious minorities in the discipline of religious studies. Secondly, it discusses various controversial terms used to characterize religious minorities in the area of religious studies. This article, finally, argues that the study of religious minorities

has gone beyond the conventional scope of religious studies. The purpose of its endeavors is not academic per se, but also for strengthening religious liberty and protection of human rights. Quite similar to Anthropology, which was part of colonial tools to understand and then subjugate people under colonial rule, the study of religious minorities was historically intertwined with the exercise of Western power, either Christian or secular, in non-Western countries. Without neglecting or abandoning its concern religious freedom and human rights, has been evolving to become an area within religious studies that emphasized under represented, discriminated, or commonly misunderstood religions, particularly with minor number of followers.

Keywords: Religious minorities, deviant beliefs, believers of faith

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Title of Panel:
IN FORMULATING A FRIENDLY-ELDERLY GUIDANCE PROGRAM OF HAJJ MANASIK (PILGRIMAGE RITES)

Panelists:
Mohammad Rohmanan, Lc., M.Th.I (UIN Maliki Malang); **Masyithah Mardhatillah, S.Th.I, M.Hum** (IAIN Madura); **Prof. Dr. H. Kasuwi Saiban, MA** (UNMER Malang); **Burhan Ma'arif Z.A, M.Farm., Apt.** (UIN Maliki Malang)

Panel Description
The majority of Indonesian pilgrims come from elderly which numbers 60% in 2018. Ironically, in spite of their limitation and physical or psychological problems, they get treatment as the same as younger and healthier pilgrims. This panel would like to formulate a friendly-elderly guidance program of hajj manasik (pilgrimage rites) from the perspective of interdisciplinary studies. The academic problems of the panel are: First, how do the Quran and the Hadith say about elderly in the Indonesian context? Second, how is the ideal construction of a friendly-elderly fiqh of hajj and the guidance program of hajj manasik? Third, what is possible medical solution for elderly with fragile health condition? In solving the problems, this panel engages four perspectives which work synergistically to present these following panel answers: First, Indonesian Moslems have much local wisdom which turns into living Qur'an on attitude, saying and treatment for elderly. Meanwhile, Hadith offers alternatives for elderly whether to perform the hajj by themselves or to appoint someone based on the analysis of mukhtalif ahadith. Second, materials of hajj guidance program are adjusted to condition of elderly. It would then lead to the construction of comparative fiqh of hajj which prioritizes principle of ta'abbud, purposefulness and easiness. Third, this panel presents

alternative and potential healing solution with minimum side effect for elderly using the phytoestrogens which could replace the function of estrogen in human body. Result of this panel would be published through two types of theme classification. First, guidance program of friendly-elderly hajj manasik. Second, guidance program of friendly-elderly hajj manasik from the perspective of medical and Islamic law.

Keywords: Elderly, Hajj Manasik, Friendly, Guidance Program

المسنين في مفهوم المعاشة مع القرآن في مسلمي إندونيسيا

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لقد بين القرآن الكريم والحديث النبوي الشريف أن الإسلام يراعي كرامة المسنين. وكان أقوال الرسول صلى الله عليه وسلم وأفعاله مطبقة لقيم القرآن، حتى يقال أنه قرآن يمشي على الأرض. وكان أحسن مثال لمفهوم المعاشة مع القرآن الذي يتم بفهم تعاليم القرآن، و تطبيق قيمه بشكل جماعي من قبل المسلمين، حتى يكون عرفا شائعا يسري عليه مجتمع من المجتمعات. تقوم هذه المقالة بتحليل قضية كبار السن في منظور مفهوم المعاشة مع القرآن من مسلمي إندونيسيا. انطلاقا من نظر القرآن الكريم أن المسنين يعانون من ضعف بدني (سورة الروم: 54) وفقر قوة الذاكرة (سورة النحل: 70)، مما يتطلب معاملة خاصة من حيث الموقف والمخاطبة (سورة الإسراء: 23). كما يقوم الباحث بتحليل العرف والتقاليد لمسلمي إندونيسيا التي تتعلق بمعاملة المسنين من حيث الموقف والمخاطبة. ومن الأمثلة على ذلك احترام كبار السن في المكاتب الاجتماعية عن طريق انتخابهم كمستشارين. واختيار مفردات لغوية خاصة في مخاطبتهم دون غيرهم. و تقبيل أيدي المسنين، خاصة مع الوالدين أو المعلم.

الكلمات الرئيسية: المسنين، منج القرآن الكريم، المعاشة، العرف، مسلمي إندونيسيا.

SPECIFIC TREATMENT OF ELDERLY PILGRIMS ON HAJJ ACCORDING TO THE HADITH

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Most of Indonesian pilgrims on hajj come from elderly because of long waiting period which can take place at maximum 30 years. It leads to problem as they need specific health service mostly due to aging problem while hajj requires optimal health. This paper aims to elaborate specific treatment of elderly pilgrims on hajj according to the hadith. It becomes urgent to discuss mainly because some hadith(es) imply motivation for elderly to perform hajj while others indirectly avoid them to

do so. Based on it, this paper would answer three questions. First, how did hadith(es) show specific treatment of elderly pilgrims to perform hajj? Second, how to deal with two groups of hadith which slightly look different each other? Third, how to contextualize the hadith(es) to contemporary life in which elderly becomes the majority of hajj pilgrims? Analysis of this paper is based on the approach of mukhtalif ahadis to find out the right contextualization.

Keywords: Elderly Pilgrims, Hajj, Hadith, Mukhtalif

THE USE OF PHYTOESTROGENS FOR ELDERLY

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Postmenopausal women in the world reached 476 million in 1990 and are expected to grow to 1.200 million by 2030. If referring to an average life expectancy of 70-80 years, while menopausal age is relatively stable in the 50-51 years, women will spend more than a third of their life in a postmenopausal period and are likely to develop chronic illnesses for the rest of their lives. In postmenopausal women, estrogen deficiency is known to cause various health problems, such as osteoporosis, neurodegenerative diseases, stroke, heart disease, and venous thromboembolism. As an alternative medical solution, the author offers the use of phytoestrogens. Phytoestrogens are a class of compounds from plant that can substitute the estrogen function in the body. In contrast to other modern medicine, the author's research proves that phytoestrogens have relatively no side effects, so it becomes the potential alternative medical treatment for postmenopausal women. On the other hand, the results of tentative research authors indicate that phytoestrogens can also be exploited by elderly men.

Keywords: Elderly, phytoestrogens, postmenopause, drugs

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Title of Panel
SCIENCE AND TECHNOLOGY IN ISLAMIC UNIVERSITIES

Panelists:
Suherman (UIN Raden Intan Lampung); Shinfi Wazna Auvaria (UIN Sunan Ampel Surabaya); Hanafi Guciano (UIN Syarif Hidayatullah Jakarta); Nana Sepriyanti (UIN Imam Bonjol Padang)

Panel Description
Science is the study of the natural world by collecting data through a systematic process called the scientific method.

And technology is where we apply science to create devices that can solve problems and do tasks. Technology is literally the application of science. Science may drive technological development, by generating demand for new instruments to address a scientific question, or by illustrating technical possibilities previously unconsidered. In turn, technology may drive scientific investigation, by creating demand for technological improvements that can only be produced through research, and by raising questions about the underlying principles that a new technology relies on. For the majority of human history, technological improvements were achieved by chance, trial and error, or spontaneous inspiration. When the modern scientific enterprise matured in the Enlightenment, it primarily concerned itself with basic questions of nature.

This panel is designed to deal with this issue, where the first speaker, Suherman, will discuss on Exploration of Traditional Crafts Tapis Lampung as Illustration of Science, Technology, Engineering, and Mathematics (STEM). The second speaker, Shinfi Wazna Auvaria, will discuss on Improvement of Awareness and Aspect of Community Participation In Environmental Management and Climate Change Adaptation By Eco-Mosque. The third speaker, Hanafi Guciano, will explore manuscript When Science and Spiritual Converge : Mitigating Climate Change – Sufi way. The last speaker, Nana Sepriyanti, will end this panel with The Integration of Islamic Values in Mathematics Learning.

ETHNOMATHEMATICS: EXPLORATION OF TRADITIONAL CRAFTS TAPIS LAMPUNG AS ILLUSTRATION OF SCIENCE, TECHNOLOGY, ENGINEERING, AND MATHEMATICS (STEM)

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This study aims to exploration of traditional crafts Tapis Lampung as illustration STEM. This research is a qualitative research with an ethnographic approach. The results showed that (1) Science: as an illustration of the ability of scientific knowledge and biological acculturation processes found in animal motive that describe the elements of science, such as the Tapis Tuho motive which has dragon animal motives, aro wood, stars silver, and sasab titled. (2) Technology: as an illustration of new technologies emerging from globalization with the entry of Islam in Lampung, the implications for communication and traffic between the Indonesian archipelago so that the use of shipping transportation is needed, can be explored from the existence of a Tapis Single Ship which shows the diversity of forms and construction. (3) Technology: as an illustration of engineering technology that is developed through an design process by integrating other elements, it can be explored from the mountains motives, dragon ship motives, and hill motives that resemble bridges. (4) Mathematics: as a geometrical illustration of transformation, which can be expressed as a form

of translation as an Q.S. Al-Baqarah:218, rotation as an Q.S. Ibrahim:33, reflection as an Q.S. Al-Isra:72, and dilation as an Q.S. An-Nisa:31.. Through the investigation of Tapis Lampung, it can be used as a source to disseminate and provide information about Indonesian local wisdom to the world.

Keywords: Tapis Lampung; Science, Technology, Engineering, and Mathematics (STEM)

IMPROVEMENT OF AWARENESS AND ASPECT OF COMMUNITY PARTICIPATION IN ENVIRONMENTAL MANAGEMENT AND CLIMATE CHANGE ADAPTATION BY ECO-MOSQUE

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Climate change and environmental pollution are some of the current environmental issues of global concern. One in six people died in 2015 due to environmental pollution. Climate change that occurs can be seen from the recent number of rainy season shift and extreme natural disasters. IPCC's fifth Assessment report says that there are 95% chance of human activity in the last 50 years is the trigger of climate change. Some means to achieve SDG's targets and solving environmental problems are increasing awareness and aspects of community participation in the settlement, including adaptation and mitigation of climate change. Some countries with a majority of the population of Muslims, there is Authentic Islamic Environmental Movement. One of the adapted program is EcoMosque as one of the ways to increase awareness and to increase aspects of community participation in overcoming environmental problems in Indonesia. EcoMosque is very possible to be done in Indonesia because supported by the majority of Islamic's population which is very potential in the implementation.

Keywords: SDG's, community participation, adaptation, mitigation, climate change, eco-mosque

WHEN SCIENCE AND SPIRITUAL CONVERGE : MITIGATING CLIMATE CHANGE – SUFI WAY

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This paper will look at: What is climate change and what is the root cause: is it Christianity (LynnWhite) or Protestantism/ Capitalism (Weber); or Avengalican anti climate policy? - What is the impact on climate change to muslim communities - How muslim adhering to Quran teachings on ecology and nature; and how they responded to disasters caused by climate change - What kind of Islamic ethics universal in nature that can be use and introduce to wider circle to mitigate climate change at local level and propose a model for global action. - Why muslim inactive in climate change discourse and by following Quran teaching Muslim supposed to take leadership on this issue; and why Islamic countries adopting secular environmental policies?

- As science and religion was separated by dualism/modernism, would the postmodern able to converge them back to pre-modern era especially in dealing with climate change, and by using Islamic ecological ethics and traditional practice like the Sufi? This paper believes that by revising current modern environmental policy, environmental science and environment activists' stances on secular approach; the climate change problem is hardly workable. It needs to revisit traditions and religious ethics caring for nature, as practice by Sufisme.

THE INTEGRATION OF ISLAMIC VALUES IN MATHEMATICS LEARNING

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This study aims to compare students' attitudes and mathematics learning outcomes of seventh grade students in Painan, Indonesia is taught by using the integration of Islamic values in the learning of mathematics with traditional methods. The method used in this study is a quasi-experimental method, with a randomized control group design. Test instruments in the form of descriptions are used to measure students' mathematics learning outcomes, while non-test instruments are in the form of a mathematical attitude scale questionnaire. The research subjects were all 7th grade students of Painan Middle School, Indonesia. Posttest data and questionnaire obtained were tested using t test, after normality test and homogeneity test. The results showed (1) the mathematical learning outcomes of students who learned by integrating Islamic values in learning mathematics better than those who learned with traditional methods. (2) the attitude of students who learn with the integration of Islamic values in learning mathematics is better than those who learn with traditional methods.

Keywords: Integration of Islamic Values, Character, and Mathematics Learning Outcomes

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Title of Panel

SKILL PRODUCTION AND TEACHING VALUES IN ISLAMIC EDUCATION

Panelists

Dr. Zulfah, M.Pd (IAIN Pare Pare); **Dr. Kaharuddin, M.Pd.** (UIN Makassar); **Dr. Gusnarib, M.Pd.** (IAIN Palu); **Arifuddin. M. Arif, M.Pd.** (IAIN Palu)

Panel Description

Teaching values and skill production in Islamic education have become a great attention to every scholar. This is due to Islamic

education not merely teaching students to obtain certain skills but it also produces values to all students. The expected outcomes are both benefit students physically and mentally as well as equipped with Islamic values. To achieve this honorable outcome, it requires scholars to discuss this issue from different education perspectives. This panel will present a discussion that involves studies from various angles. For example, to produce students' skill and knowledge, teaching not only focuses on production of hard skill but also soft skill. A better strategy is also required to improve students' motivation in gaining the skills and knowledge. This can be done through instructional and class management. However, education and teaching should also involve Islamic values to build students' character. Character building teaching can be integrated into all subjects in Islamic higher education. The values for character building might be obtained from Islamic teaching or from Muslim scholars or role models who inspire Islamic education and culture.

MOTIVATING STUDENTS IN THE EFL CLASSROOM (A CASE STUDY AT STATE INSTITUTE FOR ISLAMIC STUDIES, INDONESIA)

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Motivating students in EFL Classroom is significant, and need more effort of lecturers to avoid the students' difficulties in learning English. In this research, it is found that students' need on appropriate strategies and knowledge which motivates students. There is background knowledge and other kinds of cultural literacy forms that every student may not be able to comprehend until taught. Students should be given this knowledge and competency so that they do not gain demotivation in EFL Learning or participating in a particular classroom that has a particular cultural or social background. Moreover, guiding students regarding the soft skills they use to access classroom content and interpret school also motivates these students adopt more positive attitudes and become more motivated in the learning process. This study investigates the perceptions through interviewing students and surveying lecturers' views in an EFL Program of the problems that hinder these students' learning in the English classes related to motivation. Findings show that learners are not motivated to learn English because of EFL Learning mostly focus on writing skills and less focus on other skills and elements, the material provided did not meet the students' needs, the strategies applied by lecturers were not interesting. Results also showed that the lecturers claimed the low prior knowledge and students' background were the factors that influence the students' motivation in EFL Learning Progress.

Keywords: Motivation, University EFL students, State Institute for Islamic Studies

DESIGN RESEARCH ON BILINGUAL PROGRAM BASED LANGUAGE FUNCTION FOR YOUNG EFL LEARNERS

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This research was conducted to design a bilingual program based teacher language function. The language function was divided into instructional talk and management talk. The design of this model was using native language intensively for instructional talk and using target language intensively for management talk. This model was implemented and examined in fourth grade level of elementary schools in Parepare, south Sulawesi. To find out the effectiveness of this model, it was compared to two different models. They were: (1) intensive use of native language for instructional and management talk and (2) intensive use of target language for instructional and management talk. The findings showed that the use of intensive native language for instructional talk and intensive use of target language for management talk is more effective to teach English for young EFL learners than the two other models.

Keywords: Native and target language, instructional and management talk, Bilingual Program

THE IDOL: A MODEL FOR COMMUNICATIVE COMPETENCE-BASED ELT MATERIALS DEVELOPMENT

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This Instructional Development Model was developed in response to two strong desires i.e. to find more effective ways of developing English Language Teaching materials which meet the major need for communicative competence in the trend for Communicative Language Teaching and to provide a comprehensive framework for English teachers as a solution to their confusion with communicative competence based instructional materials development. The resulting instructional model contains four practical phases of development i.e. Input phase (Identifying learners' needs), Development phase (Identifying subject matter and communication situations), Output Phase (Identifying verbal communication strategies), Language acquisition Phase (Designing skill-acquiring activities) which are here abbreviated as The IDOL Model. The phases are commonly available in the area of instructional materials development and are compatible with communicative competence requirement in today's English language teaching. The IDOL Model was effectively implemented in developing the prototype of the moral value based English teaching materials for transactional speaking course and appears to provide useful assistance to materials designers and English teachers.

Keywords: communicative competence, English teaching materials, materials development, instructional model, materials development framework

PEMBELAJARAN NILAI NILAI KARAKTER ISLAM MODERAT DI PERGURUAN TINGGI IAIN PALU

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Studi ini membahas bagaimana mengintegrasikan nilai nilai karakter islam moderat di perguruan tinggi agama islam. Pengintegrasian tentang nilai nilai karakter islam moderat dapat diintegrasikan melalui pembelajaran pada semua mata kuliah di perguruan tinggi agama Islam, permasalahan yang diajukan: Bagaimana bentuk integrasi, konsep, sistem dan teori yang mendasari integrasi nilai nilai karakter islam moderat di perguruan tinggi agama islam, studi ini mengangkat tentang nilai nilai karakter islam moderat di integrasikan pada semua mata kuliah di perguruan tinggi agama islam, melalui sosialisasi dan implementasi dengan mengacu pada konsep, sistem dan teori pembelajaran, "sistem pembelajaran among" dan teori pembelajaran Konstruktivis" Pembelajaran nilai nilai karakter islam moderat dapat memberikan warna kepribadian kepada mahasiswa lebih baik dari sebelumnya dan dapat menginspirasi para dosen selaku pembelajar dalam melakukan pencerahan dan pencerdasan dalam membentuk mahasiswa tangguh, pemberani, jujur, toleransi, bertanggung jawab dan konsekwen. agar dapat menjawab tantangan ketidak berdayaan dan ketidak mampuan bangsa dalam membangun jati diri bangsa, ketidak mampuan merekonstruksi potensi bangsa secara responsif dan dinamis. Harapan penulis. dengan dengan terintegrasinya nilai nilai karakter islam moderat pada semua mata kuliah di perguruan tinggi agama islam, nilai nilai karakter tersebut dapat menjadi pijakan pembentukan perilaku beradab, dan nilai nilai karakter dapat menjadi pengurai kemuliaan di muka bumi.

Kata Kunci: Integrasi, Pembelajaran, nilai nilai karakter, islam demokrat, teori pembelajaran konstruktivis, pembelajaran sistim among.

NALAR SPIRITUAL PENDIDIKAN ISLAM: REFLEKSI PEMIKIRAN PENDIDIKAN KH. ABDURRAHMAN AMBO DALLE DALAM MEMPERKUAT PERAN PENDIDIKAN ISLAM DI ERA GLOBAL

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K.H. Abdurrahman Ambo Dalle adalah seorang tokoh pendiri Darud Dakwah Wal Irsyad (DDI) di Provinsi Sulawesi Selatan (1939-1996 M). Gagasan dan buah pikiran beliau sudah menjadi rujukan masyarakat luas di Sulawesi dalam bidang pendidikan. Sudah ada sejumlah karya beliau yang dijadikan rujukan oleh masyarakat secara luas, antara lain buku Al-Qaul al-Shadiq Fii Ma'rifat al-Khalik, Hilyah al-Syabab fi 'Ilm al-Akhlak, Al-Nukhbah al-Mardiyah, dan sejumlah karya monumental lainnya. Meskipun gagasan dan pikiran beliau sudah sangat populer di kalangan masyarakat Sulawesi, tetapi belum ada penelitian yang mengkaji bagaimana pemikiran pendidikan K.H. Abdurrahman

Ambo Dalle memainkan peran dalam memperkuat pendidikan Islam di era global. Dengan menggunakan pendekatan konten analisis terhadap berbagai karya beliau, peneliti menggali dan menganalisis pemikiran K.H. Abdurrahman Ambo Dalle. Hasil penelitian menunjukkan bahwa: K.H. Abdurrahman Ambo Dalle meletakkan pondasi filosofi pendidikan berbasis nalar spirituality, didukung dengan kreativitas dan inovasi yang rasional dan edukatif. Orientasi pendidikan dan pembelajaran yang utama adalah "learning to worship" (mendidik individu-manusia untuk memiliki kesadaran untuk mengabdikan (ta'abbudi) kepada Allah). Selain itu, pendidikan harus menggerakkan seluruh potensi manusia untuk memahami sunnatullah di bumi, menggantinya, dan memanfaatkannya untuk mewujudkan kemakmuran dan kesejahteraan bagi kehidupan (rahmatan li al 'alamin). Untuk mendapatkan kesuksesan dunia dan kebahagiaan di akhirat tersebut harus dengan memiliki ilmu pengetahuan secara tidak dikotomik. Kesimpulan penelitian ini bahwa nalar pendidikan spiritual K.H. Abdurrahman Ambo Dalle, relevan dijadikan pondasi bangunan pendidikan Islam dalam kerangka memperkuat posisi "daya tahan" dan "daya ubah" pendidikan Islam di era disrupsi saat ini. Penguatan "daya tahan" akan memperkokoh daya survival pendidikan Islam. Memperkuat "daya ubah" akan mempertegas posisi pendidikan Islam dalam membentuk karakter generasi berbasis pada nilai-nilai religius-spiritualitas. Generasi yang memiliki "daya tahan" dan "daya ber-Tuhan" di era global.

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Title of Panel**THE STUDY OF FAMILIES IN ISLAMIC UNIVERSITIES****Panelists**

Professor Alan Hayes, Ph.D. (University of Newcastle, Australia); **Deborah Hartman, Ph.D.** (University of Newcastle, Australia); **Dr. Waryono Abdul Ghofur** (UIN Sunan Kalijaga); **Dr. Sukiati** (LPPM UIN Sumatera Utara)

Panel Description

The recent development of the Network of Indonesian and Australian Family Studies (NIAFS) has enabled the academic partners to advance the interdisciplinary, intellectual dialogue cross-nationally going beyond the boundaries of traditional disciplinary knowledge and intellectual traditions within the fields of study that focus on families.

The panel brings together senior academics from four universities (three Indonesian State Islamic Universities (UINs) and one Australian Collaborative partner university) and from six different disciplines (Islamic Studies, Anthropology, Educational Policy Analysis, Sociology, Psychology and Family Studies).

Underpinned by family systems, attachment and developmental

ecological theories, Family Studies provides an integrating and synthesising conceptual framework that places families at the centre of education, research, policy, and practice, harnessing and extending the current academic and disciplinary resources in Islamic Universities. The emergence of this new applied interdisciplinary specialisation, or Konsentrasi, builds on the established disciplines of Islamic Family Law, Social work, psychology and child and family development, among others.

The key questions underpinning this panel are: (1) How can Islamic Universities design interdisciplinary higher education programs that address the current and future challenges confronting Indonesian families and their communities?; (2) How has cross-national collaboration facilitated the rapid development of the new discipline of Indonesian Family Studies?; (3) How will UINs build on their existing disciplinary foundations to build the new discipline of Indonesian Family Studies?; (4) What educational and research opportunities will be required to realise the vision of Indonesian Family Studies

SUPPORTING AND STRENGTHENING FAMILIES AND COMMUNITIES TO THE FUTURE: LOCAL, NATIONAL AND GLOBAL PROBLEMS AND OPPORTUNITIES

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Strong, resilient and adaptable societies are built on their cultural, material and human assets and the strengths of their families and communities. The presentation describes both the contemporary strengths of families and communities as well as the challenges they face, focusing on the development, health and wellbeing impacts that flow from educational and employment opportunity. A key consideration facing family and community focused agencies and organisations is meeting the current and future education, training and employment needs of the family and community services workforce. New knowledge skills and capabilities will be required to address current and future workforce needs to mobilise family and community assets and strengths. The discipline of Family Studies provides the foundations for new approaches to policy, practice and higher education to develop the knowledge skills and capabilities required to address the challenges that flow from global disruptions and the uncertainties that accompany times of change.

Keywords: strengths, families, communities, education, knowledge, skills, capabilities.

CROSS-NATIONAL RESEARCH COLLABORATIONS – A RAPID WAY FORWARD FOR INDONESIAN FAMILY STUDIES?

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Collaborative cross-national research about identified common research questions is one way to enable authentic dialogue across academics from many discipline traditions. Developing some shared understandings about research methods and theoretical or conceptual frameworks for collaborative research may prove challenging, as each academic may be working at the boundary of their own field-specific knowledge and cultural understandings. A unique 4 course Graduate Certificate in Family Studies, delivered in Australia, in an intensive mode has been developed to overcome some of these challenges. Indonesian and Australian academics will work together intensively for 12 weeks to develop shared understandings of Family Studies concepts and practice approaches and develop research projects on a range of topics in Family Studies of mutual interest. Projects will be documented in journal articles submitted to high-ranking journals. This collaborative approach will rapidly build academic capacities in the discipline of Indonesian Family Studies in participating UINs in Indonesia.

Keywords: collaborative, family studies, cross-national, capacities, discipline, mutual interest.

STRENGTHENING FAMILIES AS A STRATEGY TO SUPPORT NATION STATE

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Family is the smallest social unit in society that is the foundation of all institutions, including the nation-state. Hence, genealogically-sociologically, a nation-state emerges and is made up of several family units that agree and bind each other to live together in one region. As a foundation, the family situation becomes the determinant of the existence and sustainability of the nation-state. A strong and resilient family will create a strong and resilient nation-states. Conversely, if the basic unit (family) fragile and weak, then the nation-state was easily collapsed.

On the basis of the importance of family to nation-states, the Indonesian government has established laws, government regulations and ministerial regulations on family development, such as Law Number 10 of 1992 on Family Development. Analysis with a sociological approach to these rules is sufficient as evidence that the state and or government are very concerned about family development. The state even makes marriage laws for Muslims -as a majority-group, although Islam based on the Qur'an and Hadiths is very clear about how to form family. Two Islamic community organizations, NU and Muhammadiyah also have the concept of family building, the family masalah and sakinah family. Studies of family-related rules and concepts find that all parties are committed to realizing the goal of family, that is, the family is resilient and strongly religious, economic, environmental, and social, so that family functions such as religious functions are truly assured and the family becomes central and at the same time the source of various virtues and glories. Although there is little evidence of fragile families

and households, the role of state and mass organizations in strengthening families is enough to stem the tide of a nation-state. A formidable family, a major factor of strength and strength of the nation-state.

Keywords: family, nation-state, role, sakinah, masalah.

STRENGTHENING FISHING FAMILIES THROUGH ECONOMIC EMPOWERMENT: A CASE STUDY IN PERCUT SEI TUAN, NORTH SUMATERA

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The present study is aimed at identifying the causes of poverty to minimize the poverty level and to support efforts to improve the welfare of fishing families. This research was conducted in fishing families of Bagan Village, Deli Serdang North Sumatera. Data were collected using a qualitative approach. Data and information are extracted by using interviews, especially in-depth interviews against pre-determined data sources. These researches also empower the community by conducting skills training to make crafts from sea shell. The researcher found that the poverty rate in Bagan is still relatively high. In addition, it is also found that the causes of poverty include: low level of education of the fishing family, no fishing capital, i.e., equipment such as fishing gear, and no marketing skills. However, efforts have been done by many parties including UIN students. In order to help the fishing families, UIN students train the wives of the fishing families while their husband are fishing by making sea resources such as seashells to be salable souvenirs. This in turn could improve the welfare of the fishing families.

Keywords: fishing families, poverty, fishing capital, sea resources, welfare.

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Title of Panel

ISLAMIC EDUCATION, CULTURE AND KNOWLEDGE PRODUCTION

Panelists

Dr. Moh. Ali Hafid, M.Pd.I. (IAIN Palu); Dr. H. Ahmad Syahid, M.Pd (IAIN Palu); Dr. Gafur Marzuki, S.Pd., M.Pd. (IAIN Palu); Dr. Fatima Saguni, M.Si (IAIN Palu)

PERSPEKTIF SOSIO ANTROPOLOGIS KEARIFAN LOKAL MOPAENDE ETNIS TAJJO, SULAWESI TENGAH

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Penelitian ini bertujuan untuk mengetahui kearifan lokal mopaende dalam adat pitu pole etnis Tajio dan mengetahui nilai-nilai sosial budaya dalam tradisi mopaende etnis Tajio, Sulawesi Tengah. Penelitian ini menggunakan metode kualitatif (qualitative reseach). Teknik analisis data menggunakan content analysis untuk menghasilkan kesimpulan dan temuan penelitian. Hasil penelitian menunjukkan bahwa tradisi mopaende sebagai akulturasi adat Mandar dan adat Tajio dilaksanakan di lingkungan keluarga bangsawan dalam Kerajaan Kasimbar sejak abad XVII M. Mopaende dalam adat pitu pole adalah kunjungan silaturahmi keluarga pengantin perempuan di rumah keluarga laki-laki bersama kedua pengantin setelah prosesi akad nikah. Prosesi mopaende secara kultural memiliki ciri khas kearifan lokal yaitu pemberian cendra mata dalam bentuk sarung yang disebut naus sabe. Keluarga pengantin laki-laki dan lembaga adat menjemput pengantin dan keluarga menggunakan alat tradisional dabang atau cakalele dan rebana, pengantin memegang tombak yang dihiasi kain warna putih disebut pecinde untuk menaiki tangga rumah terbuat dari bambu kuning dihiasi kain warnah kuning dan putih, melaksanakan prosesi mebongkol, sisipoong, do'a syukuran dan mandi bersama air harum disebut nendis tiogo nombongi. Tradisi mopaede secara sosial menumbuhkan hubungan harmonis sesama keluarga, persaudaraan, persatuan keluarga dan masyarakat sebagai wujud kepribadian masyarakat suku Tajio yang beradab dan religius.

Keywords: Sosio Antropologis, Mopaende dan Etnis Tajio

NILAI-NILAI PENDIDIKAN KARAKTER TARI BARONG DALAM BUDAYA MASYARAKAT CIREBON

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Transformasi nilai-nilai karakter dalam rangka pembentukan jati diri maka akan dapat memaknai dirinya, masyarakat, dan bangsanya. Nilai-nilai karakter yang hendak ditanamkan dalam pribadi masyarakat digali dari jati diri dan identitas luhur tari barong budaya Cirebon. Dengan kata lain, nilai-nilai tari barong kebudayaan cirebon dapat dijadikan sebagai sumber daya spiritual intelektual, dan emosional, yang hendak ditanamkan ke dalam jiwa masyarakat Cirebon. Nilai-nilai luhur tari barong potensial dijadikan 'spirit' yang melandasi setiap aktifitas pendidikan karakter sekaligus menjadi objek nilai yang akan ditransformasikan. Sintesis dan perpaduan antara nilai-nilai tradisional (agama) dan nilai-nilai modernitas tercermin dalam produk dan sejarah tari barong sebagai kebudayaan Cirebon. Perpaduan dua nilai ini merupakan karakteristik khas yang ditemukan dalam batang tubuh tari barong. Nilai-nilai Pendidikan karakter dalam tari barong pada budaya masyarakat Cirebon, adalah pendidikan yang mengupayakan lahirnya masyarakat yang mampu memahami dan mempertahankan jati dirinya sebagai anak bangsa namun tidak kaku dalam mengarungi arus modernitas sekarang ini.

Keywords: Pendidikan, Karakter, Tari Barong, Budaya Cirebon

NILAI-NILAI KEARIFAN BUDAYA LOKAL KAILI DALAM PENINGKATAN PEMBELAJARAN MULTIKULTURAL

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Tulisan ini mengkaji tentang integrasi nilai-nilai kearifan budaya lokal Kaili sebagai salah satu upaya meningkatkan pembelajaran berbasis multikultural. Penelitian ini difokuskan di Sekolah Dasar (SD) Negeri 6 Palu dan SD Muhammadiyah 3 Palu. Metode penelitian ini menggunakan pendekatan etnografi, dengan tiga tahapan: (1) pengamatan berperan serta, (2) wawancara mendalam, dan (3) dokumentasi. Hasil penelitian menunjukkan adanya integrasi nilai-nilai budaya lokal Kaili, antara lain: Nosarara Nosabatutu (bersama kita satu), Mangge Doka (tukang dokar), Belo Ravakia Belo Rakava (apa yang kita perbuat, itulah yang kita dapatkan), Maliuntinuvu (kerjasama), Uta Kelo (sayur kelor), dan Tadulako Kaili, dalam pembelajaran berbasis multikultural di SD Kota Palu.

Kata Kunci: Budaya Kaili, Pembelajaran Multikultural, Kota Palu

MATERIALS ANALYSIS AND STUDENTS' NEEDS IN LEARNING ENGLISH (A CASE STUDY AT A STATE INSTITUTE FOR ISLAMIC STUDIES IN PALU, CENTRAL SULAWESI, INDONESIA)

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This study used a qualitative approach, which is a case study, by involving nine students as respondents from a State Institute for Islamic Studies in Palu. They are from the Department of Islamic Economics and Islamic Banking. Interviews and questionnaires were conducted to reveal student's needs in learning English which cover four skills of English. Meanwhile, syllabus and materials were analyzed by using framework of Dudley Evans and St. Jhon (1998). The study shows that generally the learners' needs do not match to the materials provided by the lecturers that there are many reading texts taught to the students do not coincide with their field of study and the materials were categorized as General English. Further, the findings indicated that the syllabus was developed without considering principle, method of teaching and assessment. In order that syllabus is applicable the students suggested that syllabus be improved every year, the improvement should be more systematic where more lecturers are involved and objectives are aimed at designing more current relevant materials.

Keyword: Materials Analysis, Students' Needs, Learning English

PENGARUH METODE PROBLEM BASED LEARNING DAN METODE COOPERATIVE LEARNING TIPE JIGSAW, TERHADAP HUBUNGAN INTERPERSONAL

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Penelitian ini bertujuan untuk menguji secara empirik "Perbedaan hubungan interpersonal mahasiswa dalam mata kuliah Psikologi Pendidikan yang diajar dengan metode problem based learning dan metode cooperative learning tipe Jigsaw dan ceramah. Subjek penelitian ini adalah mahasiswa semester IV dari 7 jurusan di Fakultas Tarbiyah IAN Palu angkatan 20015/20016 yang berjumlah 210 orang. Pemilihan subjek dilakukan secara random. Jumlah responden yang dilibatkan dalam penelitian ini adalah 90 orang mahasiswa yang dibagi pada tiga kelompok. Dua kelompok eksperimen dan satu kelompok kontrol. Pengumpulan data menggunakan skala hubungan interpersonal, Tes inteligensi CFIT dan skala motivasi belajar sebagai kovariabel. Teknik statistik yang digunakan untuk menganalisis data adalah analisis Covarians. Hasil penelitian ini adalah "ada perbedaan hubungan interpersonal mahasiswa dalam mata kuliah Psikologi Pendidikan yang diajar dengan metode problem based learning, metode cooperative learning tipe jigsaw, dan ceramah. Metode cooperative learning tipe jigsaw memiliki pengaruh terhadap hubungan interpersonal lebih tinggi dari pada yang diajar dengan metode problem based learning dan ceramah. Hubungan interpersonal mahasiswa dalam kelompok metode problem based learning, aktivitas belajar secara berkelompok sangat diperlukan untuk membantu mahasiswa mengatasi dinamika kelompok dan kaitannya dengan topik yang dibahas. Mahasiswa mempunyai kesempatan yang sama untuk didengarkan agar gagasannya menjadi bagian dari pengambilan keputusan kelompok. Hubungan interpersonal mahasiswa dalam kelompok metode cooperative learning tipe Jigsaw menyebabkan saling ketergantungan dan saling membutuhkan antar mahasiswa dalam kelompok. Dampak psikologis dari metode kooperatif tipe jigsaw ini disebabkan adanya keyakinan bahwa mereka adalah individu yang penting bagi kelompoknya karena mereka memiliki informasi yang berbeda. Para dosen yang menggunakan metode CL tipe jigsaw membantu mahasiswa menghasilkan partisipasi aktif dalam belajar (79%) serta dapat mengembangkan kemampuan interpersonal dalam kelompok. Hubungan interpersonal mahasiswa dalam kelompok metode ceramah hanya menekankan komunikasi satu arah, menimbulkan iklim pembelajaran yang membosankan dan tidak dapat mengembangkan ketrampilan komunikasi dan hubungan interpersonal di antara mahasiswa.

Kata Kunci: mata kuliah Psikologi Pendidikan, Hubungan Interpersonal, metode Problem Based Learning, metode Cooperative Learning tipe Jigsaw, dan metode Ceramah, Inteligensi dan Motivasi Belajar.

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Title of Panel

THE DYNAMICS OF PESANTREN IN INDONESIA AND ITS CHALLENGES IN THE MILLENNIAL ERA

Panelists

Dr. Muhiddin Bakri, Lc., M.Fil.I. (IAIN Parepare); **Dr. Iksan Kamil Sahri, M.Pd.I.** (STAI Al-Fithrah Surabaya); **Dr. Dwi Setianingsih, M.Ag.** (IAIN Kediri); **Dr. Imelda Wahyuni, M.Pd.I.** (IAIN Kendari)

Panel Description

Pesantren as an oldest educational institution in Indonesia that existed since 15th century until now, not only as a religious education institution, but also has been transformed as an educational institution that combines religious education with general education. The existence of pesantren in some circles gives negative appraisal, for example pesantren is symbol of backwardness. Clifford Geertz thought kiai and their pesantren in some extent is the core of the social structure of rural Islam and the peak of stodgy culture; Ahmad Syafi'i Ma'rif stated pesantren as only a halaqah, where santri surround a kiai who teaches a direct understanding of the Qur'an; Fuad Ansyari's argued that the existence of salafiyah pesantren can endanger the young generation of Islam and the young generation of the nation. Moreover, the existence of pesantren is considered as a producer of radical and fundamentalist streams that led to terror behavior in society. The above views certainly need to be refuted by the research arguments as this panel team will describe the dynamics of pesantren and its challenges in the millennial era. This panel tries to touch the problem from an interdisciplinary perspective and provides academic discussions by incorporating researchers with different academic backgrounds. This panel consists of five panelists, the first panelists observes the existence of pesantren as a deradicalization guard by taking Pesantren DDI Al-Badar Parepare as sample; The second panel looked at the learning curriculum at two Pesantren Salafiyah, the Pesantren Langitan and Pesantren Keding Lor, East Java, particularly the fiqh and tasawuf curriculum. Both subjects are elaborated on their influence on santri's peaceful culture in both pesantren; the third panel discusses modification of Islamic education in pesantren with research subjects in Pesantren Darul Ulum Rejoso Peterongan Jombang; and the last panelist look at the model of learning foreign languages in Pesantren Modern Gontor Kendari, namely Communicative Language Learning (CLL) model. Furthermore, the articles from this panel will be published in educational journals and Islamic studies journals, both national and international.

PESANTREN AS DERADICALIZATION GUARD: STUDIES AT PESANTREN DDI AL-BADAR PAREPARE

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This study examines the role of pesantren as a guard against radicalism by discussing the role of Pesantren DDI Al-Badar Parepare against radical and fundamentalist ideas, and the learning system of Pesantren DDI Al-Badar Parepare against radical and fundamentalist. The results of this study found that Pesantren DDI Al-Badar Parepare was established in 1996. It aims to form students to have faith and piety, the ability of science and technology while maintaining cultural values of pesantren which has become characteristic of pesantren. The existence of the Pesantren DDI Al-BadarParepare culture is seen in its khalaf reciting studies (modern classical studies), so that the potential of radical and fundamentalism is sorted automatically.

Keywords: Deradicalization, pesantren, khalaf,

PEACEFUL IDEOLOGY ON PESANTREN COMMUNITY: A STUDY ON SALAF PESANTREN CURRICULUM

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The world is currently suffering from the heat of terrorism all across the world. In the current days, Islamic extremism has risen in many countries and to be responsible for many terror attacks. In Muslim community it self, they had worried since it brings Islam as the main source of the action. Therefore, a main question can be raised from this phenomenon: does Islam has a peaceful ideology? To answer this question remark, a research has been performed focusing on Islamic traditional education in Indonesia (salafpesantren). The researcher focused on how the Islamic curriculum was created and applied in two Islamic institutions in East Java, Indonesia: i.e Pesantren Langitanand Pesantren Kedinding Lor to understand further the main ideology on these institutions. This research argues that peaceful ideology in salaf pesantren created and applied on six religious subjects, especially shown on how they combine and elaborate two different subjects in Islamic history; fiqh (Islamic law) and tasawuf (Islamic mysticism). Iksan also found there are two type relations between fiqh and tasawuf in salaf pesantren. One as moral ethic, and the other one as sufism order (tarekat).

Keywords:Terrorism, Islamic curriculum, moral ethic

PESANTREN AND THE COMMODIFICATION OF ISLAMIC EDUCATION IN THE ERA OF GLOBALIZATION

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The location of this research in Pesantren Darul Ulum Rejoso Peterongan Jombang. This paper aims to asks, is it true that the penetration of capitalist globalization is making the education provided by the pesantren increasingly pragmatic? At the time of pesantren are adopting modern educational system is then able to be interpreted also as a boarding inability to surrender to the tastes of the mainstream? The study results showed Darul Ulum is one pesantren which has entered into the circle of global capitalism is commodification by opening new schools, which are costly and selective, and which are required by the market. But on the other hand Darul Ulum retains traditional pesantren values through its adherence to the tareqat Qodariyahwa Nasabandiyah. The contestation between maintaining tradition and accepting the need to progress beyond the pesantren culture, has ultimately resulted in a process of negotiation, in the form of acceptance by modifying the traditions and treasures continue to be a major foothold in Islamic tradition and as a form of survival pesantren in the face of a change. Thus this paper argues that the penetration of capitalist globalization does not necessarily make a pesantren comodification and pragmatic, because there remain the values of asceticism and Sufism-based teachings, two things which distinguish Islamic boarding schools from other educational institutions. And any form of adaptation by a pesantren (whether acceptance or rejection) can actually beinterpretedas the institution positioning it self to survive in the midst of change.

Keywords: Co modification, darululum, Islamic education

COMMUNICATIVE LANGUAGE LEARNING: CHALLENGES AND OPPORTUNITIES FOR DEVELOPING ARABIC LANGUAGE SKILL AT GONTOR ISLAMIC MODERN BOARDING SCHOOL

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Islamic boarding schools are Islamic education institutions in Indonesia that have special characteristics, namely learning based on Arabic skills. This character is an attraction for education activists, so the institution must be able to maintain that trust. The strategy of educational institutions must be able to choose a learning model that can support the goal of achieving language skills. This paper examines communicative language learning models, research conducted at GontorPutri 4 Islamic Modern Boarding School in Southeast Sulawesi using a qualitative descriptive approach through interview and observation techniques. This article explores further how Gontor can seize opportunities and face the challenges of

communicative language learning to increase the development needs of student Arabic skills. This study found that the opportunity to develop student Arabic skills was fulfilled by the presence of teachers recruited based on a centralized managerial system. Whereas the challenges of communicative language learning are faced by students' commitment to prioritize communicative language efforts. I concluded that communicative Arabic learning at Gontor Putri 4 Islamic Boarding School in Southeast Sulawesi supported the development of foreign language competence with the support of leadership policies in elaborating the structural and functional objectives of language.

Keywords: Language Learning, Gontor putri, leadership policy

Chair: Aat Hidayat, M.Pd.I.

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Title of Panel

SOCIAL, MORAL, AND RELIGIOUS STRUGGLE OF GUNUNG KEMUKUS SOCIETY: SOCIAL RECONSTRUCTION EFFORTS THROUGH EDUCATION POLICY AND CULTURE BASED MORAL EDUCATION

Panelists:

Musmuallim, S.Pd.I., M.Pd.I. (Universitas Jenderal Soedirman Purwokerto, Banyumas); **Nasri Kurnialoh, S.Pd.I., M.Pd.I.** (STAI Haji Agus Salim Cikarang, Bekasi); **Muhammad Miftah, S.Pd.I., M.Pd.I.** (IAIN Kudus); **Mualimul Huda, M.Pd.I.** (IAIN Kudus)

Panel Description

Gunung Kemukus is one of the most sacred regions in Sragen, Central Java. In this area, there is tomb of Prince Samudera who is known as an Islamic disseminator of Majapahit descent who received religious guidance from Sunan Kalijaga. However, the spiritual sacredness is damaged by the practice of self-enrichment rituals by committing seven times of sexual adultery rituals on Jumat Pon. This condition has caused problems, including sociological problems among Commercial Sex Workers (CSWs) as a catalyst for self-enrichment rituals and moral problems among the communities around Gunung Kemukus who consider that practice of self-enrichment rituals is normal. From this background, a fundamental question arises: how is the effort to reconstruct the morality of the surrounding community and unravel the sociological problems faced by CSWs in Gunung Kemukus region? Responding to this, it is necessary to social and moral reconstruction efforts to restore the practices around Gunung Kemukus, so that it returns to the sacred nuances of the grave pilgrimage to the tomb of Prince Samudera who is known as a propagator of Islam. These efforts include the reconstruction of Islamic education which is supported by local government policies, especially in the field of education. This educational construction is then implemented

through culture-based moral education. In addition, family education is also carried out through spiritual counseling and self-disclosure. Hopefully, the mindset of Gunung Kemukus community will change in view of the practice of prostitution in self-enrichment rituals. In addition, the hedonistic reasoning of materialistic CSWs will change to be more religious by maintaining the morality of their behavior and profession.

ISLAMIC EDUCATION RECONSTRUCTION IN THE CHANGES OF GUNUNG KEMUKUS SOCIETY MINDSET

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Gunung Kemukus is one of the most sacred regions in Sragen, Central Java. In that area, there is tomb of Pangeran Samudera who is known as an Islamic disseminator of Majapahit descent who received religious guidance from Sunan Kalijaga. However, the spiritual sacredness is damaged by the practice of rituals of self enrichment with committing seven times of sexual adultery rituals on Jumat Pon. Ironically, this practice was responded to fairly by the community that knows the religion values well. This condition is caused by the mindset formed so that the grave pilgrimage ritual followed by the practice of prostitution is a legitimate activity and does not conflict with social and religious norms. This research examined more about how the reconstruction of Islamic education held in the region so that the later generation has begun to change their mindset in response to the rituals on Gunung Kemukus. It is expected that this Islamic education model will support the policy of Sragen Regency government that tries to control the tourist sites of Gunung Kemukus which are often used as prostitution locations covered by grave pilgrimages and self enrichment rituals.

Keywords: Reconstruction, Islamic Education, Gunung Kemukus.

CULTURE BASED EDUCATION: EFFORTS TO SHIFT THE MEANING OF SELF-ENRICHMENT RITUAL TO THE SPIRITUAL MEANING OF GRAVE PILGRIMAGE AT GUNUNG KEMUKUS

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Gunung Kemukus is one of the religious tourist destinations that have the charm of Pangeran Samudera's tomb located in Sragen Regency, Central Java. Pangeran Samudera is known as an Islamic disseminator of Majapahit descent who received religious guidance from Sunan Kalijaga. In its history, there has been a deflection of misleading traditions, this place is used as a cult of seeking wealth (pesugihan). It is said that to get a pesugihan, visitors must perform the seven times sexual adultery ritual on Jumat Pon. In fact, the culture of grave pilgrimage has become a tradition for the people of Sragen,

Central Java, which has spiritual value for generations. Pilgrims send prayers to Pangeran Samudera and his grave experts as wasilah (bridge) to ask for his intention. The tradition that has taken root and believed by some people is used by individuals who are considered heretics for incidental-pragmatic interests through pesugihan rituals. This will bring a bad image to the noble culture that contains the value of local wisdom. Local culture that contains the values of simplicity, mutual cooperation and having spiritual-communal power has been littered with misleading traditions. If this misleading ritual practice is allowed, it will uproot the roots of the culture of a noble society. Because, cultural entities are noble, containing ethical values that teach human life behavior for a complete life. This research will discuss cultural-based educational efforts that attempt to shift the meaning of the misguided pragmatic rituals to the spiritual meaning of the pilgrimage to the grave in the glorious Pangeran Samudera tomb complex.

Keywords: Gunung Kemukus, Pesugihan, Local Culture, Cultural Education.

THE CHANGES OF HEDONISTICS TO RELIGIOUS WAY OF THINKING OF COMMERCIAL SEX WORKERS (CSWs) IN GUNUNG KEMUKUS ARE THROUGH MORAL EDUCATION

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The main problem of this research is the sociological aspect of Commercial Sex Workers (CSWs) among Gunung Kemukus society. This study will focus on aspects of sociological forms and patterns among Gunung Kemukus community in the family, social and work environment, as well as aspects of religious activities among CSWs on Gunung Kemukus. In addition, this study also examines CSWs mindset that is more inclined to hedonistic life. As a result of this mindset, they are willing to plunge themselves into the practice of prostitution covered by self-enrichment ritual. The forms and patterns of social interaction of CSWs carried out in the sociological environment have experienced various problems, both associative and dissociative with the conditions that exist in society. As for the aspect of religious activity, the prostitutes who adhere to Islam show that most of them no longer carry out the commands of Islamic teachings they profess. They prefer worldly life to the afterlife. One thing they know, the hedonic lifestyle with the fastest way to get money to meet her needs or her family needs is by working as a prostitute in the neighborhood of Gunung Kemukus. With this background, this research will attempt to trace the efforts of moral education among CSWs in Gunung Kemukus in order to restore their materialistic hedonistic way of thinking to religious way of thinking.

Keywords: Sociology, Hedonism, Religious, Moral Education.

MINDSET CHANGE POTENCY OF GENERATION Z IN GUNUNGKEMUKUS SOCIETY THROUGH LOCAL WISDOM BASED EDUCATION POLICY

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Mindset is formed from the pattern of interaction among the individuals whose habit and daily behavior, then it is always repeated so it becomes a character. The leverage level of generation Z mindset is still very vulnerable because they are influenced by environment and technological developments. They are literate and always interact with technology in life activities. The environmental urge and patterns of interaction within a community in various researches play the most vital role in human behavior change. This theory is used as the foundation of the writer to conduct research in the area of Gunung Kemukus which has become a place of ritual pesugihan that impersonate religion for many years. This condition gets big attention from local governments and world. However, the stigma began to erode through government policy to close those places and save Gunung Kemukus from immoral practices. This research will focus on examining how the local government's education policy reconstructs the generation Z mindset without excluding the ancestral culture (local wisdom) as the regional distinction compared to other regions. The government policy in reconstructing the millennial mindset can be seen from policies in social, educational, economic, and religious dimensions.

Keywords: Mindset, Generation Z, Education Policy, Local Wisdom.

FAMILY RELATION IN SPIRITUAL COUNSELING AND SELF DISCLOSURE: EDUCATIVE PREVENTIVE EFFORTS TO REDUCE THE UNDERSTANDING OF SEX RITUAL MYTH IN GUNUNG KEMUKUS COMMUNITY

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Gunung Kemukus tourism object has a uniqueness, especially in terms of ritual. The existence of this tourism object raises the views of the pros and cons from both those who have visited the place and those who only hear stories. Most of people's views on this place are negative. The purpose of this research is to analyze the role of family education in conducting spiritual counseling and self disclosure among people in the Gunung Kemukus region. As one of the important aspects in social relations, self disclosure is very necessary in children's education. This is because childhood is a period of individual learning to use their ability to give and receive in dealing with others. Analysis in this research is how the role of family and community in performing the functions of understanding, prevention, and guidance for children and family members, as well as the extent of self-disclosure in the family relationship so

that the intensity, model and polarity of the family relationship are known. It is hoped that the results of this research can become a foothold and consideration of the local government in reducing the understanding of the community in Gunung Kemukus about sex rituals that are often carried out wrapped in a quest for pesugihan.

Keywords: Family Relationship, Spiritual Counseling, Self Disclosure

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Title of Panel

ISLAMIC EDUCATION AND LOCAL CULTURE

Panelists:

Indria Nur, S.Pd.I, M.Pd.I. (STAIN Sorong); **Khoirul Mudawinun Nisa, S.Pd.I.,M.Pd.I.** (STAI Madiun); **Dewi Anggraeni, Lc., MA.** (Universitas Negeri Jakarta); **Dr. Syafwan Rozi, M.Ag.** (IAIN Bukittinggi)

Panel Description

The aim of this essay is to analyze the influence of Islamic value in culture and local wisdom of society. Culture is very important in a society, because culture is an identity. Culture makes a society different with the other society. In a society, culture has a value, but it different in every societies, because it is influence by society background. In the dynamics of complexity, Islamic education in the modern era has been at the crossroad of globalization. Globalization is a dynamic process which impacts differentially on various cultures around the world. It permeates cultural boundaries and in the process results in the spread of western ideologies and values across the world. It is seen as a new approach of how the Western hegemony can be imposed on the political, economic, social, cultural and other aspects of the people in the East, particularly islam in Southeast Asia and the global world.

Islamic education must address wisely, because global flows are not friends and not opponents, but dynamicator. If Islamic education positions itself as anti-global, exclusive and self-closing, then the "engine" dynamicator will be stationaire and intellectual shut down. Conversely, opening up completely to the flow of globalization, it will be dragged and will be run over by the "machine" of globalization which in the end Islamic education will risk losing personality and identity. Globalization can actually be an opportunity and a challenge for Islamic education in educational glocalisation or glocal engegement. The position of Islamic education that must be maintained is selective, critical, creative, and open to the global flow based on local wisdom, so as to be able to survive on chaos and complexity.

This paper describes the processes and forms of integration of Islamic values into local culture, both substantively in assimilation and structural and cultural integration. Islam with local culture takes place substantially, structurally and culturally. Substantial integration occurs between customs and syara. While cultural integration through political, language, economic and socio-cultural institutions. This panel intends to explores and examines various issues of Islamic education and local culture including the internalization of Islamic values in the culture, glocalization in modern cottage, islamic education and multicultural, and disaster based on local cummunity.

INTERNALIZATION OF ISLAMIC VALUES IN THE FRAME OF LOCAL CULTURE IN AN EFFORT TO ESTABLISH ISLAMIC CHARACTER IN MISOOL RAJA AMPAT ISLAND SOCIETY WEST PAPUA

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This article examines the internalization of Islamic values in the culture of Raja Ampat Misool Island. Misool, besides being known to be superior to its natural potential, is also very strong with its culture and tradition. Based on the results of field research conducted, the Misool island community has inherited Islamic values, through local culture which is routinely carried out every year for generations. Local culture and distinctive religious traditions on Misool Island become a means of transmitting Islamic teachings to the younger generation. Local culture and religious traditions such as Katilol, Sop Syafar, Tafu / Tabu Kautun, Dikir, Sa Utubah Malam Ilayla, Dabus, and some other typical rituals at the celebration of Islamic holidays are identical with the values of Aqeedah, worship and good morals the relationship to Allah, God Almighty (hablun minallah), Relationship among human (hablun min an-Nas), and relationship to the other God screature (Hablun minal 'alam). Through existing Islamic values and supported by the value of local wisdom Fatanon (brotherhood, kinship) and Atelevo (togetherness), deliver the Islamic character to the Misool community who obey God Almighty, establish good, harmonious and peaceful relationships with fellow communities and maintain the ecology of the sea.

Keywords: Internalization, Islamic Value, Local Culture, Islamic Character, Misool.

GLOCALIZATION: BUILD GLOBAL EDUCATION BASED ON LOCAL WISDOM IN MODERN COTTAGE

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To meet the era of changing world economic order, education must have global competence and accommodate local wisdom

based on local culture that has productive economic potential. This article, in a qualitative research that aims to "Promote inclusive and equitable quality education and promote lifelong learning opportunities for all based on globalization". Collected by observations, interviews and documentations, it is concluded that in the learning process integrates the values of GED (The Global Engagement Dimensions) to learning materials. The four dimensions of the GED are: 1) Intellectual knowledge education wisdom; 2) Emotion sensitivity intuition understanding compassion; 3) Action decisive, action driven resolution oriented; 4) Morality integrity virtue fairness. Each of the four dimensions has a significant role to realize equitable, inclusive, and diversity focused in modern Cottage education framework.

Keywords: globalization, Global-Local wisdom, Modern Cottage

MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION (PAI) LEARNING MODEL BASED ON LOCAL WISDOM (ANALYSIS OF SILAS VALUES IN SUNDANESE CULTURE)

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The Nation of Indonesia is trying to rise from the multidimensional crisis by combining collaborative and coordinative work from various components to mobilize all the potential of the nation. However, such efforts are often hindered by many potential conflicts in this country (religion, ethnicity, social strata, etc.). One of the potential conflicts we face in the process of development and modernization in Indonesia is understanding Religion. Therefore Multicultural Islamic Education needs to be the model as development of PAI learning in an effort to create a more peaceful and humane life in society, nation and state. It is done by integrating the concept of multiculturalism in PAI learning to strengthen national culture by adopting local wisdom.

SILAS caring, taking care, fostering as one of Sundanese cultural wisdom contains values of harmony in building humanity quality, so that it can be used as a problem solving for potential conflicts that are based on religion or culture. In the philosophy of value perspective, caring contains the meaning of ontological values, taking care has the meaning of epistemological values, and foster care contains axiological values. The essence of Silas that is universal towards human values is in line with the values of Religion. Therefore, a multicultural approach based on local wisdom in Sundanese culture "silas" provides competence to students to analyze and provide ideas or solutions from various cultural and religious conflicts.

Keywords: Multicultural PAI Learning Model, Local Wisdom, Silas, Sundanese Culture

LOCAL COMMUNITY-BASED DISASTER MANAGEMENT TRANSFORMATION OF RELIGIOUS VALUES AND LOCAL WISDOM IN PREPARATION DEALING WITH NATURAL DISASTERS IN WEST SUMATERA

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The handling of natural disasters in Indonesia specifically in West Sumatra based on several previous studies faced several obstacles, among them the unpreparedness in the management of natural disaster management. This is caused by cultural factors and social systems of society that have begun to fade or even not built social nodes, environmental awareness and even began to loss of community participation in the face and anticipate disaster. The above issues are considered very risky, whereas this area has a strong social system and community structure, plus the religious system held firm by the community. Relation of custom and religion is internalized in adagium "adat basandi syara 'syara' basandi kitabullah". Through this system, the Minangkabau people have local wisdom through a religious social system, a system of government, noble values and strong local wisdom in the face of even life and disaster.

This study aims to create and implement a community-based disaster management model based on religious values and local wisdom in West Sumatra. In the first part of this paper presents the values of religion and local wisdom of West Sumatra in the context of local religious and cultural values in the preparedness of natural disasters. Furthermore, this paper will create and apply the model of disaster-based disaster management and local wisdom of the people of West Sumatra Minangkabau. This study demonstrates that there are some values of local wisdom that come into contact with the religious values among them; First, the Badoncek tradition (charity) on the Nagari Tandikat earthquake victims September 9, 2009 Padang Pariaman District; Second, the spatial plan of Rumah Gadang: Wisdom of Architecture and Spatial Nagari Sungayang of West Sumatra earthquake victims of Tanah Datar Regency and, Third, disaster mitigation based on indigenous community of Nagari Kubang Putih earthquake victims 2007 Regency of Agam. Furthermore, these local values are studied and formulated into models and concepts and carried out a number of development studies and pilot phase and produce a final model of a community-based disaster management model based on religious values and local wisdom in West Sumatra

Keywords: community-based disaster model, local wisdom, religious

Muslim Mobilities, Migration, and Diaspora

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Title of Panel

CONTESTED AND NEGOTIATED SPACES IN THE CONSTRUCTION OF MUSLIM IDENTITY: FAMILIES, SCHOOLS, MOSQUES AND BEYOND

Panelists

Dr. Mokhammad Yahya, MA (UIN Maulana Malik Ibrahim Malang); **Dr. phil. Saiful Akmal, M.A.** (UIN Ar-Raniry Banda Aceh); **Dr. Moch Fakhruroji, M.Ag.** (UIN GunungJati Bandung); **Associate Prof. Khairudin Aljunied** (National University of Singapore)

Panel Description

This panel brings together scholars from multi-disciplinary backgrounds, and thus topics presented in this panel are approached from many different and yet similar perspectives. Our central questions to address in this panel are regarding ways of being Muslim in diaspora. All speakers in the panel discuss identity construction of Indonesian Muslim communities, especially Muslim youth within the contestation of Muslim religious spaces, such as mosque, Muslim family and also beyond. We believe that they are contested and negotiated places for young Muslim identity construction. For example, the first two articles focus on the construction and the contestation of young Muslim identity within several contested spaces, the school, the Muslim family, Islamic center and broader communities. Other article in this panel explores roles played out by Muslim communities in Europe, in several cities within Germany in the attempt to represent Islam as a peaceful religion. The last two papers look more into roles of mosques in the Muslim world and also in the western state, such as Australia. These two last articles argue that mosques are not used for devotion purpose per se, but they are also used for social and cultural purposes. In order to offer comprehensive and interesting discussion, the panel brings scholars having different and yet interrelated backgrounds from each other. The speakers come from the field of Sociology, Anthropology, Communication, Southeast Asian Studies, and Southeast Asian history. All the manuscripts in the panel will be managed to get published in reputable international journals. To guarantee the publication, we would examine and explore appropriate journals relevant to our field of interest.

YOUNG INDONESIAN-AUSTRALIAN MUSLIMS: NEGOTIATING IDENTITIES BEYOND THEIR IMAGINED COMMUNITIES

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Indonesian Muslim marked its presence in Australia since the first Muslim settlement in Australia. They have established religious centre as a space for identity construction through exposing their children to cultural and religious values. However, young Indonesian Muslims are also exposed to different values at Australian Public Schools, which sometimes conflicting to those received at home and their religious space and this creates some contestation and negotiation in their identity construction. This is an ethnographic study exploring ways of being young Muslim in Australian public schools. Interviewing 12 young Indonesian Muslims, I found that young Muslim identity seemed to be fluid and shifting. They take markers of being more Australian during their time at schools but some still hold on markers of Muslims, especially in their dietary. In fact, some still devote to performing their praying at school and wearing the most obvious marker of Muslimness, the veil.

Keywords: Identities, Australian Public School, imagined communities

TRAJECTORIES OF IDENTITY OF YOUNG MUSLIMS IN GERMANY

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It has been long acknowledged that Muslims have been spreading along the lines of the globe. These Muslims have migrated to countries which are not only geographically far from their homeland but also socially, culturally and religiously different from what they so far hold. The migration has been done for several generations and occupied a greater portion of the Muslim community in the migrated countries. It is not uncommon, therefore, to find any dense Muslim community in any western countries which are definitely labeled as secular. This study aims at providing the empirical data on the trajectories of the young Muslims identity in Germany. To be more specific, this study is geared toward providing descriptive knowledge on the sequence of processes of how young Muslim project Islamic teachings from their family, organizations, media and their religious personal experience into their identity; role of social interaction, schooling and working experience in shaping and constructing their identity; localize western values into their individual life as German young Muslims; and globalize their perceived and practiced Islamic teaching as German young Muslims.

Keywords: Identity, migration, German young Muslims

THE MAKING OF MODERATE INDONESIAN MUSLIMS IN EUROPE: LESSON LEARNT FROM GERMANY

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Being Muslim at the hub of Europe is very challenging. Historical account suggests that most Indonesian firstly come the continent as nurses and students nearing the end of Soekarno presidency. Following the reunification of East and West Germany, the number of Indonesian Muslims arriving in the country was steadily increasing. They were predominantly students and have contributed to the dynamism of Muslim life in Germany, which are predominantly dominated by Turkish and Arab immigrants. Interestingly most Indonesian Muslims are currently taking a more active standpoint in many ways as Muslims in Germany. This paper therefore, seeks to elaborate the role of Indonesian moderate Muslims in several big cities in Germany such as Frankfurt, Berlin and Hamburg.

Keywords: Moderate Indonesian Muslims, Immigrants, Germany

SHARING IS CARING: MAINTAINING INDONESIAN MUSLIM IDENTITY THROUGH ISLAMIC LEARNING CIRCLE

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As a minority group in Australia, Indonesian Muslims are potentially experiencing the identity crisis as they could potentially be categorized as outgroup in the context of a secular society. This article describe how pengajian (Islamic learning) and other socio-religious events could strengthen their identity as Muslims since theoretically, religion is believed to provide not only the meaning for life but also as social system which provides social control, cohesion and purposes. Using IMCV (Indonesian Muslim Community of Victoria) as a case, it could be identified that negotiation is conducted in various ways, which is explicitly, among others; by involving in some Islamic study groups and many religious-based social events to share experiences each other, by representing Islamic values, etc. While implicitly, they accommodate Australian culture in daily lives and strengthen the values of tolerance of the communities.

Keywords: Identity, social control, cohesion, values of tolerance

MOSQUES IN THE MALAY WORLD AS COSMOPOLITAN SPACES

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This paper argues that mosques are not just devotional places but also projections of the cosmopolitan temperaments of Muslims in the Malay world. This is evidenced, first, in the

aesthetics and architecture of the mosques that draw upon so many religious and cultural traditions. I then show how the close proximity between mosques and other places of worship and the sharing of sacred spaces have ensured the continued vitality of cosmopolitanism among by Muslims and non-Muslims in the Malay World. For many generations, mosques have functioned as sites that sustain the spirit of mutual tolerance and cooperation between Muslims and other adherents of other faiths to ensure the safety and welfare of their communities.

Keywords: Cosmopolitan spaces, mosques, Malay World

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Title of Panel

THE DYNAMICS OF MUSLIM'S MOBILITY IN DIASPORIC EXPERIENCE IN SOUTHEAST ASIA: IDENTITY, CULTURAL SUSTAINABILITY, AND LOCALITY

Panelists

Dawam Multazamy Rohmatulloh, M.Hum (INSURI Ponorogo); **Arik Dwijayanto, M.A** (UIN Sunan Kalijaga Yogyakarta); **Suryo Adi Sahfutra, M.Hum.** (UIN Sumatera Utara)

Panel Description

The flow of globalization has influenced the socio-political dynamics in almost all parts of the world, especially in Southeast Asia. Globalization, then, has created the conditions for contemporary global and the increasing complexity of world society. New systems of communication and transportation, and the extent to which new media have increased the costs and difficulty for governments of controlling flows of information and mobilization. In context of Southeast Asia, there are several important issues related to the mobility and diaspora of the Muslim community in the region. For instance, Muslim Rohingyas identity and citizenship in facing of social discrimination and violence in Myanmar. Most of them are not recognized as citizens by the states even though they have been settled in Myanmar for generations. In other place, the Muslim Tamils in Medan Indonesia are experiencing a crisis of identity as Tamils, because they are Muslim and many cultural identities conflict with Islamic teachings. Cross-ethnic marriage, assimilation with the non-Tamil community has strong influence in changing the cultural orientation, the identity that is still embedded in the Tamil Muslim community can only be found in weddings, culinary and some cultural adaptation practices. At the same time, as citizens of descent, they face the construction of a citizenship identity, becoming Tamils who live in Indonesia or becoming Indonesians as ethnic Tamils. While in Lombok Indonesia, Hadhrami Muslim diaspora has a quite dynamic movement. Habib Husein

Umar Al-Mayuuri (1798-1863) was among the first generation of Hadhrami spread Islam in the Island. Along of the development of the community however, Hadhramis gave much attention to building community and less dakwa. In 1950, Hadhramis began to take part in local politic, and in post 1965, Hadhramis community in Lombok likely prefer to leave politics for economy. By doing so, Hadhramis 'corvorative-economy' network greatly monopolizes of the region. Having this complex issues at hand, this panel attempts to adress these problems: How is the history and dynamics of mobility and Muslim diaspora in Southeast Asia? how does the diaspora Muslim community's strategy adapt toward new cultures? And what is the problem of identity, citizenship and violence faced by diaspora Muslim community in Southeast Asia?

MAPPING THE DYNAMICS OF INDONESIAN MUSLIM'S MOBILITY IN XX-XXI

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This paper explores how Indonesian Muslim experience mobility in their life, particularly in Islamic da'wa aspect. Departs of theories of social mobility, this paper maps where, why, and how they manage that mobility, horizontally in geographical position or vertically in social identity. Among the earlier generation, in which Indonesia was under Dutch colonial government, that mobility was undoubtedly related to the existing colonialization influence. Mostly in this period, the mobility's are in education, religion, economy, and military background. While in the later generation, post-1945, the mobility of Indonesia Muslim is going wider and higher. Though the background of their mobility is still not far from education, religion, and economy field, the reasons why do they mobile are more various. Nevertheless, both in "old" and "new" era, the mobility of Indonesian Muslim made a significant impact on spreading the teaching of Islam (da'wa) to where they migrated.

Keywords: Mobility, Indonesian muslim, da'wa activity

THE DYNAMIC OF HADHRAMIS COMMUNITY IN LOMBOK: DA'WA AGENCY, LOCAL POLITIC, AND CORVORATIVE-ECENOMY NETWORK

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Hadhrami community has a quite dynamic movement in Lombok. Historically speaking, a carving at Habib Husein Umar Al-Mayuuri's tombstone (1798-1863) in Bintaro Graveyard (West Lombok)—explains that he was among the first generation of Hadhrami spread Islam in the Island. Due to his great contribution to dakwa, he earned great respect from people as a well-known ulama'. Along of the development

of the community however, Hadhramis gave much attention to building community and less dakwa. In 1912, they established a madrasa for their own people. To term on Gramscian's language, this establishment aimed at building 'historical block' to sustain their solidarity in diaspora (in ideology, politic and economy). In 1950, Hadhramis began to take part in local politic. Sayyid Saleh Sungkar, one of famous Hadhrami political actor to name, could not be ignored in a study of Hadhrami's political movement in Lombok. His controversial politic stance to once support nationalist movement but eventually moved into Masyumi marked political turmoil (involving Hadhrami) in Lombok 1950s. Also, as a chief of "Partai Arab Indonesia (PAI) in Lombok, his hard critic to Sasak aristocratic hierarchy created identity conflict that led him to murder. After this incident, Hadhramis likely prefer to leave politics for economy. Especially in Pancor, East Lombok. Hadhramis 'corvorative-economy' network greatly monopolizes of the region. Having this complex issues at hand, this paper attempts to adress these problems: first, Hadhrami's identity politic in Lombok. Second, their shifting societal roles (from dakwa, to politic and economy) in Lombok.

Keywords: Hadrami, diaspora, Identity, Da'wa, Politic, Economy

THE ROHINGYA DIASPORA: ISLAM, MILITANCY AND THE QUEST OF IDENTITY OF ROHINGYA REFUGEES

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Identity is one of the core problem of the Muslim Rohingyas in facing of social discrimination and violence in Myanmar. Most of them are not recognized as citizens even though they have been settled in Myanmar for generations. This prompted them to migrate to Southeast Asian countries, especially in Indonesia and Malaysia as destinations of a predominantly Muslim countries. On the other hand the Rohingya crisis has triggered a new movement in the name of "jihad" by militant Muslim groups of Indonesia and Malaysia. These two issues become the focus of this paper with the fundamental question of how to solve the identity problem of the Rohingya refugees in Indonesia and Malaysia and why the "jihadist" movement emerged as a new impact of Rohingya crisis.

Keywords: Rohingya, Migration, Identity, Jihadist

CULTURAL SUSTAINABILITY IN A DIASPORIC COMMUNITY: STUDY OF MUSLIM TAMIL IN MEDAN, NORTH SUMATERA

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Cultural sustainability refers to inter-and intra-generation access to cultural heritage. The sustainability of non-material culture is complex because it is related to the experiences of cultural groups and is built by actors in their daily live. Cultural

sustainability is important for the diaspora community because it is an attempt to maintain their cultural identity in their communities while not completely losing contact with cultural elements in their ancestral lands. This paper discusses the strategies used by Muslim Tamils in Medan, North Sumatra, The Muslim Tamils in Indonesia use mainly informal strategies in the process of preserving culture. However, technological advances that have increased the easiness of travel and communication have also enhanced the communication and closeness of these two communities with other Tamil communities around the world and have supported further the sustainability of art, language, culinary and religious practices. Muslim Tamils in Medan are experiencing a crisis of identity as Tamils because they are Muslim and many cultural identities conflict with Islamic teachings. Cross-ethnic marriage, assimilation with the non-Tamil community has strong influence in changing the cultural orientation, the identity that is still embedded in the Tamil Muslim community can only be found in weddings, culinary and some cultural adaptation practices. At the same time, as citizens of descent, they face the construction of a citizenship identity, becoming Tamils who live in Indonesia or becoming Indonesians as ethnic Tamils.

Keywords: Cultural sustainability, Muslim Tamil, Diaspora, South East Asia

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Title of Panel

GLOBALIZED MUSLIM COMMUNITIES IN TIMOR LESTE, VIETNAM AND PHILIPINE

Panelists:

Dr. Arif Abdullah Sagran & **Dr. Abdurrahman Misno** (Universidade Dili Timor Leste); **Khaidir Hasram** (UIN SyarifHidayatullah Jakarta); **Sunandar Macpal** (IAIN Sultan Amai Gorontalo); **Dr. Eko Ariwidodo, M.Phil.** (IAIN Madura)

Panel Description

In the global era, at first glance, the higher the role that plays in shared life is increasingly integrated. State boundaries are increasingly becoming tenuous and communication between people is faster and more intensive. The world is changing rapidly and it is no longer possible for a culture to be considered dominant. Cultural exchange is easier and more open because of the advancement of education and communication. Human relations are increasingly tight and eliminate various types of prejudice. Funding can be in the same things only as symbolic and voluntary. The world without borders (Kenichi Ohmae), a flat world (Friedman) shows symptoms of a diminishing role in the global life of the third millennium.

But, on the other hand, ethnicity still has a role in this era of globalization. Open society by information technology has given rise to individual awareness in the 21st century. People begin to ask questions about their position in a rapidly changing world. People or humans also ask their existence about their existence as a person who has his own identity, has a culture that is his pride. To be recognized by others because it has its own culture and not global values without meaning. The wave of de-humanization of the 21st century globalization process has reinforced ethnic ties, tribalism, and at the same time distinguished the ethnicity of the 21st and 20th centuries. Ethnicity of the 21st century is wrapped in humanity in the form of human consciousness from the world community living in one planet that needs to be saved. Planet Earth turns out to contain a variety of different communities, ethnicities and cultures - where no party has the right to dominate other cultures. Each culture has a distinctive community or ethnicity that can be donated to the culture of humanity.

The study of the lives of Muslim minorities in the era of globalization in the society and nation seems dynamic so that it becomes interesting to talk about. In the Open Panel session with the theme: 'Globalized Muslim Communities in East Timor, Vietnam and the Philippines', the panelists, with different perspectives and methodologies, have conducted investigations or research in different locations. They will present their findings which are expected to be useful and will enrich the knowledge of science in the study of ethnicity or communities.

The first panelist, Khaidir Hasram, will explain the results of his investigation which are related to the theme: 'Muslim Globalized in Modern Saigon: A Study of Muslim Minorities in Contemporary Vietnam'. This research did with empirical study by see the muslim social-behaviour—relation with non-muslim and communist government—, discuss with muslim grass-root and muslim leaders, and visited the Islamic schools and mosques built on cooperation with the muslim country.

The second panelist, Sunandar Macpal, will present the results of his research related to the theme: 'Anau Sengkatau, Religious Tolerance Practices in the Indonesia-Philippines Border'. Temuan dari penelitian in bahwa konsep na'usengkatau telah ada jauh sebelum agama datang di Sangihe. He asserts that the presence of religion does not erase the concept of ana'usengkatau, even religious institutions participate in maintaining their concept or. The concept of ana'usengkatau is very synonymous with the similarity of the famatau clan which is the center of the social system such as controlling marriage, as well as the division and work of inheritance land together despite different religions.

The third panelist, Arif Abdullah Sagra, will present the results of his research related to the theme: 'Muslim Community in Timor-Leste and Contribution Towards Timor Leste, the Universidade Dili Nation of East Timor'. He points-out that in Timor-Leste, the Muslim Organization finds this it's imperative duty. It wants to be seen as progressive and forward-thinking. They are

living in a multi-faith and multicultural environment. Flexibility, compromise, accommodation, understanding and acceptance of others should be the hallmarks of our life in this environment.

The following, the fourth panelist, Eko Ariwidodo will present the results of his research related to the theme: 'Fostering of Muslims-Christian Relationship Post-Controversy Manokwari as the Gospel City Discourse in Phenomenology Perspective'. It seems that the dialogue of Islamic-Christian relations in Manokwari regency of West Papua province in the face of challenges requires a pluralistic understanding of the three major religions.

From those results of the panelists' explanation above, in general, it can be drawn from the conclusion that the existence of a community, religious-minorities communities, or ethnicity in this global era is not always related to conflict in a society - both horizontal and vertical conflicts. The other side of a community and ethnicity in fact contain positive values in modern life, the era of globalization, provided that the positive potential is directed correctly.

MUSLIM COMMUNITY IN TIMOR-LESTE AND CONTRIBUTION TOWARDS TIMORENSE NATION

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In Timor-Leste, the Muslim Organization finds this it's imperative duty. It wants to be seen as progressive and forward-thinking. We are living in a multi-faith and multicultural environment. Flexibility, compromise, accommodation, understanding and acceptance of others should be the hallmarks of our life in this environment. Islam welcomes diversity and dialogue. It is not an exclusive religion but an inclusive one. Islam is full of tolerance and compassion and its history is replete with practical demonstration of those universal values. We urge our Muslim brethren to adopt a values approach to Islam. Universal spiritual and moral values such as justice, freedom, love, compassion and equality should be some of the defining criteria of this approach and should be the bedrock of our faith, rather than forms and symbols, ritual and practices. We sincerely hope Timor-Leste Muslim professionals could contribute their knowledge. Through unity, tolerance as well as promoting economic integration for the benefits of the World Community.

Keywords: Minority, Moslem, Timor Leste, Catholic, Harmony

GLOBALIZED MUSLIM IN MODERN SAIGON (A STUDY OF MUSLIM MINORITIES IN CONTEMPORARY VIETNAM)

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A common phenomenon, if the change at the global level will affect the local-traditional order. Muslim in Saigon, a historic name of Ho Chi Minh city in Socialist Republic of Vietnam, experience the similar things, when the muslims live as minority, who usually live as marginalized and forgotten group. But, the last few decades, muslims minority are changing and moving, from the forgotten to noticed group, from the periphery to the center, and I argue that is an effect from the globalization, that give a chance all the human being from the corner of the world to express their word. This paper aims to investigate deeply of how the muslim minority in modern Saigon live in the globalized world, where Islam bureaucratized within modern government, a mosque built and scholarships given by funding from muslim country, and muslim communities being as a capital diplomacy. This research did with empirical study by see the muslim social-behaviour—relation with non-muslim and communist government—, discuss with muslim grass-root and muslim leaders, and visited the Islamic schools and mosques built on cooperation with the muslim country.

Keywords: Muslim minorities, Islam in Vietnam, globalized Muslim

ANA'U SENGKATAU RELIGIOUS TOLERANCE PRACTICES IN INDONESIA BORDER - PHILIPPINES

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Kawaluso is a small island with an area of 0.9 ha, located on the border of Indonesia - Philippines. On Kawaluso Island, there are five religious institutions, namely Islam and four of them are Christians, namely the Gospel Church of Sangihe Talaud (GMIST) Protestant, Pentecostal, Menar a Injil Church, and the Church of the Gospel Tent. Five religious institutions in a small scope of the environment will certainly give birth to seeds of division or intolerance, but the Kawaluso community still lives in harmony and mutual respect between one religion and another. This harmony is built because of the strength of the kinship system or in the Sangihe language known as ana'usengkatau. This article intends to explain how the concept of understanding or being understood and practiced by the Kawaluso community to maintain tolerance between religious believers. This study uses ethnographic methods as part of qualitative research. Data was collected using observation and deepened with in-depth interviews. Findings from this study that the concept of ana'usengkatau existed long before religion came on Sangihe. The presence of religion does not erase the concept of ana'usengkatau, even religious institutions participate in maintaining their concept. The concept of ana'usengkatau is very synonymous with the similarity of famataumarga which is the center of the social system such as controlling marriage, as well as the division and work of inheritance land together despite different religions.

Keywords: Ana'usengkatau, religious tolerance, borders, local knowledge

FOSTERING OF MUSLIMS - CHRISTIAN RELATIONSHIP POST-CONTROVERSY MANOKWARI AS THE GOSPEL CITY DISCOURSE IN PHENOMENOLOGY PERSPECTIVE

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The dialogue of Islamic-Christian relations in Manokwari regency of West Papua province in the face of challenges requires a pluralistic understanding of the three major religions. Every religion should be considered as whole traditions, not as a particular religious phenomenon. The potential for inter-religious conflict in Manokwari is temporarily disturbing the integrity in eastern Indonesia because often both parties consider themselves victims. A small proportion of indigenous Papuan (Christian) feel threatened by the influx of muslim; and on the contrary of muslim minority feel that democracy may lead to the hegemony of the majority, so they will face discrimination or even expulsion. Methods in this study is qualitative which based on phenomenology requires a holistic approach, seats the research object in a double construction, see the object in a natural context. It also uses a depth-interview in exploring a variety of information. The results in this studies is changing in demography in Manokwari regency are part of the issue and inter-religious polarization is likely to continue due to the development of other influences that tend to threaten the integrity and unity in Manokwari society. Decision-making on religious policy at the central and regional levels is often still 'generalized' to the problems arising in certain areas. Leaders at all levels of local government are alert enough to the ongoing tensions and to do everything in particular through their power to make sure the situation does not get worse.

Keywords: Interreligious conflict, Gospen city, Muslim minority

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Title of Panel

MOBILITY AND DIASPORA COMMUNITIES: TRENDS AND DEVELOPMENTS

Panelists:

Lukman S. Thahir (IAIN Palu); **Jamaluddin** (UIN Sulthan Thaha Jambi); **FirdausWajdi** (Universitas Negeri Jakarta); **Ali Amin** (Waseda University, Japan)

Panel Description

Mobility is identified as a movement-usually as individuals but sometimes of whole groups-between different position within the system of social stratification in any society. Muslim

mobility and diaspora shows the movementand the encounterof Muslim group with other group and new land throughout years globally and locally. As results of this mobility and movements, new terms constantly appear in Islamic lexicon and enrich Islamic practices in the field of economy, social, culture, politics and many others. These have been constantly marking and signifying the adaptation, resistance, and assimilation within the mobility and the diaspora of Muslim groups to new land. The mobility of Muslim society in Indonesia has been recorded in much scholarly research. In the modern era the emergence of middle class Muslim is one that attract many attentions. Yet, little attentions paid to particular society in the way they migrate and mobilize their modality in adapting, assimilating or resisting the new environment or cultural form. These three writings show a particular characteristics of a certain group mobility and diaspora. Do the three research show the same pattern of mobility? Or does each have its own characteristic? Do their mobility show plurality or universality? These research below worth of a deep reading and attention.

ISLAM OF ARCHIPELAGO: COSMOPOLITANISM OF ISLAMIC CIVILISATION IN INDONESIA.

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This paper elucidates and analyses one of the Muslim intellectual heritages in Indonesia which is phenomenal and cosmopolitan, what is called Islam Nusantara (Islam of the Archipelago). When reading the history of the arrival of Islam in Archipelago, most of the scholars studying Archipelago Islam agreed that islamization of this area was conducted in a peaceful way. They assimilated and complemented each other to become what is called "citizen of the world". Derridas called this as a model of universal hospitality or guiding principle to protect people from wars. As a religion of peace, Islam is cosmopolitan. This is proved by the fact that Islam is a religion which includes races and nations. This feature is marked by Nine saints (Walisanga) as Javanese unique agents in the fifteenth and sixteenth centuries, taking interactionist approach between Islam and local culture. This in turn creates Indonesian Islamic civilization which is called today "Islam Nusantara", Islam without such obstacles as culture, religion, and nation, Islam with a peaceful face which respects for humanity and emphasize tolerance and empathy to human being.

Keywords: Cosmopolitanism, Walisanga, Islam Nusantara

MIGRASI MUSLIM BUGIS DI TANAH MELAYU: DARI TRADISI KE SYIAR ISLAM

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This study uncovers the dynamics of Bugis Muslim migration and diaspora in Tanah Melayu in the field of education and dakwah Islam. This study uses a qualitative approach with social settings of the Bugis ethnic group in the Indragiri Hilir and Tanjung Jabung Timur regions. This study found that Bugis immigrants counterbalance their success in the economic field with the socio-cultural and educational fields by preserving their original traditions which had the content of Islam (Islam), such tradition as the mappangaji (reciting the Quran), mappandretemme (Completing the Quranic recitation) ', mabbarazanji (reciting sholawat), mammudu' (maulidan), mammiraje (Celebration of Isra' Miraj) ', mattampung (Building grave for the late one), mappendrektojang (celebration of a new born), mendre haji (Pilgrimage), including establishing madrassas/pesantren and mosques as a means of religious actualization. The success of integrating economic, social, educational and cultural achievements in the new land is supported by the strength of cultural capital (cultural capital), social (social capital), economy (economic capital), and symbolic (symbolic capital), with a world view of siri (shame), pecce (solidariti) and alempureng (honesty) as driving forces.

Keywords: Bugis, migration, original tradition

GLOBALIZATION AND TRANSNATIONAL ISLAMIC EDUCATION: THE ROLE OF TURKISH MUSLIM DIASPORA IN INDONESIAN ISLAM

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Globalization and the communications revolution have allowed vastly increased flows of ideas and people across the Islamic world, generating new social forms including transnational Islamic movements. Indonesia, as the country with the largest Muslim majority, has attracted Islamic activists from other parts of the world. What is little known is that some of the most active transnational Islamic movements in Indonesia in recent years originate from Turkey. This paper introduces an ethnographic study of one of the lesser known of the major Turkish transnational piety renewal movements that have recently reached Indonesia: the Süleymancis, the Nurchu, and the Gulen. This case study shows how the Turkish Muslim Diaspora has played significant role in developing a quite unique Islamic education institution with transnational support. The movements have shown a new niche in the saturated Indonesian Islam with a distinct opportunity space.

Keywords: Turkish Muslim diaspora, Islamic education, Süleymancis

Authors, Texts, and Islamic Scholarship

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Title of Panel

ANOTHER FACE OF INDONESIAN ISLAM FROM ULAMA PEREMPUAN, GREEN PESANTREN, TAQNIN AL-FIQH TO RELIGIOUS MOVEMENT

Panelists

Dr. Hj. Umma Farida, Lc., MA (IAIN Kudus); **Dr. Choirul Mahfud, M.I.P, M.Pd.I.** (Institut Teknologi Sepuluh Nopember Surabaya); **Dr. H. Ahmad Imam Mawardi, M.A.** (UIN Sunan Ampel Surabaya); **Dr. M. Samsul Huda, M.Fil.I.** (UIN Sunan Ampel Surabaya)

Panel Description

Indonesian Islam has presented Islamic cultural, educational political and social representation different with its counterpart in Middle East. This panel will try to elaborate the different face of Indonesian Islam especially after the New Order Era. First, it will be discussed by focusing on the role and struggle of Indonesian Female Ulama after KUPI (Kongres Ulama Perempuan Indonesia, Indonesian Female Ulama Congress) on April 25-27, 2017. Female Ulama will be explored on their promotion on social transformation and movement. Second, the panelist will present the discourse of green pesantren in Indonesia by highlighting the role of pesantren in environmental education and ecology. The contribution of Pesantren which is not merely on the teaching-learning of the Islamic doctrine and individual piety, but also taking care about environment, ecology, and humanity will be discussed in this session. Third, the panelist will explore the political and social perspective of Fiqh transformation to Law Codification in the development of religious court legal reference in Indonesia. The emergence of new Islamic political parties and the intensification of religious awareness within Muslim community drive into a new movement which improve Islamic power in the country. Fourth, the panelist will attempt to find out the conception of blasphemy of religion terminologically and etymologically and to know the respond of different Islamic organization and community in East Java.

FEMALE ULAMA AND SOCIAL TRANSFORMATION: ACTION AND MOVEMENT OF INDONESIAN FEMALE ULAMA AFTER KUPI CONGRESS IN 2017

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This article aims at revealing the role and struggle of Indonesian Female Ulama after KUPI (Kongres Ulama Perempuan Indonesia, Indonesian Female Ulama Congress) on April 25-27, 2017 in promoting social transformation movement. All this time, the role of Female Ulama becomes marginalized and forgotten, although women and gender studies continue to find their momentum, attention almost never given to women's religious figures. Data collection is done by the documentation method by finding the literature and documents related to the topic, interview, and observation. KUPI as an Islamic movement with spiritual, intellectual, cultural, and structural dimensions has affirmed the existence and role of Female Ulama in Indonesia. These Female Ulama have been actively defending women's rights and have been pioneering in promoting social transformation in Indonesia by responding the issues related to humanity and nationality, developing the moderate understanding of Islam, building mutuality in male and female relations, and taking a role in peace development.

Keywords: Female Ulama, KUPI, Social Transformation

THE DISCOURSE OF GREEN PESANTREN IN INDONESIA: A NEW LIGHT OF THE ROLE OF PESANTREN IN ENVIRONMENTAL EDUCATION AND ECOLOGY

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Green Pesantren is a relative newly coming topics that interested many scholars and policy makers. Policy maker try to connect the problems of environment and ecology into Pesantren concern. It was assumed that between Pesantren, environment, and ecology are separated. The fact shows that the concern of Pesantren is not merely on the teaching-learning of the Islamic doctrine and individual piety, but also taking care about environment, ecology, and humanity. This article tries to elaborate the discourses, challenges, opportunities and the strategic roles of pesantren in environmental education and ecological matter. The result shows that: first, green pesantren is a new topic that concern to Islamic education. Pesantren try to contribute to be a part of problem solver of environmental and ecological issues. Green pesantren is as an answer of the debate on the relation between Islam, ecology, and environment. Second, global warming and climate change triggered Pesantren to take a part in designing the concept of green pesantren. Third, kyai and santri, have a strategic position in answering the problems of environment and ecology from the perspective of Pesantren in a form of education.

Keywords: Green Pesantren, Indonesian Islam, Environmental Education, and Ecology

POLITICAL AND SOCIAL PERSPECTIVE OF FIQH TRANSFORMATION TO LAW CODIFICATION IN THE DEVELOPMENT OF RELIGIOUS COURT LEGAL REFERENCE IN INDONESIA'S POST-NEW ORDER ERA

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Fiqh transformation to law codification is a phenomenal issue in Indonesian post-New Order government era. This article aims to unveil the process of the transformation from political and social perspectives. The change of political condition, from authoritarian to democratic form, and the change of social sphere, from small to larger public accessibility are the determining factors of the fiqh transformation. By applying content analysis method, and political and social approach, it is found that the emergence of new Islamic political parties and the intensification of religious awareness within Muslim community drive into a new movement which improve Islamic power in the country. Legislation of Islamic law (taqin) is the most crucial project to do in Indonesia's post new order era.

Keywords: Fiqh Transformation, Law Codification, Religious Court, Legal Reference

BLASPHEMY OF RELIGION BETWEEN CONCEPTION AND RESPOND OF ISLAMIC ORGANIZATION AND COMMUNITY IN EAST JAVA

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Religion should be presented by the adherent in a form of peaceful and happiness of the world order of the people. But, the intersection between the need of religious adherent and the interests of political power and authority; religion turned into a form of subjective interpretation of religion and resulted to the religious abuse. Blasphemy of religion is one of the presentations of this abuse. The aim of this article is to find out the conception of blasphemy of religion terminologically and etymologically and to know the respond of different Islamic organization and community in East Java. The author use observation and interview with different leaders of religious community in collecting data. The finding shows that some interpretations of blasphemy of religion issued by the leader of the Islamic organization is based on normative texts that interacted with social and political realities. The respond to this issue presented in a form of individual judgment and also in a reactionary and massive respond of its followers.

Keywords: Blasphemy of religion, religious organization, East Java

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Title of Panel

VERNACULAR ISLAM: NEGOTIATING IDENTITIES, RELIGIOSITIES AND LOCALITIES IN INDONESIA

Panelists:

Muhamad Arif (UIN Syarif Hidayatullah Jakarta); **Ibrahim** (IAIN Pontianak); **Fauzi Saleh** (UIN Ar-Raniry Banda Aceh); **Harry Effendy** (Universitas Andalas Padang)

Panel Description

While Muslims conceive the universality of Islam, in practice, negotiations and compromise with local cultures is unarguably undergoing, and Indonesia is not an exemption for this case. Number of studies have revealed that Muslim communities in this archipelago has constantly struggled to define their authentic religious Islamic identities in lines with their efforts to preserve their localities in term of religious observances, social relation and politics. This panel aims at providing a discussion of the above issue. The first is Muhammad Arif who will discuss the Nguya Muslim Pegayaman tradition in Bali that according to him is the result of constant interaction between Islamic and Hindu cultures. The second is Ibrahim whose research is on the meaning of Pangil ceremony Muslim community Pedalaman in Ulu Kapuas. This ceremony is very important not only in the context of cultural communication but also in the ritual context for them. The third is Fauzi's research on the concept of patah titi as way to pursue justice in inheritance. This argument lays on the premise that in pursuit of justice and honour, adat in this area may allow a little portion of the tarikah (the estate) to be given to the grandchildren which is locally called hak raheung (the right for witnessing the estate) and that portion of the grant or hibah is not considered inheritance. This study shows the existence of adat's paradigm has shifted in relation to the concept of patah titi in Central Aceh and its adaptation to the existing positive law. The last is Harry Effendy of tariqah (sufism) and politics examining the role of urang pandai in local power struggling in West Sumatera. His research reveals that urang pandai has been present with various political activities such as election of local elites. He concludes that phenomenon of urang pandai has proven that more modern the society and more democratic the political system, the tradition of past mysticism is still used and needed. This panel is especially catered to discuss findings of those researches before publication in internationally indexed journal. It is expected that the revised papers will be published as part of volumes of Journal Studia Islamika at UIN Syarif Hidayatullah Jakarta.

**NEGOTIATING IDENTITY WITHIN HINDU CULTURE:
A CASE OF THE NGUNYA MUSLIM PEGAYAMAN
TRADITION IN BALI**

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The 19th century Orientalists assumed that Balinese religious identity was formed through opposition to Islam. But this study provides different evidence, that Islam is actually exposed in Bali through associative patterns of interaction with Hindu-Balinese society since the 17th century. The Ngunya Muslim Pegayaman tradition is one of the results of the interaction between Islamic culture and Hindu culture in Bali. This research attempts to analyze the tradition according to three perspectives.

In a continuity perspective, this tradition is one form of cultural acculturation and at the same time explains how the Islamic community is well received by the Hindu community. In a convergence perspective, the tradition is a creative idea in resolving social conflicts related to marital procedures. In a concentric perspective, although the tradition was adopted from the Hindu tradition, Pegayaman's Islamic community still made Islamic teachings the main reference in the procedure of marriage.

**rites and ethno-religious identity: Pangil
Ceremony and Muslim Community in Ulu
Kapuas West Kalimantan**

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The Pangil ceremony posits central meaning for Muslim community Pedalaman Ulu Kapuas not only in the context of cultural communication but also in the ritual context and its relationship to the Muslim identity of Ulu Kapuas. The context of cultural communication, the pangil ceremony denotes four important things: as way to show gratitude to God as the Creator of universe (nyelamat), way to share communal joy and sorrow (beruwah), way to show social equality; and way to show social solidarity in helping each other.

Pangil ceremony begins with a meal together and ends with a prayer of congratulations and prayers. In pangil beruwah, ceremony begins with the recitation ritual of tahlilan (reciting Surah Yasin) and recitation of prayers for spirits, and ends with a meal together. pangil ceremony is an effective way in preserving communality and has been a distinctive cultural and communication identity in the Muslim community in the Ulu Kapuas, West Kalimantan.

Keywords: Rites, Ethno-Religious, Pangil Ceremoni, Kapuas, West Kalimantan

**PATAH TITI AND THE PURSUIT OF JUSTICE:
NEGOTIATING ISLAMIC LAW OF INHERITANCE IN
CENTRAL ACEH**

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This research aims to resolve an issue related to inheritance, namely the concept of patah titi and its practice among the people of Central Aceh. Patah titi (literally means broken linkage) is a state in which one of ashab al-furud (obligatory sharers or primary heirs) loses linkage (due to death) to muwwarith (the deceased). The results of this study indicate that, in the context of patah titi, the practice of inheritance distribution is conducted using three models namely first, the heir inherits nothing due to legal consequence of patah titi; second, the heir receives the inheritance because he is considered a badl (substitute) of the predeceased heir; third, the heir receives grants or hibah under the system of wasiyyah wajibah (obligatory bequest) as mandated by the Compilation of Islamic Law article 185 paragraph 1 and 2. The division of these models is solely based on the tendency of each party to the model of estate (tarikah) distribution in accordance to legal, cultural and emotional grounds.

According to religious and adat leaders in Central Aceh, the term patah titi is no longer relevant for implementation because it harms the sense of justice and breaks the ties of kinship. This argument serves as an antithesis to the views of some ulemas in Aceh who holds that grandchildren in this condition is obstructed from the inheritance due to the existence of a surviving son or daughter of the deceased. In pursuit of justice and honour, adat allows a little portion of the tarikah (the estate) to be given to the grandchildren which is locally called hak raheung (the right for witnessing the estate) and that portion of the grant or hibah is not considered inheritance. This study shows the existence of adat's paradigm shift in relation to the concept of patah titi in Central Aceh and its adaptation to the existing positive law.

Keywords: Justice, Inheritance, Central Aceh

**TARIQA ISLAM AND URANG PANDAI: THE DYNAMIC
OF LOCAL ISLAMIC POLITICS IN WEST SUMATRA**

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Until now, the existence of a supernatural played by urang pandai is a common phenomenon that occurs in the life of any community in the world, including Indonesia. The existences are not related to social issues and economic issues, but also power struggles. The presence of the Padri movement and the Islam-pembaharu movement purges mystical practices which based on tariqa thought in Minangkabau society lifestyle in West Sumatra in the 19th century and early 20th century was

deadlocked. Moreover, the existences increasingly important as the political system changes into more modern and democratic. Urang pandai presence with various acts of the candidate of regional heads; such as rational-instrumental action, rational, value, affective, and traditional.

This phenomenon proves that more modern the society and more democratic the political system does not mean that the tradition of past mysticism is not needed. Contrary, urang pandai is necessary when someone in the situation of political pressure and political challenges which cannot be solved only in a modern way but traditional approached as well

Keywords: Tarika Islam, Urang Pandai, Politics, West Sumatera

Chair: Arif Maftuhin

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Title of Panel:

NOTES FROM THE MARGINS: LISTENING TO THE VOICES OF MINORITIES

Panelists:

Erson Effendi (Ministry of Religious Affairs, Jembrana, Bali);
Rezza Maulana (ICRS, Universitas Gadjah Mada); **Abdullah Fikri** (Pusat Layanan Difabel, UIN Sunan Kalijaga, Yogyakarta);
Achmad Siddiq (SMP Islam Prestasi al-Mubtadi'in, Bantul)

Panel Description

One of the issues that often arise when talking about the compatibility of Islam and the contemporaries is whether Islam protects minorities. Normatively, the 'defenders of Islam' would quickly find a dalil to say that Islam protects minorities; just as soon as the critics would show the marginalisation of minority groups in Muslim societies. Islam and minorities have always been an exciting topic to discuss. However, unlike most discussions that focus on "non-Muslim minorities vis-a-vis a Muslim majority", this panel would open up for a broader discussion: Muslims with a disability as a minority, a Muslim minority amid a Muslim majority due to theological differences, and a Muslim minority within a non-Muslim majority. The panel will present recent field researches. Four presenters will offer a discussion on the minority of Muslim Deaf in Muslim communities, a minority of blind Muslims, the Ahmadiyya minority in Yogyakarta, and the Muslim minority in Bali.

SIGNS OF THE GODS: DEAF AND RELIGIOUS ACCESS PROBLEMS

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As with the product of hearing human civilisation, religion is also constructed through 'listening'. The construction of 'Hearing Civilization' often harms those who don't hear (the Deaf). In Islam, the creed must be said, prayer is defined as worship consisting of deeds and sayings, the reward of the Qur'an is obtained by reciting it (tartil), the call to prayer is heard with a sound, etc. All aspects of 'hearing' (auditory) religion, become obstacles for the Deaf. Because of the many aural aspects, religion is not well accessed by the Deaf. This research aims to explore the religious barriers of deaf people and how they overcome them. The study was carried out with a qualitative approach where the data was 2 collected from interviews, observations, and FGD (Focus Group Discussion) with some Deaf individuals and groups in Yogyakarta. The study found that the barriers of the Deaf included almost all aspects of religion, ranging from reading the Qur'an to fundamental things such as understanding the true creed. To overcome these obstacles, very little has been done because there is no social or structural support for the fulfilment of their religious rights.

Keywords: Religious sign language, religious access for the deaf, Quranic sign language

DIVINE WORDS IN THE DARK: ACCESS TO THE QUR'AN AND READING BEHAVIOR AMONG THE BLIND IN YOGYAKARTA

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The first word of God that came down to the Prophet was "read!" (Iqra '). Reading is a job that is more often interpreted as a visual process of seeing the text and voicing it. Blind people are among those who might not benefit from the order. Before the discovery of Braille letters, no information was obtained on how blind people in the Prophet's era and afterwards 'read' the Qur'an. Unlike the old days, there are now many media available for the blind to access the Koran, ranging from audio players, digital books, MP3 players, computers, and of course Braille Koranic texts. This study aims to find out what blind people most widely use access media and why the media is the more commonly used. With a qualitative approach and data collection through interviews and surveys, this study found that blind people in Yogyakarta prefer smartphone as the medium to access the Qur'an. The Braille Qur'an is not widely accessed because not all have this media and not all blind people can read Braille.

Keywords: Access to the Qur'an, Braille Qur'an, Digital Qur'an, MP3 Qur'an, blind access

A SLOW DOWN BURN: THE CASE OF AHMADIYYA'S SCHOOL PIRI IN YOGYAKARTA

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The cases of violence against Ahmadiyya community not only have a hard way, i. e. sealing the mosque, banning religious activities, or attacking houses, but also a soft way, like alienated family and affiliated institutions. This paper examines education institution affiliated to Ahmadiyya (Gerakan Ahmadiyah Indonesia) in Yogyakarta, in the case of Yayasan Perguruan Islam Republik Indonesia (PIRI). It explains the development of PIRI since established in 1959 to demise in the last decades, especially after the issuance fatwa of MUI in 2005 and some of the violent incidents to Ahmadiyya in Yogyakarta. It also elaborates some challenges in the educational process and management faced by the institution.

Keywords: Muslim minority, Ahmadiyya Movement, Ahmadiyyah Education

MENYAMA BRAYA AND THE RELATION OF MUSLIM-HINDU IN BALI

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Muslim-Hindu relations in Bali may have deteriorated since the Bali terror attacks in 2002 and 2005. In fact, before, Muslim-Hindu relations were always good. This research aims to explore a long history of good relations between Islam and Hinduism in various local customs and cultures. This can be seen in multiple terms of acculturation such as Galungan Slam for Eid and Palinggih Mekah for temples. This study is intended to explain the tradition of Menyama Braya, a passion for living together as a family. Although the concept of Menyama Braya is a common idea and practice, this research will be more focused on seeing Menyama Braya in the context of Islamic and Hindu relations in Bali.

Keywords: Menyama Braya in Bali, Hindu-Muslim Relation, Muslim Minority

two principal texts. These interpretations texts have finally produced the Islamic traditional sciences such as fiqh, kalam, tasawuf, tafsir, and so on. The texts of these Islamic traditional sciences spread from their origin in Arab to Muslim worlds, including Nusantara or Malay Archipelago. In this region, these texts then develop in forms of commentary (syarh), marginal gloss (hasiyah), translation, summary (mukhtashar), copying, adaptation, etc. In addition to this kind of text developments, there are also actually original works of these region scholars. Unfortunately, these texts are still in hand writing form, as commonly called by manuscript. In order to spread them publicly and avoid major and minor mistakes in preparing their critical edition, the philological and codicological studies are needed. This philological and codicological tasks completely end only by giving interpretation or analysis toward such a text. By studying these hand writing works of the past, we will understand and learn how Muslim of this region in the past in articulating, adapting, constructing, and translating Islam in their circumstance context at that time.

This panel is designed to deal with this issue, where the first speaker, Islamul Haq, will discuss on fiqh text of Shafi'ite legal school namely "at-Taaqqubat ala al-Muhimmat" as the marginal gloss (hasiyah) of al-Muhimmat ala ar-Raudah fi al-Furu', a commentary of Raudah At-Thalibin of Nawawi. The second speaker, Syofyan Hadi, will discuss on conflict and tension of some "branch" or furu' issues as described in manuscript al-Manhal al-'Adzb li Zikr al-Qalb of Syaikh Ismail al-Minangkabawi. The third speaker, Muhammad Lutfi Hakim, will explore manuscript Majmu' al-Mirats fi Hukmi al-Far'idh by H. Ismail Mundu, a cleric, a judge, and a mufti of Kubu court of West Kalimantan Province. The last speaker, Muhammad Yunus Anis, will end this panel with investigating the textual equivalence between Arabic and Javanese translation in the book of Wisdom (Al-Hikam) of Ibnu Athaillah As-Sakandariy.

Chair: Dr. Ismail Yahya, M.A.

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Title of Panel:

TEXT, PHILOLOGY, AND INTERPRETATION: THE CONTRIBUTION OF MANUSCRIPT STUDIES IN THE CURRENT MUSLIM WORLD

Panelists:

Islamul Haq (IAIN Parepare); Syofyan Hadi (UIN Imam Bonjol); Muhammad Lutfi Hakim (IAIN Pontianak); Muhammad Yunus Anis (Universitas Sebelas Maret)

Panel Description

Islamic civilization is a text civilization due to be based on texts namely Al-Qur'an and Hadith, and interpretation texts of these

دراسة و تحقيق لكتاب (التعقبات على المهمات) للشيخ أحمد بن عماد بن يوسف بن عبد النبي أبو العباس شهاب الدين الأتفهسي القاهري المتوفى سنة ٨٠٨ هـ

Islamul Haq

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قد ترك لنا أسلافنا من العلماء الأجلاء، الكتب الفقهية التي تبحث فيها أحكاماً شرعية. وهذه الكتب ثروة عظيمة للمسلمين عامة، فلما كان كتاب (فتح العزيز في شرح الوجيز) للإمام أبي القاسم: عبد الكريم بن محمد القزويني الرافعي الشافعي رحمه الله من أجل الكتب وأنفعها وأصح التصانيف وأرفعها، ثم اختصر الإمام محيي الدين أبي زكريا: يحيى بن شرف النووي في كتاب سباه (روضة الطالبين وعمدة

المتقين)، قال في تهذيبه: وهو الكتاب الذي اختصرته من (شرح الوجيز) للرافعي، (الروضة) له عدة شروح من أشهرها (المهات على الروضة في الفروع) للشيخ جمال الدين: عبد الرحيم بن حسن الإسنوي الشافعي ثم تعقب أحد تلاميذه الشيخ الشهاب: أحمد بن العماد الأقفهسي المتوفى: سنة 808 هـ. هذا الكتاب في كتاب ساه (التعقبات على المهات) أو (التعليق على المهات)، وهذا الكتاب الذي سأقوم بدراسته و تحقيقه إن شاء الله تعالى.

الكلمة المفتاح: تحقيق، فقه، مخطوطة التعقبات على المهات، شهاب الدين الأقفهسي القاهري

جدل السماح دون حمل الرماح: دراسة في مخطوطة (المنهل العذب لذكر القلب) للشيخ إسماعيل المينانكاوي

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قد امتاز الإسلام في الأرخييل منذ مجيئه بتنوع المفاهيم الدينية التي جاء بها العلماء الأوائل في هذه المنطقة. وكان هذا التنوع كثيرا ما يؤدي إلى حدوث محاورات ومعارضات ومنازعات دينية بين العلماء بل أحيانا يؤدي بهم إلى أسوء الأحوال وإلى ما لا يحمد عقباه كالقتل وسفك الدماء. ولا يزال هذا النزاع الديني مستمرا إلى قرون وأجيال حتى يومنا الحاضر باختلاف مستواه ومدى تأثيره في المجتمع الإسلامي. وكانت النزاعات الدينية الواقعة بين الشيخ إسماعيل السامبوري المينانكاوي والشيخ سالم بن سامر الحضرمي والشيخ عبد الغني بيا السومباوي والشيخ عبد العظيم مادورا في بداية القرن التاسع عشر الميلادي من مظاهر استمرار خلاف بين علماء الأرخييل وذلك بسبب عدم توافق مفاهيمهم الدينية. ولكن هذه النزاعات الدينية لم تصل أبدا إلى حد السيف بل كانت مجرد جدال وحوار. وهكذا ما سجله الشيخ إسماعيل السامبوري في إحدى مؤلفاته التي ساهها ((المنهل العذب لذكر القلب)) حيث قدم فيها جدالاته مع علماء عصره الذين خالفوا آراءه ومفاهيمه الدينية في الأرخييل.

الكلمات الأساسية: مخطوطة المنهل العذب لذكر القلب، إسماعيل المينانكاوي، سالم بن سامر الحضرمي، عبد الغني بيا السومباوي، عبد العظيم مادورا

ISLAMIC INHERITANCE LAW OF KUBU KINGDOM: THE PHILOLOGICAL STUDY AND ANALYSIS OF MANUSCRIPT MAJMU' AL-MIRATS FI HUKMI AL-FARAIDBY MUFTI H. ISMAIL MUNDU (1941 M)

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Indonesia in its history has many kingdoms. One of them is the Kingdom of Kubu which is now the name of a district in the

province of West Kalimantan. The Kubu Kingdom had a cleric and mufti and a very influential judge at the time, namely H. Ismail Mundu. Mundu wrote a work on Islamic inheritance law entitled, Majmu' al-Mirats fi Hukmi al-Farâ'idh. Using a philological and historical approach, this paper describes a manuscript that is 76 years old and then describes the contents he uses as Mufti in the Kubu Kingdom. The text discusses the rights to inheritance, various heirs, legal portion (al-furudh al-muqaddarah), the method of determining the origin of the problem, and the cases in the division of inheritance. Mufti H. Ismail Mundu's Islamic inheritance law thought pattern contained in the text is the Shafi'ite school of ulama.

Keywords: Kingdom of Kubu, Ismail Mundu, Islamic Inheritance Law, manuscript Majmu' al-Mirats fi Hukmi al-Farâ'idh, Shafi'ite school

TEXTUAL EQUIVALENCE IN THE BOOK OF TARJAMAH SYARHUL-HIKAM: THE IDEOLOGY OF ARABIC – JAVANESE TRANSLATION

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This research will investigate the textual equivalence between Arabic and Javanese translation in the book of Wisdom (Al-Hikam) written by Syeikh Ibnu Athaillah As-Sakandariy. In the first line, the text will be elaborated from the linguistics aspects related with the lexical choice and phraseological choices. Semantically speaking, any language mainly consists of lexical features and phraseological features. These two types of features cover both compositional meaning and unitary meaning. Therefore, in order to understand the meaning of a sentence/ clause in Al-Hikam book, one needs to be familiar with both features: lexical and phraseological features. The second problem of this research had been related with the ideology of Arabic Javanese translation as the main potential of integration text-based Indonesian Islam within the Islamic scholarship in the world. This research will be focused in the ideology of translation in the book of Al-Hikam. There are two basic approaches in elaborating the ideology of translation, they are: (1) foreignizing method and (2) domesticating method. Ideologies of translation manifest themselves in the way texts are consciously or unconsciously brought into line with dominant world views and/or literary structures. Ideology therefore had played the important role to shape the final product of translation. This research had been used the qualitative method. The data will be analyzed by the descriptive method (describing the structure of language).

Keywords: Textual Equivalence, Lexical Choice, Phraseological Choice, Ideology of Translation, Arabic – Javanese Translation, Al-Hikam.

كلمة «وَسَطَ» ومشتقاتها في القرآن الكريم : دراسة تحليلية دلالية-أسلوبية

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موضوع الجلسة:

الوسطية الإسلامية: من النظرية إلى التطبيق

أعضاء الجلسة:

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ملخص الجلسة

إن الإسلام جاء بالمبادئ الإنسانية السمحة، بها انشر دين الإسلام إلى جميع الأقطار في العالم كله. فمن الأسباب التي تؤدي إلى سرعة انتشاره هو ثبوت القيم النبيلة الشريفة في تعاليمها التي تحتوي على التوسط والتسامح والمرونة وترفض على التطرف والإجبار والإكراه. وسوف تحاول هذه الجلسة كشف مفهوم الوسطية الإسلامية الأساسي وبحثها وتحليلها من حيث النظرية والتطبيق.

وتدون هذه الخطة أحد المبادئ الإسلامية وهو الوسطية أو التوسط في الإسلام. وتتكون هذه الجلسة البحثية من المقتنين للنظرية والمقتنين من التطبيق في ميادين الحياة. فالنظرية يبدأ بحثها من المقاربة اللغوية، وهي علم الدلالة وعلم الأسلوب بحيث تؤخذ معطياتها من الآيات القرآنية، ثم يليها من الفنون الترجيحية وهي ظاهرة ترجمة رواية "Terrorist" من اللغة الإنجليزية إلى اللغة الإندونيسية والعربية مع الإهتمام بنقل الحوارات المتضمنة على القيم الوسطية فيها.

وأما التطبيق فيقصد به ظاهرة القيم الوسطية أو الوسطية في الحياة البشرية المنتقمة في النصوص الأدبية أو المناسبات في المعاهد والهيئات بين أفراد المجتمع. ورواية «يوما ما كنت إسلاميا» لمحمد أبو خليل من أحد النصوص التي يحكي فيها حياة الإنسان في البيئة السلفية وإخوان المسلمين، وهي التي شعر فيها المؤلف بالحياة الإجتماعية لسبب التطرف باسم دين الإسلام. ومن البيسائتين في جاوة خاصة يتم غرس القيم الوسطية من حيث قبول رؤساء البيسائتين نحو الفنون التعبيرية التقليدية المحلية. وهذا يتم قيامة بمقاربة التفاعل الرمزي (Interactionism Symbolic) حيث يحلل دور الأفراد الفاعلة حول بيسائتين كالمؤسسة الاجتماعية التي لها علاقة متبادلة بمجتمعات الفنون التقليدية المحلية.

الكلمات الأساسية: الوسطية الإسلامية، النظرية، التطبيق، الظروف الوطنية.

إن القرآن الكريم معجزة لرسول الله صلى الله عليه وسلم. فمن مميزاته هي جمال الصياغة اللغوية من حيث أصواتها وتركيبها ومعان ألفاظها وأساليبها وما إلى ذلك. فبمعرفة ما قد سبق من الذكر مع علوم القرآن ومختلف الفنون الأخرى من الممكن أن تتعدد التفاسير وتختلف بين المفسرين الخبراء الأكفاء.

وتستهدف هذه المقالة اكتشاف أنواع من المعاني لكلمة «وسط» ومشتقاتها وسر استخدامها في القرآن الكريم بيد أنها من مميزاته. يستخدم الباحث التحليل الدلالي لمعرفة معانيها كما يستخدم أيضا التحليل الأسلوبي لمعرفة سر استخدامها واختيار ألفاظها وصياغتها وتراكيبها في الآيات القرآنية. ويتركز التحليل الدلالي تفصيلا على المعاني المعجمية والسياقية وأما التحليل الأسلوبي فيتركز تفصيلا على اختيار الألفاظ واستخدامها، حتى يحصل هذا البحث على الاستنباط بشكل شامل ومتكامل.

الكلمات الأساسية: مشتقات كلمة «وسط»، القرآن الكريم، التحليل الدلالي، التحليل الأسلوبي

ترجمة الحوارات المتضمنة على القيم الوسطية في رواية "Terrorist" - جون أديك

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تشمل الدراسة في هذه المقالة على: (1) التحليل التقابلي لترجمة الحوارات في رواية «Terrorist» بين نتيجة الترجمة من الإنجليزية إلى الإندونيسية ومن الإنجليزية إلى العربية. (2) استخراج القيم الوسطية المضمونة في تنوع ترجمة الحوارات المذكورة.

المصادر الأساسية للبيانات هي رواية «Terrorist» لـ جون أديك ونصها المترجم إلى الإندونيسية والعربية. تم تطبيق الطريقة الوصفية النوعية لإجراء البحث. وثبت استخدام أخذ العينات الموجهة (purposive sampling) لاختيار البيانات ثم تجربتها على القراء المعينة قبل مناقشتها بالتحليل التقابلي.

تدل نتائج البحث على أن هناك ثلاثة أسباب أساسية تؤدي إلى اختلاف المترجمين في المحاولة على استخراج القيم الوسطية. أولا، اللامترجمة الثقافية (cultural untranslatability) التي تحيط بأحوال أشخاص الرواية. ثانيا، عدم وجود العبارات المكافئة (equivalent) التي تتوفر ناحية الملاءمة اللغوية. ثالثا، اختلاف المترجمين في فهم العبارات أو المصطلحات المعينة وتقديرها.

الكلمات الأساسية : رواية "Terrorist"، ترجمة الحوار، التحليل التقابلي، القيم
التوسطية.

الوسطية الإسلامية في رواية يوما ما كنت إسلاميا لمحمد أبو خليل

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الوسطية الإسلامية هي التوازن الإسلامي في جميع نواحيه، سواء كان طريقة التفكير
أم التطبيق العملي. لهذه الكلمة معنى آخر، وهو الأفضل وأكثر مثالية ومتوازنة
وتناسية أو الاعتدال. ولكن من ناحية أخرى، ظهور الحركات الإسلامية كلسلفية
أو إخوان المسلمين التي أقرت وزعمت بوسطيتها قد أبعدت الإسلام عن وسطيته
الحقيقي. قدمت رواية يوما ما كنت إسلاميا لمؤلف مصري أحمد أبو خليل حكاية
عن الشخصية الرئيسية، وهو الجيل الذي عاش وما في البيئة السلفية وإخوان
المسلمين، وهو شعر وعرف بالآثار الاجتماعية لأحداث التطرف باسم الإسلام.

تهدف هذه الدراسة إلى معرفة كيف كان مفهوم وسطية إسلامية الشخصية الرئيسية
التي نشأت في البيئة السلفية والإخوان المسلمين منذ الطفولة. كيف مفهوم الوسطية
الإسلامية هذه الحركة في هذه الرواية. تستخدم هذه الدراسة تحليلا اجتماعيا للأدب
مع نهج العوامل الاجتماعية المتضمن في الأعمال الأدبية المستخدمة لفهم الظواهر
الاجتماعية في المجتمع الموجودة خارج النص الأدبي.

الكلمات الأساسية: وسطية إسلامية، رواية يوما ما كنت إسلاميا، حركة إسلامية،
السلفية، إخوان المسلمين، التحليل الاجتماعي الأدبي

الموقف الاعتدالي عند بيسانترين في جاوة نحو الفنون التعبيرية التقليدية المحلية

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هذا البحث يهدف إلى تفصيل الاعتدال (التوسط) الديني عند مؤسسة بيسانترين
(pesantren) في جاوة (Jawa) التي لها علاقة متبادلة بمجتمعات الفنون التعبيرية
التقليدية المحلية. يختلف هذا الموقف عن موقف معظم مؤسسات بيسانترين التي
تنأى بنفسها عن مجتمعات الفنون التعبيرية التقليدية المحلية من أجل الحفاظ على
مؤسسة بيسانترين كمعقل للأرثوذكسية الإسلامية نحو الثقافة المحلية التي تعتبر محتوية
على عناصر غير إسلامية.

باستخدام نظرية التفاعل الرمزي (Symbolic Interactionism)، يحاول هذا
البحث تحليل دور الأفراد الفاعلة حول بيسانترين كالمؤسسة الاجتماعية التي لها
علاقة متبادلة بمجتمعات الفنون التقليدية المحلية. يتم استخدام هذه النظرية لتتبع
كيفية تفاعل الأفراد الفاعلة مع أوامر الأرثوذكسية الإسلامية التي تميز بيسانترين
كالمؤسسة الاجتماعية. هذا التفاعل هو مجال يستطيع فيه الأفراد الفاعلة إعادة تفسير
الأرثوذكسية المؤطرة من خلال قيم الاعتدال (التوسط).

الكلمات الأساسية : الاعتدال (التوسط)، بيسانترين في جاوة، الفنون التعبيرية
التقليدية المحلية، الأرثوذكسية الإسلامية، التفاعل الرمزي.

Piety, Popular Islamism and Media

Chair: Dr. Yanwar Pribadi
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Title of Panel:
EVERYDAY ENTANGLEMENT OF PIETY, POPULAR ISLAMISM AND MEDIA IN INDONESIA AND BEYOND

Panelists:
Tia Mariatul Kibtiah, M.Si. (Universitas Bina Nusantara); **Azmil Tayeb, Ph.D.** (Universiti Sains Malaysia); **Wahyudi Akmaliah, M.A.** (LIPI); **Dr. Muhammad Muntahibun Nafis** (IAIN Tulungagung)

Panel Description

Contemporary Indonesian experiences with Islam appear to have presented an enigma. On the one hand, the developments of Islam in law and politics seem to indicate that Indonesian Islam has become more rigidly conservative or radical. On the other hand, the rise of communal piety, the driving of rapid Islamic commodification and the growth of middle-class Muslims have shaped a more resilient religious culture and thinking. Since 1998, Indonesia has witnessed the emergence of new middle-class Muslims and the strengthening of old ones that contribute to socio-economic and socio-cultural transformations. This panel explores the complex and multi-layered landscape of the entanglement of middle-class Muslims and Islamic piety, religious commodification and popular Islamism. This panel is expected to explain how and why middle-class Muslims in Indonesia have played pivotal roles in shaping and characterizing Islamic piety, religious commodification and popular Islamism. Among the central questions are, who are these groups? What kind of piety, religious commodification and popular Islamism can we observe? What sort of interactions can we analyze? What implications may these groups have in relation with the whole landscape of religion, identity and citizenship in Indonesia? This panel will attempt to answer the questions from interdisciplinary perspectives, ranging from sociology, anthropology, political science and history. Through collaborative works with a number of renowned journals, the papers are expected to be published there after having feedback from the conference's participants and experts.

THE ROLE OF SAUDI ARABIA AND IRAN IN SHAPING PIETY AND ITS IMPACT ON RELIGIOUS TOLERANCE IN INDONESIA

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This paper explores how Saudi Arabia and Iran contribute to shape pious communities in Indonesia through educational and social institutions. These institutions have a significant influence on religious tolerance in Indonesia. One the one hand, Saudi Arabian educational institutions in Indonesia such as LIPIA and al-Haramain play their part through providing Islamic teachings. Meanwhile, Wamy (World Assembly of Muslim Youth) is an organization for Indonesian youths, dealing mostly with social work. On the other hand, Iranian educational institutions such as STF (College of Philosophy) Sadra, Murthado Muthahari High School and several other foundations such as Fatimah Foundation, Tazkia Foundation and Al-Mahdi Foundation also teach the belief and ideology of Shia Islam. This article suggests that despite the fierce rivalry between the two countries in the Middle East, in Indonesia they tend to show a less fierce competition by establishing pious communities through educational and social institutions.

Keywords: Saudi Arabia, Iran, Piety, Educational and Social Institutions, Religious Tolerance

MIDDLE-CLASS MUSLIMS AND POLITICAL SOCIALIZATION IN INDONESIA AND MALAYSIA

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The political influence of middle-class Muslims in Indonesia and Malaysia has been on prominent display. Middle-class Muslims in Indonesia and Malaysia share many characteristics, namely being generally conservative; their embrace of Islamized material consumption; and the belief in fusing the sacred and the profane especially in integrated Islamic education. This article argues that despite the shared characteristics, middle-class Muslims in Indonesia and Malaysia differ when it comes to political ideology and party affiliation. Certain political parties have managed to mobilize middle-class Muslims in Indonesia, in large part due to indoctrination and socialization efforts of a particular ideology. In Malaysia, on the other hand, middle-class Muslims are less bound by party ties and certain ideology, unlike their counterparts in Indonesia, to the extent of supporting secular parties and non-Muslim candidates. In short, this article contends that middle-class Muslims in Malaysia are more politically fluid than their counterparts in Indonesia.

Keywords: Indonesia, Malaysia, Middle-class Muslims, Political Ideology, Party Affiliation

212 THE POWER OF LOVE: UNPOLITICISING THE POLITIST EVENT, STRENGTHENING POP ISLAMISM

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By applying 212: The Power of Love movie as a case study, this article examines the new religious authority in Islamic pop culture which is perceived as the genre of the drama-documentation within three questions; what is the primary reason of the movie maker in the context of the 212 movement? How does the movie perceive the event? What kind of Islam has been represented? This article argues that it is a medium of pretext to legitimize the activity on Ahok's blasphemy accusation within a single interpretation. Indonesian Islam has positively been portrayed as peaceful and tolerant in the movie by showing the relations between a father and a son and a short scene depicting a friendship of a Chinese Indonesian and a religious leader. Nevertheless, the selection process of the fact representing and un-politicising the event shows the avoidance of the Islamisation of the public sphere with 'conservative turn'.

Keywords: 212 The Power of Love, Religious Authority, Islamic Pop Culture, Conservative Turn, Popular Islamism

DIALECTICAL ISSUES ON CHARACTER EDUCATION IN KITAB ADAB AL-'ALIM WA AL-MUTA'ALLIM AS A FORM OF COMMUNAL PIETY

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This paper discusses the character education in Kitab Adab al-'Alim wa al-Muta'allim, written by one of the founders of Nahdlatul Ulama, Kyai Hasyim Asy'ari as a form of communal piety. This book has provided a comprehensive and constructive way of character education which integrates Islamic values with various religious texts and Indonesian cultures. Character education which includes and complements a broad range of educational approaches such as social-emotional learning and civic education shares a commitment to help people become responsible and contributive citizens. Meanwhile, pesantren have taught and built strong characters of the santri in the forms of rabbaniyah (godness), insanियah (humanity), wasathiyah (moderateness) and waq'iyah (reality) characters. Therefore, pesantren-based character education which is described in the book is a key element to nurture Muslims' good habits. This paper shows that the book can be an answer for Indonesia's contemporary multi-dimensional crises, such as radicalism and terrorism.

Keywords: Kitab Adab al-'Alim wa al-Muta'allim, Dialectical Issues, Communal Piety, Character Education, Pesantren

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Title of Panel:

MEDIA CONSTRUCTION OF PIETY: POPULARIZING FAITHS AND PRACTICES

Panelists:

Dr. Enrique B. Batara (MSU-Iligan Institute of Technology, Philippines); **IntanPermata Sari, M.A.** (IAIN Bengkulu); **Firly Annisa, M.A.** (Keele University UK- Universitas Muhammadiyah Yogyakarta); **Jalal B, SS., M.A.** (UIN Sultan Alauddin Makassar)

Panel Description

Media has become a part of human life. Media also has a very significant role, one of them is providing not only information but also space for religious speech and production of Islamic knowledge including construction of Muslim piety. In Instagram, for example, the interaction between elite figures and followers to create a public Islam is going massively. This panel highlights three issues, (1) how the media constructs piety, (2) how is the model of contemporary Indonesian Muslim piety identity in the media domination, and (3) how the process of shifting authority from religious elite to media ruler in presenting and producing models of piety. This panel shows that there is a shift in understanding of the piety of devotionism by mass media production through inter-disciplinary perspective. The panelists use not only media perspectives in seeing media construction of piety, but also use political, psychological, and religious perspectives. This panel also shows that the indicators of piety has been taken over by the media. The media became the main reference in religious affairs.

RELIGIOUS CONTENT IN SOCIAL MEDIA NETWORKS: POPULARIZING ISLAMIC FAITH AND PRACTICES

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Social media is already part of normal life activity for many people. It has become the widely used avenue for the posting and sharing of diverse contents: social, economic, political, cultural, and religious. Networks in social media, such as Facebook, Twitter, Instagram, WhatsApp, and others, provide Muslim users with the platforms through which they could share and disseminate the Islamic faith and practices to a large audience. This conceptual paper aims to emphasize that the posting and sharing of religious content in social media networks are very instrumental in popularizing Islamic faith and practices to

Muslims and non-Muslims. Religious contents elicit collective opinion, in the form of shares and likes, and responses like initiation, conversion, reinforcement and activation. Potential areas for research on this subject are recommended.

Keywords: social media, popular, opinion, Muslim

UNDER MEDIA SHADOWS: THE RELIGIOUS CODIFICATION, DIVERGENCE, AND COOPTATION OF INDONESIA IN THE INTERNET ERA

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Conventionally, the construction of religious knowledge is carried out by the authority holder, i.e. the person having scientific background in the field of religion or the person having the legitimacy as a religious teacher and/or leader such as ustadz, kiyai, or tengku. Religious knowledge is based on top-down mechanism because the production of knowledge and the truth of religion are determined by the religious elite. As a consequence, the public becomes the object of the religious education who must obey the propriety and the role decided unilaterally. The new media era has changed the tendency of religious education by opening up public participation in the production of religious knowledge. Religion becomes the object of daily conversation having diverse and contestative meanings. It is no longer as the absolute and the elitist meaning. This paper shows that the shift of the center of religious knowledge to the public has brought fundamental implications on the development of the religion itself, along with the occurrence of religious codification, religious divergence, and religious cooptation. The shift in the mode of religious communication does not necessarily mean as the increasing of public authority in a religiosity because the deterministic nature of religion cannot be avoided. The power center then shifted from the religious elite to the media rulers presents within the framework of political economic interests. This paper suggests the need for religious liberation from the power trap to be able to formulate a mode of production and the distribution of constructivist religious knowledge that provides a contestative space for public in finding the truth.

Keywords: Religious authority, media, religious legitimacy, contestative

CONTESTATION OF PIETY AND MUSLIMA IDENTITY IN INSTAGRAM

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In the context of Indonesia transition from authoritarianism to democracy provides enormous space for the expression of piety,

religious identity in the political area. The expression of personal identity of artists with "Islamic" label with their fans through Instagram can see as the part of creating fans loyalty and different identity from other people. Individual identity in online media. Instagram is becoming the medium of the interaction process between the idols and the follower to create public Islam. In this area, the researcher wants to investigate further about how Dian Pelangi and Oki Setiana Dewi "Islamic" artists present their identity as Muslim, piety (salehah), independent, a modern woman in social media especially Instagram. This research is significant to conduct since by knowing the construct of Muslima identity as the icon of Islamic Popular Culture in Indonesia nowadays; we can trace how contemporary Muslima identity in Indonesia especially in the middle of the flourish of social media network especially Instagram.

Keywords: piety, muslima identity, instagram

THE SELF-REFLECTION OF TO LOTANG'S PEOPLE AS MASS MEDIA AUDIENCES

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The To Lotang's people are the minority mankinds who live along with local wisdom that signify their presence as well as their differences among society. The study is aimed to retain the knowledge on how the To Lotang's local wisdom is manifested on the activity of interpreting information from the mass media which is not responsible socially nowadays and to ascertain some factors which motivate the To Lotang to have put their local wisdom as the authority for mass media. The method used is qualitative constructivism that emphasizes on the construction of social reality as an approach study and the conception of Miles and Huberman which is the reduction of data, the presentation of data, and the drawing of conclusion as the analysis techniques of the study. The result of this study makes clear that the local wisdom of the To Lotang is presented not only as to have that local wisdom, but also to be that local wisdom likewise in everyday's life as the reference in relation of social action that comes about from mass media. The implication of the study defines that local wisdom as the traditional discursive is able to displace the social fact that is built on the basis of the ideas of modernism technocrats which are structurally taken for granted and developed as a certain paradigm.

Keywords: Local wisdom, the people of to Lotang, mass media, identity.

Chair: Dr. Toto Suharto, M.Ag.

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Title of Panel:

PIETY, POPULAR ISLAMISM AND MEDIA IN INDONESIAN CONTEXT

Panelists:

Rizpan Ridwan Pauzi (UIN Sunan Gunung Djati Bandung); **Anis Farida** (UIN Sunan Ampel Surabaya); **Hetti Waluati Triana** (UIN Imam Bonjol Padang); **Fikria Najitama** (Institut Agama Islam Nahdlatul Ulama [IAINU] Kebumen)

Panel Description

Piety in the context of contemporary Indonesian Islam has undergone a shift in meaning, from normative meaning to functional meaning. This happens because of the influence of globalization that manifested in the everyday Muslim life. As a result of the advancement of information technology, the everyday Muslim life in Indonesia today cannot be separated from the role of digital media. This panel discusses how normative piety has been commodified to have a functional role for the Muslims life. This is what is called popular Islamism. With the BRC case in Bandung, the Tib Nabawi has shifted from normative piety into a spiritual market that is functionally consumed by the Muslim community. At the same time, digital media has also changed its function from the media of dakwah to the arena of the formation of fanaticism and radicalism in contemporary Islamic social movements. The panel also discusses how to identify the characteristics of the verbal behavior of Imam Bonjol's UIN students on a Facebook account from a linguistic perspective, so that these characteristics become icons of PTKI. In another side, this panel also examines how polygamy is commodified so that it has financial value, in addition to changing the society's perspective on polygamy. Therefore, this panel is important to see how piety in popular Islamism has shifted towards functional piety. All this is caused by digital media games that occur in the everyday lives of contemporary Indonesian Muslims.

ISLAM, TREATMENT AND COMMODITY: THE COMMODIFICATION OF TIB NABAWI AT THE CLINIC OF BEKAM RUQYAH CENTER IN BANDUNG

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This study focuses on the issue of religious commodification of tib nabawi at the Clinic of Bekam Ruqyah Center (BRC) in Bandung. It is a treatment service where opened 13 branches

in Bandung. This study will answer the question of why does the treatment service of tib nabawi increase Muslim piety? Why does the treatment also can be used to accumulate the capital in the spiritual market? Through the approach of the religious commodity, the results of this study show that the practice of tib nabawi at the Clinic of BRC is not only related to religious meaning but also integrated logic and economic behavior. The religious meaning of tib nabawī had slowly shifted. It is a result of globalization and capitalism amidst a spiritual market that encourages any changes in the pattern of consumption of Muslim society. It does not only change the use value and exchange rate, but also the market value. This study is important to show that the concept of commodification has entered into a sacred religious practice and shifting it into secular and profane meaning.

Keywords: Religious commodification, tib nabawi, BRC, commodity.

THE COMPLEXITY OF DIGITAL MEDIA PRACTICES IN THE MAKING OF A CONTEMPORARY ISLAMIC SOCIAL MOVEMENT IN INDONESIA

Anis Farida

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People in Indonesia have actively participated in the use of digital media as the consequence of a long continues process of telecommunication technologies. The use of the alternative digital media which have run in the last two decades is also as the response to their experience after the domination of mainstream media before the Reformation era, which is also known as the New Order era. This paper aims to explore how people use digital media to re-create their identities, values, ways of life, cultural practices and forms of interaction. It is also indicated in the new digital media usage that some groups of people fall into social activism to develop a contemporary Islamic social movement. The media usage experience has influenced the process of empowerment and social change within the Muslim society in Indonesia. In the context of social religious movement, the usage of social media without proper knowledge may lead to the growth of fanaticism and radicalism. The spread of intolerant messages and radicalism through hoax and irresponsible websites has become "a doubled sides knife" for the Indonesian Muslims. Thus, the Islamic contemporary movement may develop into two contradicting directions. Social media literation is, therefore, an important element within the making of a contemporary Islamic social movement in the current Indonesian context.

Keywords : digital, media, social, movement, identity, culture, Islam

DISCOURSE CRITICAL ANALYSIS ON LANGUAGE USAGE IN SOCIAL MEDIA: REFLECTING ISLAMIC STUDENTS' VERBAL BEHAVIOR AND IDENTITY IN PTKI

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This paper aims to identify the characteristics of the verbal behavior of UIN Imam Bonjol students on the Facebook account in order to find the identity form that becomes an icon of PTKI in the language aspects. The data is the discourse in the form of Facebook status and comments written by students of UIN Imam Bonjol in UIN Imam Bonjol Padang Facebook Community by using content analysis and observation techniques. The analysis was conducted by following Fairclough Critical Discourse Analysis (2001), with the Critical Linguistics approach. Quantitative paradigm is applied to find linguistic features that are generated and interpreted in the discourses so that they are described objectively in social practices that come with the language they use in varying issues and objectives. The results showed that the language features of the students have some characteristics that appear in the form of abbreviations or acronyms and the insertion of elements of foreign languages dominated by elements of Arabic. In addition, it is found that the status and comments are related to five dominant issues: 1) religious life; 2) campus life; 3) personal life; 4) social life, and 5) the life of the national affairs. The findings indicate that situational, institutional, and cultural contexts influence the students to produce the discourse. Features, issues, and discourse context identified through the students' language had become the identity and at the same time become the identifier of PTKI.

Keywords: Discourse Critical Analysis; Social Media; Verbal Behavior; Identity

KOMODIFIKASI POLIGAMI DAN SOSIAL MEDIA: STUDI ATAS DAURAH POLIGAMI INDONESIA

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Polygamy is one of the most controversial issues of all time. Some groups view polygamy as the Sunnah of the Prophet which is appropriate to be practiced, while other groups consider polygamy as a form of discrimination against women. Nevertheless, today, there is an Indonesian Polygamy Daurah group which has a mission to educate its followers about polygamy. The Indonesian Polygamy Daurah group emerged through social media communications such as the Website, Facebook, and Instagram. This study examines how to commodify polygamy on social media conducted by the Indonesian Polygamy Daurah group. Commodification is the process of changing something so that it has a value function or becomes a valuable marketing product and provides change. With this concept, this study found that the commodification of

polygamy by Indonesian Polygamy Daurah by utilizing social media was done to generate financial benefits, in addition to changing the society's perspective on polygamy.

Keywords: Komodifikasi, Poligami, Sosial media, Daurah poligami

Chair: Prof. Dr. Irwan Abdullah
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Title of Panel:

MEDIATED PIETY: CONVERGENCE, ISLAMIC POPULARISATION AND THE REMAKING OF RELIGIOUS EXPERIENCE IN INDONESIA

Panelists:

Dr. Misbah Zulfa Elizabeth (State Islamic University Walisongo Semarang); **Saifuddin Duhri, M.A.** (State Institute for Islamic Studies Lhokseumawe); **Dr. Benny Baskara** (Halu Oleo University, Kendari); **Dr. Muhammad Fahmi** (State Institute for Islamic Studies, Surakarta)

Panel Description

The (new) media era is marked by the transformation of piety in the life of Muslims from the actual-cultural base to the virtual-material base. The media not only embraces the transfer of religious knowledge but also takes over the production process of religious knowledge which is full of political economic interests. Mediated piety appears in three fundamental processes in the life of Muslims. First, religion has been reproduced in complex forms through discourse systems of sound, words, images and animations into virtual spaces where the existence of religion is expressed and represented. Second, the production of religious knowledge is widespread in a society where religious truth becomes contested, no longer generic. Everyone tends to engage in the production of meaning which is not accepted but questionable. The authority of religious leaders was weakened and co-opted by media ideology. Third, the remaking of Muslim religious experiences from religious-cultural locations shifts to a virtual space that causes religious dislocation marked by the disappearance of communal bases in religion. Righteousness becomes provisioned, no longer socialized (transfer of knowledge) but discoursed (share of knowledge) that negates the overall definition of the ummah, religious solidarity, and truth. This Panel Discussion will focus on how these three processes as signs of mediated piety prevailed in various cases in various places in Indonesia. With this discussion it is expected in one hand, a deep understanding on the ongoing transformation of religious life, and in the other hand is the action plan for religious policy on the arrangement of religious life in accordance to the efforts for improving the quality of lives of Muslim in Indonesia

REPRESENTING TRADITIONAL ISLAMIC MOVEMENT: MEDIA AND THE POPULARISATION OF ISLAMIC MOVEMENT IN SEMARANG

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The presence of media in the transformation of the Islamic movement becomes an interesting point of interest in relation to the changes in patterns of expression in the religious practices. The presence of the internet as a medium of information and communication becomes the trigger for the exposure of diversity in the religious. Based on the assumption that traditional, and mainstream Islam in Indonesia lack of interest in showing their "Islam" in media so this study is proceeded. Applying postmodern approach this study tries to see how traditional, mainstream, religious practices are represented in the media. The pointes that will be underline here are what kinds of media that are chosen by traditional Islamic group in disseminating their teachings, how about the way they represent their teaching, and what kinds of topic that they present in the media forum. Digging out the above topic will make possible to understand the dynamics of popularization of religious group in Indonesia through media

Keywords: Islamic Movement, Religious Practice, Media; Islamic Teaching, Islamic Popularisation

ENGINEERED PIETY: CULTURAL HEGEMONY IN THE DISCOURSE OF RELIGIOUS TRUTH

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On how media representing reality, many scholars convince that the work of media inextricably linked with producing psedo-reality, in which its audiences' opinions are stirred and engineered for media favor. The academic literature on media's work has revealed the emergence of several contrasting themes. Traditional media believe the effective of media as the propaganda tools, while a significant current theories of media concern the role of media for the favor of the power interest through the mechanism of cultural hegemony; e.g., meaning production and invention. Relying on Stuart Hall theory of representation and Antonio Gramsci's cultural hegemony, this paper is an attempt to unearth the scheme to use religious fields and piety as the instrument for cultural hegemony and political domination. Taking the signification of ahlu al- sunnahwa al-jamaahas case study in Acehnese religious discourse between Wahhabis and traditionalist Muslims, this paper argues that media has played a strong role to invent, distort and expand meaning through the signifying practices, such as labeling, stereotyping and framing. This paper has an important contribution to understand the mode of piety and religious practices used for cultural hegemony and the ways in which media plays its role in constructing and remaking meaning of religious concepts and piety.

Keywords: Representation, cultural hegemony, discourse, religious truth, media construction

ON AIR MEDIATED PIETY: STUDY ON ISLAMIC PROGRAM IN THREE RADIO STATIONS IN KENDARI, SOUTHEAST SULAWESI

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Islamic program actually is a representation of Islamic piety broadcasted through any media, included radio. However, the form of the Islamic piety itself cannot be separated from the concept and construction of the radio station that broadcasted them. Islamic programs of RRI Kendari cannot be separated from Indonesian government's Islamic programs, while Islamic programs of Raudhah Radio are popular Islamic programs and more market-oriented programs, and Muadz bin Jabal Radio programs are representation of Salafida'wa teachings broadcasted through their radio. This paper aims to describe Islamic programs in three radio stations in Kendari: Radio Republik Indonesia (RRI) Kendari, Raudhah Radio, and Muadz bin Jabal Radio. RRI Kendari is a state-owned radio, Raudhah Radio is a local private radio, and Muadz bin Jabalradio is a Salafi radio. Islamic programs are broadcasted regularly from RRI Kendari and Raudhah Radio, but all programs of Muadz bin Jabal radio are Islamic program.

Keywords: Radio program, Islamic piety, representation, co modification

SEGMENTED PIETY: MISREPRESENTATION OF FEMALE MUSLIM SCHOLARS IN INDONESIA MEDIA

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Ustadzah is a term that is most rarely discussed by Muslim scholars in the social discourse. In Indonesia public know them through media. Likewise, their presence in the media are very limited. The condition becomes irony considering Indonesia's largest Muslim population around the world but very few female Muslim Scholars appear in the media. It is in contrast to the male preacher who dominates religious events on television. This article is intended to figure out the representation of ustadzah in the Indonesian media through critical discourse analysis approach. This study indicates that the media are not sensitive enough to the presence of ustadzah in religion. The media tend to view social and religious issues from male-centered perspective. Women's perspective becomes neglected and even marginalized. Media that should carry out the principles of equality fails to represent women in their programs. Instead, the media tends to support the dominance of patriarchal culture.

Keywords: Misrepresentation, Muslim scholars, gender sensitivity, discourse, media

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Title of Panel:

PIETY, ISLAMIC POPULAR AND MEDIA

Panelists:

Manalullaili, M.Ed. (UIN Raden Fatah Palembang); **Rina Darojatun, M.I.Kom.** (UIN Sultan Maulana Hasanuddin Banten); **Pia Khoirotn Nisa, M.I.Kom.** (UIN Syarif Hidayatullah Jakarta); **Latifatul Khasanah, MA, MHSE** (STIT Islamic Village Tangerang)

Panel Description

Social piety is not only done in the form of mahdhoh worship, but it can also be in the form of a person's sensitivity towards others by doing something good, so that people feel comfortable, and peaceful when interacting or working with other people around. Social piety also does not only need to be done in the community, but it is also important to be carried out on campus, whether it is between lecturers and students, or between lecturers and staff. As for social piety which is currently a trend among middle class Muslims, it is more symbolic, namely the symbol of the adherence of a Muslim in carrying out Islamic sharia in various aspects of life, such as the use of halal products and the shar'i lifestyle including the real meaning, self-concept and interaction with the community. This is a form of da'wah that can be done today, according to Imam Ghazali in the book of Ihya Ulumuddin, that one element of da'wah is the existence of a muhtasib namely the preacher (Communicator) as the messenger of da'wah, emphasizes the process of internalization, diffusion, institutionalization, and transformation of Islamic teachings involving various elements to become hasanah, salam, and nur in the world and the end of the world. These forms of social piety got the government's attention in the form of policies and regulations that brought in both Islamic education and Islamic institutions to play a role in the implementation of education in general in Indonesia, later on, it gave birth to the Muslim Elite Class, for example the emergence of many recitations in some the best hotels, the development of religious music, muslim television, Muslim newspapers and young Muslim designers accompanied by trend of young people wearing Muslim clothes at various events.

SOCIAL PIETY AT SCHOOL ENVIRONMENT (THE IMPLEMENTATION OF PEERCOACHING AT STATE ISLAMIC UNIVERSITY (UIN) RADEN FATAH)

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This research connected to social piety and peer coaching model of professional development program at State Islamic University (UIN) Raden Fatah Palembang. The using of Social piety is not only marked by bowing and prostration, fasting, pilgrimage but also by how much a person has social sensitivity and good things for those around. So that people feel comfortable, peaceful, and peaceful interact and cooperate and get along with it. Researcher believes that peer coaching can not be succeed without willingly to apply. At school environment, social piety is necessary in developing professionalism. The cultural of sharing showed good collaborative and relationship among teachers, administration staff and even students. The case study is an appropriate strategy when basic research questions with regard to how or why where researchers have little opportunity to control events that will be investigated, and if where the research focuses on a contemporary phenomenon in real life. A case study is a research strategy that is focused on understanding the dynamic thing in a single context in which the case studies may involve one or more cases, with different level of analysis. The finding shows; this model is suitable used for educational organization, particularly for the big number of community of practice. Even though many workshops, seminar and other kind of professional development programs have been held at this environment, the number of member still need coach from they buddy. Interviewee suggested that peer coaching is a good way to keep relationship (silaturahmi) between senior and junior or less and more experienced.

Keywords: Social piety, peer coaching, professional development program

TRENDS OF HALAL PRODUCT, SHAR'I LIFE STYLE AND SYMBOLIC PIETY, STUDY OF MIDDLE CLASS MUSLIMS

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The appearance of muslim middle class In Indonesia present religious value in the middle of the fertie of consumerism in various field, especially the field of economy and education. Trends of halal products and syar'l lifestyle are offered not only food and beverages, but also health, beauty, tourism, transportation, financial institutions and Sharia property also complement the needs of Muslims to strengthen themselves should applied the tenet of Islam in order to get piety alive. The piety meant as a symbolical of muslim obedience in attending Islamic sharia in various aspects of life. This study aim to find out how the used of halal products and syar'l life style among Muslim middle class could formed a symbolic piety that includes the meaning self concept and interaction with community. This study also used qualitative methods with phenomenology approach to capture the growing phenomenology in Muslim middle class and symbolic interaction theory to analyze the symbol of piety attached to Muslim interaction. The conclusion

of this research is that Muslims could formed and managed virtuous behavior with symbols and attributes attached to him by considering the expectation of others, although not fully implement the ritual piety according to Islamic shari'ah based on Al Qur'an and Hadisth.

Keywords: Syar'i life style, symbolic piety, phenomenology, symbolic interaction

DA'WAH COMMUNICATION OF IMAM AL-GHAZALI BASED ON IHYA UMULUDDIN BOOK

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Ihya Umuluddin book is something interesting to discussed, because it is one of the book which written by one of the famous muslim scientist. He is an expert in some field, such as sufism, religion warrior, education figure, and da'i. This book is highly recommended to discussed because Ihya Umuluddin is written by how Imam al-Ghazali did his da'wah. This research are used literature review with Content Analysis model. In this case, researcher choose the title named Da'wah Communication of Imam Al-Ghazali Based on Ihya Umuluddin Book. This research also try to categorize the main idea of Imam al-Ghazali Da'wah about Da'wah and it factors according to Imam al-Ghazali. Da'wah Communication of Imam Al-Ghazali Based on Ihya Umuluddin Book tells about what is da'wah with a short and a clear explanation based on Imam Al-Ghazali point of view. The factors of da'wah that showed in this book based on some categories, for example muhtasib (communicators) as a messenger of da'wah, muhtasah fih as a da'wah material or a content of message which delivered to mad'u, muhtasab 'alaih as a mad'u (communicant) as a listener or a person who received da'wah message, and nafsul ihtisab or media, method, and the channel of da'wah. Based on the illustration above, it can be seen that da'wah communication of Imam al-Ghazali on Ihya Umuluddin book emphasize the process of internalisation, diffusion, institutionalization, and transformation of Islamic teachings that involve many aspects for established a hasanah, salam, and nur in the world and afterlife.

Keywords: dakwah communication, Ihya Ulumuddin

THE IMPACT OF ISLAMIC EDUCATION POLICY (STUDY ABOUT THE APPEARANCE OF A MUSLIM ELITE CLASS IN INDONESIA)

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Education applied in Indonesia influenced by many factors, for example: government political policy. Government policies ranging from colonial, pre independence day, post independence day until the new orde seemed to ignore Islamic education. This problem causes Islamic education institution have many weakness that have to find a solution. Islamic education institution lack of human resource, management, and fund. Muslims have not been able to optimally actualize Islam transformative. Islamic education is less attractive to the public. This weakness can be solved due to the struggle of muslims and Islamic figure and the increase of government attention to Islamic education. Thus making various policies and regulations that bring Islamic education and Islamic education institutions increasingly play a role in the implementation of education in general in Indonesia. This can be seen from the number of recitation in hotels, the development of religious music, Muslim Television, Muslim newspaper and many young designer appeared to make a fashion trend in many national and international events.

Keywords: Policy, Islamic education, muslim elite class

Agency, Power, Populism, and Local Politics

Chair: Dr. Saipul Hamdi, M.A.
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Title of Panel:

**ISLAMISM AND POLITICS IDENTITIES IN CONTEMPORARY
INDONESIAN DEMOCRACY**

Panelists:

Fredy Torang Widiyanto Munthe, M.A. (UNU Kaltim); **Ridwan Rosdiawan, M.A.** (IAIN Pontianak, Kalbar); **Ach. Tijani, M.Hum.** (IAIN Pontianak, Kalbar); **Hary Widyanoro, M.A.** (IAIN Samarinda)

Panel Description

Islamism gains a national political stage since the fall of Suharto era in 1998. Islamism has grown rapidly and continue to have a strong influence toward Indonesian current politics and democracy especially after Islamic defence movement 212 during Jakarta election under Habib Rizieq Syihab comando together with non-parlement Muslim community including GNPf MUI, FUI, etc. Behind its successful to defeat Ahok politics supremacy in the regional election of Jakarta 2017, this peace Islamic defence movement generates a social controversy due to capitalization and exploitation of religious symbol as a tool in achieving political interest. In the name of "ulama" and Muslim community that displayed and represented by the Islamist group as its identity movement was able to reach a sympathy and support in the public sphere, especially from those group who are disagree to non Muslim leadership. This panel examines the dynamic of Islamism movement in Indonesia, particularly how they take control a national political stage, the way to negotiate the Islamic identity and national identity that base on plurality or "khebinekaan". This panel also investigates the role of Islamism in the wider context of global politics and its connection toward radicalism and terrorism, and how they respond to Islamic minority discrimination in a non Muslim country such as in Rohingya tribe in Myanmar. The Wahabism political representation will complete this panel in the way they support and play within Islamism political atmosphere in Indonesia. The panelist consist of lecturers and researchers from different institutions applying an interdisciplinary approach and qualitative method.

WAHHABISM IN CONTEMPORARY INDONESIAN DEMOCRACY: POLITICS IDENTITIES, PANCASILA AND RELIGIOUS CONFLICT

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This article investigates the role of Wahhabism in contemporary Indonesian democracy, particularly in the way the Wahhabi people construct their social-political identities and how they perceive Pancasila as national ideological identity. Wahhabism is part of transnational religious movement that funded by Saudi Arabian government to all around the world. It founded by Muhammad ibn Abd al-Wahhab in 18th century, and identified as ultra conservative and fundamentalist reform movement that emphasizes to restore a pure monotheistic and purge "bidah" practices. Thereby, this article examines the effect of Wahhabi teachings regarding to the social disintegration, and the conflict form that emerges during proselytization of Wahhabi. I will apply Tajfel and Turner (1979) theory in interpreting the construction of Wahhabi identity and Dahrendorf theory of social conflict.

Keywords: Wahhabism, identity, pancasila and conflict

UKHUWAH ISLAMIYAH IN INDONESIA POLICY: THE EXPLANATION OF INDONESIA BEHAVIOR TOWARD ROHINGYA ISSUE IN 2012

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This Paper attempts to analyze the value which embedded in Islamic Teaching toward act and policy that produced by Indonesian Government to Rohingya Issue. This paper sees the relations between idea of Ukhuwah Islamiyah in influencing the policy and also Indonesian behavior toward Rohingya Issue in 2012. To see the relations between idea of Ukhuwah Islamiyah and Indonesian's foreign Policy, the author perceives the necessity of exploring who are the actor that involved in encouraging the government to produce it. To identify it, the author uses the structuralist approachment and connects some moment which happened in Indonesia related to Rohingya Issue. In the closing remarks, the author hopes this idea not only implemented to the issue which related to Rohingya merely but also to the other marginal group, eventhough there is a different faith.

Keywords: Ukhuwah Islamiyah, Foreign Policy, Rohingya.

MAPPING THE ANATOMY OF ISLAMISM AND ISLAMIC TERRORISM DISCOURSES

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This article aims to answer the lately FAQ "how to start comprehending Islamism and the phenomena of Islamic Terrorism?". It portrays an academic mapping of recent discourses of such topics by describing area of interests that have been comprehensively discussed. The article put a seat on the domain of theoretical discourses which emphasize the inter-relational aspects between ideology and the violence of terrorism. Generally, this particular discourse used to be under the banner of "religious terrorism". In the post 9/11, however, it massively evolves in to a concept widely known as, though controversial as it sounds, "Islamic terrorism". The article briefly narrates the ontology and genealogy of Islamism, as well as the involved factors that turn it into Islamic terrorism. Specifically, this article pays a close attention to the two intertwined motives behind the acts of terrorism, ideology and politics. There are at least three main theories of terrorism motives. The first says that terrorism is always ideological. Second, some scholars see terrorism as a product of social and political backgrounds. The last proposes terrorism as triggered by a conjunction of ideological and socio-political motives.

Keywords: Islamism, religious terrorism, doctrine and political

ISLAMIC POPULISM IN REGIONAL ELECTION CONTESTATION

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Islamic populism in post-reformation era is a new phenomenon of political movement in Indonesia which is difficult to categorize in its definition, shape and movement. Representation of Islamic parties and organizations becomes the different political movement segmentation with the Islamic populism itself. The Fact of 212 in Jakarta's election contest confronted between Anies-Sandi and Ahok-Jarot couples with the context of religious conflict successfully capitalized into a political tool and could make Anies win to Ahok. The success is claimed as a Muslim victory over non Muslim as well as the starting point of Islamic populism itself. Islamic populism with the keyword "Muslim against non-Muslim" becomes trend of political narrative in this country including the contestation of elections in a number of regions about the last two years (2016-2018). This study will concretely break down the ontology of Islamic Populism in the last two years, about the 212 movement in regional election either Jakarta election or West Kalimantan election. The Both regions have same context, about population variety and about rivalry between Muslim and non-Muslim. The main source of this study is the mass media and will be grouped into motives, issues and movements. These efforts will be known the concrete definition of Islamic Populism in the context of regional elections.

Keywords: Political Contestation, Islamic Populism, Muslim, Non-Muslim

MONOPOLIZING RELIGIOUS BLASPHEMY LAW INTERPRETATION IN INDONESIA: ISLAMIST GROUPS AND THEIR INTEREST IN NATIONAL AND LOCAL POLITICS

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The paper explores the dynamic of Islamists groups' interpretation on Blasphemy law, which is always contextual and so much related to each interest. Even though the blasphemy case in national context is very huge, such as what happened to Ahok, yet the local context shows a different dynamic. So this study examines several religious blasphemy cases, such Ahok case in Jakarta, Otto Radjasa in Balikpapan, Sukmawati in Jakarta, and Ganjar Pranowo in Central Java. It seeks to answer how has religious blasphemy been defined and interpreted by Islamists like Islamic Defender Front (FPI) and other, and how each interest influences the groups interpretation and strategy to bring the accused to the jail. The paper contributes to the academic discussion on power and hegemony exercise in influencing the law interpretation, regarding religious blasphemy law in Muslims majority countries.

Keywords: Religious Blasphemy, Islamists, Power, Hegemony

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Title of Panel
A REKINDLING OF ANTHROPOLOGICAL IN ASIAN-EUROPEAN ISLAMIC REVIVAL

Panelists
Amanah Nurish, Ph.D. (Nahdlatul Ulema University of Indonesia [UNUSIA], Jakarta, Indonesia); **Songsiri Putthongchai, Ph.D.** (Thammasat University, Bangkok, Thailand); **Sonia Zyed, M.A.** (Goethe University, Frankfurt, Germany); **Amporn Marddent, Ph.D.** (Walailak University, Nakhon Si Thammarat, Thailand)

Panel Description
Since Clifford Geertz's *Islam Observed* (1968) until Akbar Ahmed's *Discovering Islam* (1988) as well as the recent Daniel Varisco's *Islam Obscured* (2005), studies showed that anthropologists offer rereading and critique of the rhetoric of representing Islam. There has been tremendously important to the area of cultural anthropology to advance knowledge of ethnographic research and textual tradition to produce sophisticated studies of Islamic praxis. Attentions to politics of Islamic revivalism, studies also have witnessed a return to the fundamental of faiths and the ways of asserting Muslim identity. This panel attempts to touch the issue from anthropological

perspective and provide academic discussion by researchers from different countries who are working in Asia and Europe. It is also intended to discuss the issue of local Islamic politics, power of gender and women sexuality, including the development of Islamic political movements. Panelists focus specifically on the debates of current identity problem in the Muslim world which responds to the social, economic and political changes.

ABSTRACT OF PANELISTS REVIVAL OF ISLAM “ABANGAN” IN JAVA

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This research paper will focus on religious behavior of society in Pare. Pare is well-known as Modjokuto where Geertz conducted his study on “Religion of Java”. Although in Modjokuto/Pare there are many pesantren, religious tradition associated with Kejawen as local belief still remain to exist especially among rural Muslim farmers. However, mysticism plays important role in Islam Kejawen or “abangan”. Some rural villages in Pare/Modjokuto, both NU and Muhammadiyah in religious practices are not much different. They also held rituals of slametan, tahlilan, and ziarah. Kejawen teachings are more practiced by traditionalist Muslims in Pare/Modjokuto that commonly refers to “abangan”, as categorization of Islam in Java. Some argue that “abangan” indicates proletarian class and ex supporters or members of Indonesian communist party (PKI). Some also said that Islam “abangan” means followers of Sunan Kalijaga’s teachings, Syech Siti Jenar, and all descendants of Sufi masters. In addition, we can’t deny that after reformation Islam in Java has been changing and moving forward in various aspects. Therefore, this research paper tries to investigate deeply on Islam “abangan” and its revival. I perceive that the revival of Islam “abangan” in Java is, somehow, to counter the growing of religious radicalization and sectarianism since the last two decades after Suharto’s collapse. By using anthropological approach, this research paper aims to analyze what Geertz studied on “Religion of Java” that needs to be re-examined in the context of contemporary Indonesia.

Keywords: Abangan, revival, Pare

DEMOCRACY AND ISLAMIC LEADERSHIP

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Debates on Islam versus democracy, whether Islam is compatible with democracy or not, could be debatable forever. Political conflicts both appear in Islamic texts and Muslim countries always attract public eyes. One of the debates never comes out with conclusion is that whether Muslim communities should apply elected or selected leadership. Analyzing Islamic

texts, interview information and specific laws of two countries, Thailand and Singapore, are methodologies applied by the researcher. The study attempts to comparatively elaborate the debates over Islamic leadership in contemporary society.

Keywords: Political conflict, democracy, Islamic leadership

CONCEPTS OF GENDER IN THE ARAB-ISLAMIC WORLD AND GERMANY ISLAM AS NORMATIVE ORDERS

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After the wake of the Arabellion, the rise of massive scales from violent Salafist actors and religious organization members employed numbers of resources and ideologies. The challenge is posed by the changed strategies of Salafistjihadist organizations in the wake of the ban on Ansar as Sharia in 2013 in Tunisia, for example. They have formed new alliances and intensified their networking with AQIM and the IS. The author analyzes how the concepts of gender have been developed in theological, political, and social perspectives among Islamist Ennahdha (Tunisia) and Salafist Hizb at Tahrir (pan-Islamist movement/party).

Keywords: Gender, salafist, Islamic movement

IDEALIZATION OF MUSLIM WOMEN’S VEIL: THE SWELL OF UNREST IN SOUTHERN THAILAND

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One of prominent evidence regarding Islamic revivalism in Thailand linked with Muslim women identity mark, the veil, since the so-called ‘Yala Teacher Training College Incident’ in 1987. It caused the emergence of more conscious ‘self’ identification in Muslim community in Thailand. Many demonstrators of the incident were male youth who succeed to claim for rights of Muslim women to wear head scarf in the college. According to this incident, it became a hijab movement when a Muslim woman organization pushed the regulation through a mutual consent between Thai state authorities and the Muslim community for a bill to allow Muslim women to wear the veil in public places of work, education, in official ceremonies, and so on. Recently, May 2018, there is another incident of calling for the rights to wear the veil for Muslim girls at Anuban Pattani Kindergarten. The school was situated on the grounds of Wat Noppawongsaram, a Buddhist monastery. The dispute occurred between school administrators and Muslims in violent conflict area. The objective of this study is to look at the local narratives and norms which link with the genesis of representation of the gender ideology in Islam and how the moralistic pronouncementIslam is defined within specific cultural contexts.

Keywords: Women veil, self identification, moralistic pronouncement

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Title of Panel:

AGENCY, POWER AND THE POLITIC OF ISLAM: THE ROLE OF WOMEN IN INDONESIAN MUSLIM SOCIETY

Panelists:

Muhammad Irfan Hasanuddin (IAIN Palopo); **Ririh Megah Safitri** (UIN Walisongo, Semarang); **Alim Syariati** (UIN Alauddin Makassar); **Hikmalisa** (Rifka Annisa Women's Crisis Center Yogyakarta)

Panel Description

"The power of emak-emak". This is a most popular term or "meme" in Indonesian discourses today. In political context, it is used to signify women's successful in winning power contestation of local electoral politic 2018. In broader context, it refers to important role of women in public sphere. Through 'mother school for peace' programs, for example, AMAN (Asian Muslim Action Network) --NGO which has been working on conflict transformation by strengthening the role of women-- suggests the significance of women position and activism in supporting tolerance, pluralism, and peace agendas in the world. Specifically, this panel elaborates Muslim women's agencies in constructing and transforming their identities, life styles and religious authorities in limited Islamic public sphere. Panel also examines ethic or moral problem of young entrepreneur including women who are active in business-economics sector. Through empathic perspective, panel gives attention to Muslim women as active, dynamic and progressive agencies who has ability in expressing their identities and life styles, and also constructing and transforming their religious authorities in contested public sphere.

FEMALE ULAMA: MEDIATING RELIGIOUS AUTHORITY AND LIMITED ISLAMIC PUBLIC SPHERE IN CONTEMPORARY INDONESIA

Muhammad Irfan Hasanuddin, M.A.
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Religious authority and the viable role played by female ulama in a limited Islamic public sphere have always been a matter of concern. Unlike previous studies focused much on gender sensitive, this research will analyze crucial position of Islamic public sphere in which female santri of Ma'had 'Ali As'adiyah South Sulawesi can booster voice, build and transform their authority. The research argues the decrease level of female authority is due to their lack of involvement in limited Islamic public sphere within and outside pesantren. Drawing on female santris' daily activities, particular attention will be given to how

female As'adiyah achieve, harness, build and transform religious authority through channels, language and environment. This reveals that authority of female ulama has not exclusively to do with mastering classical Islamic knowledge, but also with maximizing the use of halaqah of big mosque, radio channels, and preaching stage as the limited Islamic public sphere.

Keywords: Female ulama, Religious authority, Public sphere, contemporary

KONSTRUKSI GAYA HIDUP PEREMPUAN MUSLIM PESISIR: STUDI KASUS DI TAMBAK LOROK KOTA SEMARANG

Ririh Megah Safitri
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Identity and existence of self has become a crucial issue lately, both in the social context and cyberspace. In this context, lifestyle construction is the main issue of the study in relation to understand the construction of identity and existence of coastal Muslim women. There are influential factors in shaping individual lifestyles. The first factor consists of cultural, social and religious background. Internalized cultural values and social norms in each individuals become guidelines in every their activities. The second factor is the environment where individuals live and socialize with others. In this context, the physical elements which include geographical, topographic and climate appearance are the main influences on the construction of individual lifestyles related to the adaptation process. Media is also has an important influence on the self construction. This study focus on three things (1) coastal Muslim women perception on lifestyle, (2) influence factors of lifestyles construction, and (3) the meaning that the coastal Muslim women want to convey through their lifestyles.

Keywords: Lifestyle, Coastal Women, Religion

LOVE OF MONEY, RELIGIOUSITY AND ETHICAL PERCEPTIONS OF MEMBERS OF INDONESIAN YOUNG ENTREPRENEURS (HIPMI) IN MAKASSAR: EXPLORING GENDER AS MODERATOR

Alim Syariati, Rika Dwi Ayu Parmitasari & Siti Rahma
(UIN Alauddin Makassar)

Young entrepreneurs face a constant tug-of-war between pursuing entrepreneurial agenda, profit-seeking behaviour and ethical issues. Thus, this line of research aims to explore those issues. Quantitatively, this study employs statistical means to analyse the relationships of love of money, religiosity and ethical perceptions of 67 members of Indonesian Young Entrepreneurs in Makassar, and examine gender as the moderating variable. It is found that the love of money affects ethical perception negatively; on the other hand, religiosity is positively related to ethics. Gender is found to moderate religiosity, but not love of money. This results signify the problem of loving money to much and their ethics.

Keywords: Ethical Perceptions, Love of Money, Religiosity, and Gender

WOMEN'S AGENCY IN FGM PRACTICES IN THE VILLAGE OF KUNTU DARUSSALAM, RIAU

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Female genital mutilation (FGM), widely criticized from various circles such as WHO and UN, remains prevalent until today. Kuntu Darussalam, an area with a Muslim Majority, is one of the largest areas that implements circumcision in the province of Riau. Women are conventionally seen as passive and uncritical actors in the perpetuation of this practice. This research attempts to reveal women's agency in the practice of FGM. Based on more than a month of field research in the village of Kuntu Darussalam, this paper employs a descriptive-qualitative approach. Data were obtained using involved observations, interviews, and a review of local histories and customary law. Using Bourdieu's structural genetic theory, this paper explains the ways in which different socially-located women use their agency to critically engage with FGM practices within their specific arena. I argue that women--women as mothers, women as children, and women as medical personnel--are active and critical agents vis-a-vis FGM practices. Using the capital they have within the arena in which they live, women exercise their agencies in the different ways to achieve certain goals. Women with high capital in certain arenas, especially in the family, will have more ability to resist FGM. On the other hand, women with low capital can also negotiate to perform symbolic circumcision, even if the habitus associated with circumcision does not change. As medical professionals, midwives also exercise agency by refusing to perform FGM on girls, but if forced to do so, they will usually perform minor circumcisions to fulfill the habitus of the practice in a symbolic way.

Keywords: Practices FGM, habitus, capital, arena

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Title of Panel:
AGENCY, POWER, POPULISM & LOCAL POLITICS

Panelists:

Benny & Nora Zulvianti (UIN Imam Bonjol Padang); **Mardian Sulistyati** (UIN Syarif Hidayatullah Jakarta); **Siti Mumun Muniroh, S.Psi., M.A.** (IAIN Pekalongan); **Dr. Saidin Ernas & Junaidah Usman** (IAIN Ambon & UIN Syarif Hidayatullah, Jakarta)

Panel Description

The matters of sexuality and its linkage to religiosity have been publicly questioned. Four articles will be presented in the AICIS forum cover this issue. The first article authored by Benny and Nora Zulvianti focuses on the digital literacy rate among adolescents who are as free sex offenders in West Sumatra. By using literacy rate proposed by Steve Wheeler, it reveals that their rate reached the medium category, that is, 77.5. The second article written by Mardian Sulistyati examines the understanding of lesbian Muslims relationship between their sexuality and their religious selves. It uncovers that their sexual attitude was seen disconnected with the religion: as Muslims. The third article written by Siti Mumun Muniroh concentrates on the religiosity of LGBT. This study is based on a research conducted in Pantura. She offers four findings, one of those relates to the theme of this panel is she found no linkage between religion and the sexual orientation. The writer reveals that that sexual orientation of those is in the stage of processes of searching identity that may be shifted. The last paper authored by Saidin Ernas and Junaidah Usman centres on the commencing engagement of the churches in Maluku in HIV/AIDS prevention efforts. The authors suggested that experience of the Protestant Church of Maluku in engaging the matters may inspire other religious organizations to actively take part in the similar engagement. These four articles contribute to our current knowledge that most people tended to look at the sexuality and religion are unattached.

THE DIGITAL LITERACY RATE OF ADOLESCENT FREE SEX OFFENDERS IN WEST SUMATERA

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The Issue of free sex is still a major problem in West Sumatera, especially among teenagers. One of the causes was the high level of exposure of sexual information from digital electronic devices. Digital literacy was one of indicators that could be used to measure the ability of teenagers, especially free sex offenders in using digital electronic devices. Beside that it could be used as an early warning for other teenagers who have not fallen into free sex behavior, the size of digital literacy could also be utilized by policy makers in increasing digital literacy among adolescents. This study involved 38 adolescent free sex offenders at the age 11 – 24 years, consisting of 11 men and 27 women living in Padang, Bukittinggi and Payakumbuh area. Through digital literacy approach Steve Wheeler known digital literacy rate of adolescents free sex offenders in West Sumatera on average 77.5 or at the medium category. The highest digital literacy element was occupied by Organizing and Sharing Content with an average score of 2,63 and the achievement 66%, while the lowest digital literacy element was occupied by Reusing and Selecting Content with an average score of 1,95 and the achievement of 49%.

Keywords : Digital Literacy, Free Sex, Adolescent, West Sumatera

BETWEEN AUTHORITY AND SEXUALITY: BEING MUSLIM AND LESBIAN IN INDONESIA

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In the past few years, as the increases of people identifying as a homosexual, the homophobic statements are also increasing. Moreover, The Indonesian Ulama Council (MUI) has issued a fatwa proposing punishments ranging from caning to the death penalty for individuals accused of homosexual acts. This article examines how lesbian Muslim understands the relationship between religion and sexuality; how these women manage conflicting areas between their sexuality and religious selves, then reconfigure their religious identity. In this article, I am guided by the queer-feelings and phenomenological framework—for exploring a deeper understanding of how lesbian women, brought up in Indonesian Islamic families and with strong faith, developed their lesbian identity. I explore how they use Islam to affirm their sexuality but at the same time contest the homophobic rhetoric attached to homosexuality within Islam. By reinterpreting the prohibition of homosexuality in Islam, the women vigorously challenge the idea that they as lesbians do not have a right to identify as Muslims.

Keywords: Women's sexuality, Indonesia, Lesbian-Muslims, Female Same-Sex Sexuality, Queer Feelings

RELIGIUSITAS DAN SEKSUALITAS KAUM LGBT DI PANTURA JAWA TENGAH: KAJIAN FENOMENOLOGI

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Kajian ini berusaha mengeksplorasi religiusitas, proses pencarian identitas diri, kebermaknaan dan harapan hidup kaum LGBT di daerah pantura Karesidenan Pekalongan, Jawa Tengah. Metodologi kajian yang dipakai adalah riset kualitatif yang bertumpu pada model riset fenomenologi. Data diperoleh melalui wawancara mendalam, observasi dan dokumentasi dan dianalisis melalui model analisis Moustakas. Kajian ini menghasilkan Pertama, bahwa agama dan Tuhan berada dijalur yang terpisah dengan perilaku seksual. Kedua, faktor pemicu munculnya orientasi dan perilaku homoseksual kaum LGBT adalah kondisi keluarga yang "broken home", pola asuh overprotective dari orang tua, pengalaman traumatis, serta lingkungan sosial atau proses interaksi dengan teman sebaya. Ketiga, Perjalanan pencarian identitas masing-masing subjek berbeda-beda. Proses ini dipengaruhi oleh lingkungan tempat mereka tinggal dan respon dari orang-orang yang ada di sekelilingnya. Penerimaan, dukungan, dan kasih sayang dari keluarga, masyarakat sekitar, serta kebijakan-kebijakan yang memihak akan sangat membantu subjek untuk segera menemukan identitas dirinya, merasa percaya diri dan nyaman dengan identitas yang telah diperolehnya. Namun sebaliknya, jika milieu atau lingkungan tidak mendukung dan

justu memarginalkan, proses pencarian identitas diri ini akan terhambat dan subjek cenderung akan menyembunyikan identitas dirinya dan membenamkan diri dalam kesulitan hidup. Sehingga akhirnya, kesejahteraan psikologis bagi kaum LGBT sulit tercapai. Keempat, makna hidup yang diperoleh kaum LGBT ini bergatung dari sejauh mana subjek mampu menyikapi secara positif setiap derita yang dihadapi. Mereka memiliki harapan yang senantiasa dibangun dan menjadi sumber semangat untuk tetap menjalani hidup. Agama juga sangat berperan dalam proses penemuan makna hidup ini. Setiap derita yang dirasakan, dianggap sebagai sebuah ujian dari Tuhan yang harus dijalani dengan kesabaran.

Kata Kunci: LGBT, religiusitas, Identitas Seksual, makna hidup.

DARI ODHA MENJADI SADHA; TRANSFORMASI KEAGAMAAN DALAM GERAKAN PENCEGAHAN HIV/AIDS DI KALANGAN GEREJA PROTESTAN MALUKU DAN BEST PRACTICE UNTUK ORGANISASI ISLAM

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Several studies on religion and HIV/AIDS have indicated that religious groups in Indonesia are still reluctant to engage in HIV/AIDS prevention efforts. But contextual theological understanding of HIV/AIDS among the Protestant Church of Maluku (GPM) has encouraged more transformative social movements on HIV/AIDS prevention in Ambon in recent years. Starting from an intensive education and training on HIV / AIDS for pastors and church council members, developing various methods of pastoral counseling for ODHA assistance, to initiating church donations to help people living with HIV who he calls "SADHA" or brotherhood with HIV/AIDS. What is done by GPM can certainly be an inspiration and a valuable lesson for other religious organizations that until now still hesitate to take part in HIV/AIDS prevention in Indonesia.

Keywords: ODHA, SADHA, HIV/AIDS, Protestant Church, Maluku

Chair: Syamsuri
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Title of Panel:
PIETY, POPULAR ISLAMISM AND MEDIA

Panelists:
Dr. Samsuri, S.Ag., M.Ag. (IAIN Palu); **Dr. Sidik M.Ag.** (IAIN Palu); **Dr. Rustina. M.Pd.** (IAIN Palu); **Mokh. Ulil Hidayat, S.Ag., M.Fil.I.** (IAIN Palu); **Samsinas, S.Ag., M.Ag.** (IAIN Palu)

IDEOLOGI ORMAS-ORMAS ISLAM DI KOTA PALU (STUDI DERADIKALISASI DAN KANALISASI KONFLIK POSO)

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Alkhairaat dan Indonesia Berzikir adalah dua organisasi kemasyarakatan (ormas) Islam yang memiliki struktur organisasi tingkat pusat berada di Kota Palu. Kedua ormas Islam yang lahir di ibukota Provinsi Sulawesi Tengah, memiliki ideologi organisasi berbasis lokal dan berhaluan global. Alkhairaat memiliki ideologi "kharisma" yang bersumber dari pendirinya, Sayyid Idrus bin Salim Aljufri, seorang ulama Arab dari negeri Yaman. Indonesia Berzikir memiliki ideologi "nur muhammad" yang dibawa oleh La Iboerahima Wartabone dari Kerajaan Bone pada awal abad ke-19. Kedudukan Kota Palu sebagai ibukota Provinsi Sulawesi Tengah, memiliki posisi strategis ketika terjadi kerusuhan Poso pada tahun 1998 dan berdampak konflik sipil berkepanjangan hingga kini. Alkhairaat dan Indonesia Berzikir, berhasil menghalau (kanalisasi) para anggota dan kadernya untuk tidak terlibat dalam perseteruan konflik Poso. Tawaran berjihad di Poso dianggap sebagai provokasi yang mengatasnamakan ajaran Islam. Penelitian yang menggunakan teori konstruksi sosial, menemukan upaya mengantar pandangan dan kesadaran sehingga tercipta opini hidup damai dan multikultural bagi para anggota dan kader Alkhairaat dan Indonesia Berzikir. Rakyat Poso dengan berbagai agama yang dianutnya adalah saudara (sampesuvu).

Kata kunci : opini, multikultural, dan sampesuvu.

KEBUDAYAAN SUKU KAILI UNDE SALENA DALAMPANDANGAN MASYARAKAT ISLAM DI KELURAHAN BULURI KOTA PALU

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Masyarakat Salena memiliki budaya pompaura, potamba, budaya perkawinan dan penerimaan tamu. Empat sistem kebudayaan masyarakat Salena tersebut merupakan warisan dari leluhur dilaksanakan secara turun temurun karena diyakini dapat memberikan manfaat bagi masyarakat. Dalam perspektif teologis, adat pompaura dan adat potamba bertentangan dengan akidah Islam, karena meyakini ada kekuatan supranatural/roh-roh leluhur yang dapat menghubungkan kepada Allah swt yang bisa memberikan rezki dan keselamatan bagi manusia dan alam. Budaya perkawinan dan penerimaan tamu tidak bertentangan dengan Islam karena mengukuhkan nilai-nilai persaudaran kebersamaan di lingkungan masyarakat. Dilihat dari aspek antropologis budaya masyarakat Salena merupakan hasil cipta, rasa dan karsa masyarakat secara turun temurun yang dilaksanakan dengan baik karena dianggap sebagai warisan budaya, dapat mempersatukan dan membangun hubungan

persaudaraan dan persatuan di lingkungan masyarakat Salena Kelurahan Buluri Kota Palu.

Kata Kunci: Budaya Kaili, Salena, Masyarakat Islam, Buluri, Palu

IMPLEMENTASI PENDIDIKAN LIFE SKILL PEREMPUAN DESA POMBWE KAB. SIGI BIROMARU

*Dr. Rustina, M.Pd.
(IAIN Palu)*

Implementasi pendidikan life skill Perempuan desa Pombewe Kab. Sigi Biromaru. Berdasarkan judul penelitian ini, maka penulis mengungkapkan permasalahan yakni Mengapa perempuan penting mengikuti kegiatan pendidikan life skill di desa Pombewe dan Bagaimana Implementasi pendidikan life skill dalam keluarga di desa Pombewe. Untuk dapat memecahkan permasalahan tersebut maka proses pengumpulan data yang dilakukan melalui wawancara mendalam, dan analisis yang digunakan deskriptif kualitatif. Adapun sasaran dari penelitian adalah ditetapkan secara purposive atau dengan sengaja berdasarkan kriteria yang telah ditetapkan. Hasil yang diperoleh dalam penelitian ini menunjukkan bahwa pendidikan life skill penting dalam hal meningkatkan pemahaman perempuan dalam membentuk suatu keluarga yang dapat memahami fungsi dan kewajiban masing-masing tanpa adanya diskriminasi terhadap anggota keluarga, sehingga setiap anggota dalam keluarga memiliki akses, kesempatan berpartisipasi, dan kontrol atas pembangunan serta mendapatkan posisi yang setara dan adil dalam pembangunan di segala sektor, yang berimplikasi pada aspek pendidikan keluarga utamanya pola pikir, dapat meningkatkan motivasi kerja perempuan, dari segi sosial terjadinya pergeseran peran perempuan. Harapan dari hasil penelitian ini agar masyarakat khususnya perempuan dapat menghadapi era globalisasi dan perdagangan bebas, maka kualitas dan kuantitas adalah hal penunjang utama dalam upaya peningkatan SDM masyarakat utamanya bagi perempuan.

Kata Kunci: Pendidikan, Life Skill, Perempuan, Biromaru

POLA PENGEMBANGAN AGAMA PADA MASYARAKAT BERBASIS KOMUNITAS DI SEKITAR PERUSAHAAN MULTINASIONAL PT DONGGI-SENORO LNG (STUDI KASUS MASYARAKAT DI KECAMATAN BATUI)

*Mokh. Ulil Hidayat
(IAIN Palu)*

Penelitian ini terkait dengan pengembangan agama pada masyarakat terdampak proyek penambangan gas oleh PT Donggi-Senoro LNG. Masalah pokoknya adalah bagaimana memperkuat pengamalan agama dan tradisi keagamaan sebagai benteng moral masyarakat dari dampak ikutan proyek penambangan gas di Kecamatan Batui. Penelitian ini dilakukan dengan menggunakan partisipatory action research terhadap komunitas-komunitas pengamal tradisi keagamaan

yang menyebar di beberapa desa yang dipilih. Hasil penelitian menunjukkan bahwa dengan penguatan pengamalan agama dan tradisi keagamaan dapat semakin menguatkan ikatan solidaritas sekaligus meningkatkan motivasi pengamalan agama.

Keywords: Pola, Pengembangan Agama, Basis Komunitas

AKSI BOM BUNUH DIRI KELOMPOK MUSLIM RADIKAL DI INDONESIA (SEBUAH ANALISIS PERSPEKTIF SOSIOLOGI)

Samsinas

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This paper discusses the suicide bombing of radical Muslim groups in Indonesia (an analysis of sociological perspectives). The main problem is; what factors cause a radical Muslim group or person to commit a suicide bombing? The analytical approach uses a sociological perspective, namely analyzing the behavior of suicide bombings with deviant behavior theory and the factors that cause a person to behave deviant (causes of deviant behaviors factors). In collecting data / information using documentation techniques and online data sources. Research result; Factors causing radical Muslim people / groups to commit suicide bombings, among others; (a) Anomic environment; internally (in radical groups) that shows existence and fights enemies with suicide bombings as good and reasonable behavior. Externally, the existing social environment is not in accordance with the shari'ah expected by the group. (b) Normative deregulation is a deviation in the form of a violation of normative rules because they no longer have expectations for the institution / state due to the weak structural function. (c) Group solidarity is an act as partisanship / support of members towards their leaders who are intimidated by the government or those considered enemies. (d) Motivation of the subculture, namely the action taken to suppress the strength of the opponent while showing their status that the group deserves to be feared by the enemy.

Keyword: suicide bombing, radical, muslim, sosiologi, perspective

Chair: Dr. Andi Susilawaty, S.Si., M.Kes.

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Title of Panel:

HALAL INDUSTRY AS AN EMERGING ISSUE IN INDONESIA

Panelists:

Zaky Ismail, M.Si. (UIN Sunan Ampel); **Dr. Winengan, M.Si.** (UIN Mataram); **M. Fuad Fauzul Mutamar** (Trunojoyo University); **Mohammad Jeffry Maulidi** (UIN Mataram)

Panel Description

The halal concept comes from the Holy Quran which it uses to describe objects and actions, meaning lawful and permitted. Islam is a natural way of life and encompasses the concept of an economic system based on human cooperation and brotherhood. And it is thus important for the world community to recognize the potential of the Halal Industry. This is because delving into an emerging billion dollar industry such as the halal industry could help to further develop the economy just as it would serve to solve some of the long standing problems faced by the Muslim community.

The global halal industry is estimated to be worth around USD2.3 trillion (excluding Islamic finance). Growing at an estimated annual rate of 20%, the industry is valued at about USD 560 billion a year. Thus, making it one of the fastest growing consumer segments in the world. The global halal market of 1.8 billion Muslims is no longer confined to food and food related products but now expanded beyond the food sector to include pharmaceuticals, cosmetics, health products, toiletries and medical devices as well as service sector components such as tourism, logistics, marketing, print and electronic media, packaging, branding, and financing. In recent years, with the increase in the number of affluent Muslims, the halal industry has expanded further into lifestyle offerings including halal travel and hospitality services as well as fashion. This development has been triggered by the change in the mind set of Muslim consumers as well as ethical consumer trends worldwide.

Many countries have recognised the emerging global trend in consumerism towards halal products and services, and are now racing to gain a footing in the halal industry. UN statistics recorded yearly growth of Muslims at aro111d 6.4%. According to the same statistics, 1 in 5 persons in this world is a Muslim by birth or geography. Based on the statistics earlier, Muslims presents a huge global market for halal products and services and since Muslims in general adhere strongly to religious principles and are increasingly particular and sensitive over the halalness of their life style. Therefore, to tap into the vast opportunity which the halal industry presents, several aspects concerning the halal concept must be taken into accoll11t by all, including non-Muslim businessmen. The following measures present a winning approach for the halal business industry to gain competitive advantage in this promising and lucrative market.

HALAL TOURISM AND DIPLOMACY (STUDY OF HALAL TOURISM AS A MULTI TRACK DIPLOMACY BY THE REGIONAL GOVERNMENT OF WEST NUSA TENGGARA IN LOMBOK)

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This paper aims to describe how halal tourism developed in West Nusa Tenggara (NTB); and how halal tourism implement as Multi-Track Diplomacy by the West Nusa Tenggara Regional Government. It is found that halal tourism is developed by focusing on how Islamic values are used as norms in tourism field. Halal tourism is still at a very practical and symbolic level. Government of West Nusa Tenggara has been promoted and negotiated in the international level which targets not only developed countries that familiar with its conventional tourism but also the developing countries, particularly the Middle East. In multi-track diplomacy perspective, the West Nusa Tenggara Government has simultaneously and continuously promoted halal tourism through all existing tracks.

Keywords: Halal tourism, Diplomaci, West Nusa

INDUSTRI PARIWISATA DALAM KEMASAN NILAI SYARIAT ISLAM ANALISA PERUMUSAN PUBLIK TERHADAP LAHIRNYA KEBIJAKAN PARIWISATA HALAL DI NTB

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West Nusa Tenggara is an area that is implementing halal tourism policy as a branding of the development of the regional tourism industry. However, the implementation has not been effective, because there are differences in stakeholder understanding about the formulation of halal tourism policies. This study intends to examine the process of formulating the policy. The research design uses qualitative research methods. The results of this study revealed that the background of the formulation of halal tourism policy originated from the issue of increasing the segment of Muslim tourists to Indonesia, then followed up with the formulation of policy formulations that adopted Islamic values in the contents of its policies, which are projected to be an attraction for increasing Muslim tourists visiting the region, and subsequently stipulated and applied as regional policy. This study finally concluded that the packaging of the value of Islamic law became a rational choice for the state to support its policy objectives.

Keywords: Tourism, halal tourism, Public policy

HALAL TOURS AS THE FORM OF ISLAMIC CIVILIZATION PROGRESS (SPECIAL ECONOMIC ZONE MANDALIKA) LOMBOK

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This research found that implementation of da'wah in Halal tourism in Special Economic Zones (KEK) in multicultural on the application of Islamic cultural values through social construction and approach of education as-Sunnah can improve progress and contribution to society and quality of

facilitation of educational development to increase kefahaman source human power.

This research is a field research with qualitative method used with history and sociological approach. Data collection techniques are done by interviews, observations and documents. Sources of data in this study is the community of tourism actors in the Special Economic Zone of Lombok.

This research produces and enhances the application of Islamic cultural values to the improvement of Human Resources and preservation of existing local wisdom, in the Special Economic Zones (KEK) is a pro-business policy from the government in order to accelerate the achievement of national economic development which aims to accelerate regional development.

Keywords: Halal tours, Islamic civilization, Special economic zone

Chair: **Dr. Mustafa Kamal Rokan**
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Title of Panel

CONSTRUCTION NON LITIGATION DISPUTE RESOLUTION MODEL BASED ON ISLAMIC LAW AND INDONESIAN CULTURE

Panelists:

Dr. Nita Triana (IAIN Purwokerto); **Dr. Kama Rusdiana** (UIN Syarif Hidayatullah, Jakarta); **Dr. Any Ismayawati** (IAIN Kudus); **Abdulrahman** (Mahasiswa Program Doktor IAIN Purwokerto)

Panel Description:

Economic, family, religious, commercial conflicts sometimes occur and can not be avoided. Conflict occurring in various fields should be resolved, if not resolved quickly, will develop into disputes and will inevitably hinder the church, business and may damage relationships that eventually result in losses.

Judicial settlement through courts is sometimes only a formality, since the parties to the dispute are forced to accept the court's decision, even though the verdict is deemed not to satisfy a sense of justice for either party. Because of the nature of the win-lose verdict comes a feeling of hostility. In addition to this, the large number of cases and the limited number of Judges and Clerks in the Court, making the settlement of disputes in the courts take a very long time, and this is very detrimental to trade, the economy and the relationship between the parties.

This problematic problem will be analyzed in panel, namely the dispute resolution model based on Indonesian cultural values and Islamic law. That in fact the Indonesian nation, has models of dispute settlement that has been living in the culture of the Indonesian nation that is consensus mufakat. The dispute resolution model is also existing in Islamic law which has been acculturated in Indonesian Muslim society, Sulh (peace). The

melting of the dispute resolution doctrine in Islam Sulh (peace) with the culture of musyawarah in customary law can occur because of the universal values of the Indonesian community that is familial (communal).

Adat is also called uruf, meaning something that is known, known and repeated and becomes a habit in society. Adat is old age, used hereditary until now, which became identity (identity) and considered high value by indigenous peoples themselves. Uruf for Muslims, there is good and some bad. Inauguration of good customs and the abolition of bad customs, became the duty and purpose of the coming of religion and sharia of Islam. The basic argument for considering custom as a source of law is the Qur'anic verse, Surat al-A'raf verse 199 and Ibn'Abbas' hadith which means "what is considered good by the Muslims, so Allah is also good among the jurists (law) Islam applies rules, custom is the law.

Man in customary law is a man who is always bound by his society. The traditional atmosphere in the community is mutual help orgotong royong. This communal style is still a culture and characteristic of Indonesian society. The universal values of customary law are maintained together. This communal style which resulted in the settlement of disputes by way of consensus deliberations usually led by the customary head (Tamanaha, 2004).

The customary leader's role acts as a village peace judge, ie if there is a dispute between the villagers or if there are acts contrary to customary law, the adat head acts to restore the balance in the village atmosphere by restoring the law. If there is a conflict between the friends of one village with another, the adat head strives for both sides to achieve harmony. The parties are given an understanding so as not to demand 100% of their respective rights. The main objective is to reach the settlement of the dispute, so that customary peace can be restored (Philippe: 1973).

In the Java region there is Javanese ethics based on Javanese philosophy of solid life. This philosophy is flooded by Javanese joints, which include: insights of Tri-sila, Panca-sila, syncretism, tantularism and mystical experience. Insights Tri-sila include: the attitude of eling (remember), pracaya (believe) and mituhu (faithful). The Five Principles, is the attitude of the Javanese life which includes: rila (sincerity in giving something), narima (accept the reality), temen (seriously), patience is the behavior of momot, meaning to accept the trials consciously.

The above elements in practice there is no clear separation but are interrelated, this is because the main purpose of the application of Javanese ethics is Jalma wanilis(the main man). Based on the above objectives then the basic ethics of Java is Rukun and Kurmat (Respectful). Harmonious and respect is the way to obtain harmony or balance of life. The value of respect is the point of contact between the various feelings of the Javanese individual that arise when he confronts others and determines the behavior of the Javanese in his social relations

(Geertz, 1983). Rukun and Kurmat are the values of Javanese philosophy when a dispute arises.

Building a legal system according to Lawrence Friedman must be based on the culture of the local community where the law will live. Based on the culture of consensus and peace agreement, various models of non-litigation settlement such as mediation, negotiation, conciliation, arbitration, philosophy based on peaceful dispute resolution, and consensus-based results are drawn to the win-win solution.

Arbitration in trade disputes, mediation of penalties in cases of domestic violence, mediation and negotiations in economic disputes, Conciliation and unification in Mahzab differences, Mediation and conciliation in religious disputes are articles written in this panel, and are expected to be material for the reconstruction of dispute resolution models which exists today in modern law by developing non-litigation dispute settlements.

DALIHAN NATOLU AS DISPUTE RESOLUTION OF RELIGION MATTERBASED ON LOCAL VALUES IN NORTH SUMATERA, INDONESIA

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This study aims to find the formulation of dispute resolution of the religion at North Sumatra, Indonesia. This research uses qualitative method and using primary data by doing observation. The area research is Medan, North Sumatra. There is a unity of Dalihan Na Tolu, relationship of the three elements of kinship, kahanggi, anak boru and mora. These three elements of kinship are not only people directly involved with the kinship system, but also anyone who resonates with him, albeit different tribes and religions. This study offers a societal system that can prevent conflicts between communities despite different tribes and religions.

Keywords: Dalihan Na Tolu, Religious Conflict, Institution

DISPUTE RESOLUTION OF SHARIA ECONOMYBASED ON LOCAL VALUES (CASE OF SABANG, BANDA ACEH)

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This study aims to find the formulation of dispute resolution of sharia economy based on the local values. This research uses qualitative method and using primary data by doing observation. The area research is Sabang, Aceh. There is uniqueness in problem solving by using community leaders called Tuhapeut. The role of community leaders can be institutionalized in the settlement of sharia economic disputes. Settlement of litigation business disputes can be suppressed by using non-litigation in the form of deliberation by using a mediator. The level of

confidence in the mediator and arbitrator is important in the settlement of business disputes. This study offers a reliable sharia-based economic mediation institution to resolve sharia economic dispute as well as the broad range of mediation movements contained in Article 6 Law Number 30/1999 and Supreme Court Regulation Number 1/2008.

Keywords: Business Dispute, Tuhapeut, mediation institution

INITIATING ARBITRATION BASED ON INDONESIAN CULTURE AND ISLAMIC LAW FOR TRADE DISPUTE RESOLUTION

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This article examines the legal system of arbitration as a model of dispute resolution in the field of domestic and foreign trade. The Trade Court requires a more practical, quick, and equitable alternative solution model. This research is library research with normative juridical approach. The results show that the current trade has begun to develop arbitration as an alternative dispute resolution model non litigation. Legal substance, Arbitration law has been regulated in Law No.30 of 1999 on Arbitration and Alternative Dispute Resolution. The procedural law in detail follows the rules of each arbitration body. In a legal structure, the arbitration consists of arbitration of institutions and arbitration of Ad Hoc. In legal culture, In Indonesia there is a culture of musyawarah by presenting a third party that will help the parties to consensus. While in Islam there is a concept sulh to resolve a dispute with the way of peace. Part of the Sulh is the tahkim of this Tahkim which in modern law is known as arbitration and Hakam is known as the Arbiteir.

Keywords: Arbitration, Disputes resolution, Tahkim, Peace, Justice.

PENAL MEDIATION IN CASES OF DOMESTIC VIOLENCE BASED ON ISLAMIC VALUES AND LOCAL WISDOM

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The existence of Rule Number 23 of 2004 on the Elimination of Domestic Violence, has not solved of domestic violence. In fact, cases of domestic violence increased. The main factor is the difficulty in solving the problem of domestic violence, namely the kinship between the victim and the perpetrator. This study aims to determine the effectiveness of penal mediation as a solution to solve the problem of domestic violence, and the effectiveness of Islamic values and local wisdom is applied as the basic value of settling cases of domestic violence. This type of research is qualitative research, with sociolegal approach. Technique of data collecting through interview, observation, documentation and data validation with triangulation technique and inductive data

analysis. The results indicate that the penal mediation, as well as Islamic values "sulh" and local wisdom "onorembug yo dirembug" living in the community can be a solution of domestic violence.

Keywords: violence, penal mediation, Islamic values, local wisdom

UNIFICATION OF ISLAMIC RELIGIOUS GROUP BASED ON MULTI INTERDISCIPLINARY TO MADANY SOCIETY

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The effect of every group in Islam has interpretation and religious ideology which is claimed to be a truth, even a religious doctrine, then many appear intolerant, radical and perceive heresy outside the group. Though Islam's mission is love for the whole of nature. To unravel the problem needs to be revealed about the group's character; causes of differences in their perceptions and behaviors; how to synchronize differences in their perceptions? and how unification is done without losing their identity? To solve the problem, qualitative methods are used, based on primary data, in the form of perceptions of Nahdlatul Ulama, Muhammadiyah, Salafi, and others, then secondary and socio-cultural data. Data collection uses participating observations, interviews and Focus Group Discussion, as the utilization of the nation's culture that still respects deliberation. The data analysis using interactive model, while the validity of the data will be tested with triangulation. The results of research will know the character of the group in Islam; causes of differences in perception and group behavior; able to synchronize differences in perception; and realize the unification of religious groups without losing their identity.

Keywords: religious group, ideology, radical, intolerant

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Title of Penel
AGENCY, POWER, POPULISM AND LOCAL POLITICS

Panelists:
Dr. H. Abidin, M.Ag. (IAIN Palu); **Prof. Dr. Rusli, M.Soc.Sc** (IAIN Palu); **Dr. Nasaruddin, M.Ag.** (IAIN Palu); **Dr. Hilal Malarangan, M.H.I.** (IAIN Palu); **Dr. Gani Jumaat, S.Ag., M.Ag.** (IAIN Palu)

FAKTA SOSIAL SEBAGAI LANDASAN PERTIMBANGAN PERUBAHAN HUKUM ISLAM

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This write relates to the social fact as a basic consideration of Islamic Law. The main problem is how the sosial fac as a basic consideration of Islamic Law change. The main problem is formulated into two sub problems wihich are; how the social fact criteria as a basic consideration in the change of Islamic law status on a law object and how the istinbat method of Islamic law in changing Islamic law in sosial fact. The objectives to be achieved in this study are to find out social fact criteria as a besic consideration in the change of Islamic law status on a law object and to find out the istinbat method of Islamic law through soscial fact criteria in the change of Islamic law status on a legal object. These two sub problems will be reviewed by using socio juridical approach.

From the two sub problems formulation in this writeis found a strong and valid data that social facts which suitable to become a basic consideration to determine the changes of Islamic law is a social fact that have criteria. The social fact criteria become standardize in determining the social facts that are suitable as a basic consideration of Islamic law. For the social facts that are not classiffied in the standardization declared unsuitable as a basic consideration of Islamic law changes. Therefore, it can be summarirized that social fact that can becomema basic consideration of Islamic law changes are social facts that occur because there are changes on plac, time, condition of social-ekonomik-politic, changes on opinion and though as well as calamity.

For the legal determination of social facts harmonius with human nature, it is necessary to be istinbat with appropriate method. The method of istinbat of Islamic law that appropriate to be used in Islamic law changes in sosial fac is istinbat lafziyyah (linguistic) and ma'nawiyah method. The istinbat lafziyyah method can be used determne Islamic law in clear nas and vague meaning, on the application ofpronunciatioan oan meaning, on the placement of pronunciation on meaning and way of expressing sentence in relation to the meaning of the sentence or the way of pronunciation appointment to the meaning according to the intention of nas creator. Whereares istinbat ma'nawiyah methods can be used to determine the Islamic law status in ijma, qiyaas, istihsan, al-mashlahat murshalah, urf, prophet's companions mazhab (sect), istishab, sad al-zariah, syar'u man qablana, maqashid al-syari'iah, tarjih, dalil al-aql and al-ihiyat. The advantages of these two mwthods (istinbat lafziyyah dan ma'nawiyah) are have been proven capable in producing new laws in present time. Afterwards, the law outcome that obtained from both istinbat methods are suitable with human nature and condition af mind when determine a law objet in exporing Islamic law whether the meaning is vague or has absolutely no nas in Al-Qur'an and hadiths.

Keywords: Islamic law, social facts, law change

HADRAMI 'ULAMA 'NETWORK AND THE STRENGTHENING OF A SHAFI'I SCHOOL OF ISLAMIC LAW IN CENTRAL SULAWESI INDONESIA

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This paper deals with the role of Hadrami Arab ulama(Muslim scholars) in strengthening Shafi'i school of Islamic law in Palu, Central Sulawesi, Indonesia. This paper used a case study with the object of study focusing on Hadrami Arab, especially their 'ulama', in Palu. The paper concludes that first,Hadrami Arabs in Palu, Central Sulawesi, existed since the 18th century, especially on the Western Coast of Central Sulawesi. They precisely settled in the small town of Donggala harbor, which became an important trading city. In the era of colonialism, they moved to a region near Palu in large numbers, and also after Indonesia's independence; second, the Hadrami Arab community have developed rapidly and they become strengthened through the network they have established which includes three social-religious traditions such as Haul Guru Tua (the annual commemoration of the death of SayyidIdrus Al-Jufri) gambusmusic and Jepengdance, and lebaraniwadh (iwadh festival); third, the role played by the Hadramiulama, represented by two prominent figures-SayidSaggaf Al-Jufri and SayidIdrus Al-Habsyi-in spreading and strengthening a Shafi'i school of Islamic law included the following steps: the establishment of traditional salafi-pesantren, the use and teaching of the books Shafi'i jurisprudence to the santri, and active involvement in Islamic preaching (da'wah)and other organizations.

Keywords: Hadrami, 'Ulama', Shafi'i school of Islamic law, pesantren

EFEKTIFITAS MEDIASI DALAM PROSES PERCERAIAN DI PENGADILAN AGAMA

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Berdasarkan hasil rekapitulasi kasus perceraian di Pengadilan Agama bahwa dari 14 item yang menjadi penyebab perceraian ditemukan fakta bahwa ketidakharmonisan suami istri yang termasuk urutan ke-1, urutan ke-2 adalah tidak ada tanggungjawab, urutan ke-3 KDRT, urutan ke-4 krisis akhlak, urutan ke-5 gangguan pihak ketiga. Perceraian terjadi karena faktor ekonomi disebabkan suami tidak memiliki pekerjaan yang tetap, tidak bertanggungjawab dalam hal nafkah, suami tidak transparan dalam hal keuangan. Faktor ekonomi lainnya karena banyaknya kebutuhan keluarga yang harus dipenuhi sementara pendapatan sangat minim. Sehingga hal ini memantik percekocokan di rumah yang sangat susah dibendung sampai akhirnya berujung perceraian. . Bentuk penyelesaian perceraian telah dilakukan oleh tim mediator melalui mediasi namun hasilnya belum maksimal, hal itu disebabkan: a) Karena konflik dalam rumah tangga sudah memuncak, b) Kedua belah

pihak memang telah sepakat untuk bercerai, sehingga sangat sulit untuk dimediasi. c) Tergugat biasanya tidak hadir dalam persidangan sehingga sulit untuk didamaikan (verstek), d) Profesionalisme hakim yang menjalankan fungsi mediator masih lemah, yang memengaruhi keberhasilan mediasi di Pengadilan Agama. Upaya untuk meminimalisir angka perceraian telah diterbitkan PERMA No 1 tahun 2008, tentang prosedur mediasi di pengadilan untuk mengefektifkan mediasi di luar persidangan telah menjadi ketentuan mutlak, namun hasilnya belum maksimal. Pendidikan menjadi kontribusi penting dalam membangun keluarga yang utuh terutama pendidikan agama.

Kata kunci: Mediasi, Perceraian, Ekonom

KAILINESE MARRIAGE PROPOSAL FROM THE PERSPECTIVES OF ISLAMIC LAW AND THE COMPLATION OF ISLAMIC LAW IN INDONESIA

*Dr. Hilal Malarangan, M.H.I.
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Kailinese marriage proposal is a unique form of pre-wedding procedures, loaded with the traditional values that have been shown until that time by Kaili ethnic communities, the largest native tribe in Central Sulawesi, and the majority of them are Muslims. On the other hand, marriage proposal has been regulated in Islamic jurisprudence and the Compilation of Islamic Laws (KHI). The main issue discussed is the existence of indigenous Kaili marriage proposal when viewed from the perspective of Islamic jurisprudence and KHI. The purpose of this study is to provide a clear and comprehensive description of which aspects of this customary practice coincide or not with Islamic jurisprudence and KHI. This type of research is a descriptive-qualitative, and this research used an interdisciplinary approach, which includes the theological-normative, sociological, cultural, philosophical, juridical-normative, empirical and juridical (legal sociology) approaches. The informants were selected, which include traditional leaders, religious leaders, community leaders, and government, and individuals who understand the issue studied. The data were gathered from observation, interviews and documentation process. The data were analysed using the techniques of reduction, presentation, and verification. The validity of data was checked by triangulation techniques, as well as by the colleagues. The results showed that indigenous marriage proposal of Kaili, both in terms of values and procedures, do not conflict with the Islamic jurisprudence and KHI. There are some aspects of this tradition which are not found in the Islamic jurisprudence and KHI, such as ritual notate dala (exploratory talk), pambeka nganga (the opening of mouth) and sambulu (delivered objects for marriage proposal) and expressions used during marriage proposal. However, when examined further, either from theological, juridical, sociological, or philosophical approaches, traditional procession is not contrary to both Islamic and positive laws (KHI). The implication is that it is important for Muslim scholars and experts of Islamic law to

study customary laws in the archipelago, including customary laws of Kaili for the reform of Islamic family law in Indonesia. In fact, Indonesia comprises many good and noble traditions, which include, among other, marriage proposal, which should be considered for inclusion in the legislation of Islamic family law.

Keywords: Kailinese, marriage proposal, Islamic law, Compilation

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Title of Panel:

ISLAMIC MODERATISM IN CONTEMPORARY MUSLIM COUNTRIES

Panelists:

Arif Zamhari, Ph.D. (Graduate Program of UIN Syarif Hidayatullah Jakarta); **Dr. Nashrullah Jasam, Lc.** (Graduate Program of UNUSIA Jakarta); **Eva Leiliyanti, Ph.D.** (State University of Jakarta [UNJ]); **Wildan Imaduddin Muhamad, S.Th.I.** (Graduate Student of UNUSIA Jakarta)

Panel Description

This panel presents the complexity of Islamic moderatism in Muslim countries, such as Indonesia, Saudi Arabia and its beyond. Since it has been applied, the idea and practice of Moderate Islam continuously finds its form and has been studied in various approaches. That's why, this panel involve interdisciplinary approach to gain comprehensive understanding of the issue. This forum will focus on the main question: to what extent the idea of Islamic moderate has been developed and, at the same time, challenged by its discontent? In this panel, some presenters explore the concept and practice of Indonesian moderate Islam by comparing with the experience of other countries. While Indonesian Islam has been known as moderate, Saudi Arabia has just started its vision to be moderate Islam. That's why, it is very important to compare both countries in terms of how they conceptualize and apply the Islamic moderate. By comparing two different cases, it is expected that spectrum of moderate Islamic can be explored in various colours. Presentation about Indonesian moderate Islam is certainly important. Not only due to the fact that Indonesian people has a distinct character and social structure, but also the inclination of state policy which shows its support to development of moderate Islamic. In this case, social and religious movement in the era of Jokowi's administration will be presented through two patterns: civil society and government agents. Among civil society elements, the role of Muslim scholars such as Abdurrahman Wahid and Hasyim Muzadi, can not be ignored in the continuous formation of Indonesian

Islam. Another specific challenges of promoting moderation is the growing trend of political and religious hate speech in the post truth era. By tracing back to the 2014 presidential election, this presentation discusses the early political fragmentation of Indonesian people leading to practices of hate speech in social media. This study is important not only to identify various kinds of hate speech among netizens, but also reveal the trigger factors of why those negative campaign emerged. While the basic character of Indonesian people tends to be friendly and inclusive, the new development of political rivalry at national level left a question on Indonesian moderation.

THE CHALLENGE OF MODERATE ISLAM IN JOKO WIDODO'S ADMINISTRATION: BETWEEN CIVIL SOCIETY AND STATE AGENTS

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The growing trend of radicalism and terrorism, which involved Muslim actors, has created a global anxiety and serious concern to explicate the complex relations between Islam, peace and violence. Since Islamization in nusantara archipelago has lasted in peaceful ways, the idea and practice of violence among puritan and hardliner Muslims certainly become an interesting social and political trend. The principle of wasathiyah (moderatism) among majority of Indonesian Muslim has been an important characteristic in interpreting theological, political and legal aspect of Islam. The Islamic moderatism has even been claimed by two big Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah as one of inspiring ideology. Since the New Order regime until reform era, Indonesian government has also supported and taken part in promoting ideas of moderate Islam through various public policies. This research examines the characteristic of Indonesian moderate Islam complained by civil society and government agents during Jokowi's administration. While intolerant and hardliner groups of Muslim voice social and political changes in uncompromising and violence-based ways, most Indonesian Muslim groups still believe in peaceful, open minded and dialogue-based approaches. However, in a democratic public sphere, puritan-radical Muslim groups frequently emulate the voices of moderate groups which tend not to show aggressive and reactive pattern. This study attempts to identify a variety of challenges of moderate agents in forging friendly and peaceful face of Indonesian Islam in the post truth era.

Keywords: Moderate Islam, puritan-radical Muslim, Indonesian Islam

UNDERSTANDING MODERATE ISLAMIC TEACHING THROUGH THE CONCEPT OF ISLAM RAHMATAN LIL 'ALAMIN: A STUDY OF KYAI HASYIM MUZADI'S THOUGHT

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Moderate Islam is a term that has different meaning and has raised a strong debate among Muslim scholars in the World. For instance, Muslim scholars and activists in the United States even try to avoid the use of this term and some use it with high caution. Unlike their colleagues in other countries, Indonesian scholars use this term as an icon of their activism and coin this term for their organizations to champion moderate Islam as a solution for the rise of radicalism not only in Indonesia but also in other Muslim world. Therefore, this article is aimed to look at how Indonesian Muslim scholars such as Kiai Hasyim Muzadi with Nahdlatul Ulama (NU) background understanding the term of Moderate Islam and implementing this term within Indonesian context. Another question to be answered in this article is that whether or not Kiai Hasyim has different views and responses on the idea of moderate Islam compared to his counterpart in other countries such as in the United States.

Keywords: Moderate Islam, Hasyim Muzadi, Muslim scholars

THE CONCEPT AND PRACTICE OF ISLAMIC MODERATISM: COMPARING SAUDI ARABIA AND INDONESIA'S PUBLIC POLICY

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Since Islamic moderatism has been believed by scholars as the effective recipe to cure the growing radicalism and terrorism, many Muslim countries have boosted public policies which support various ideas developing and fostering religious moderatism. As Muslim populous country, characteristic of Indonesian Muslim has been known as moderate people who attempt to find a middle way in two extreme religious thoughts and actions. In the middle of contestation on political choice between religious and secular country, Indonesia has firmly chosen a secular country which is influenced by religious values. In the meantime, Saudi Arabia lives in the system of monarch where social, political and religious life have been strictly controlled by the hand of king. The puritan Wahhabism, whose ideology has strongly influenced the law and state system, has performed Saudi's face as the conservative and fundamentalist country. However, this country has started the idea of moderatism in the last several months after the political transformation from the old to the new ruler. This research examines the concept and practice of Islamic moderatism in Indonesia and Saudi Arabia in the last few years. While

Indonesian moderation has been forged by sufism ways of earliest propagators of Islam (walisongo) and accommodative characteristic of nusantara people, Saudi's culture has different inclination. The Middle East country, which has been controlled by Wahabi's agents, has applied formalist and puritan ways of thinking. The sudden change of political transformation from exclusive to inclusive culture and from conservative to moderate policies left many things to be investigated.

Keywords: Islamic moderation, Wahhabism, exclusive, inclusive

THE PRODUCTION AND CONSUMPTION OF POLITICAL AND RELIGIOUS HATE SPEECH IN THE 2014 PRESIDENTIAL ELECTION INDONESIA

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In the aftermath of Surabaya's church bombing, Badan Kepegawaian Negara (State Human Resources Agency) issued a press release that stipulated six violated disciplinary activities related to hate speech applicable to civil servants. This release can be seen not only as one of the government's anticipatory reactions to prevent the proliferation of terrorism, but that it indirectly also reflects the fear of its incapability in regulating the language of hate speech, especially in the social media. The circulation of hate speech in form of the linguistic cyber war that reached its elevated point during the 2014 Presidential Election could arguably be perceived as the representation of the government's ineptitude in regulating the hate speech. This paper focuses on investigating how the language of hate speech related to religious and political issues in Twitter was produced and consumed by the supporters/volunteers of Prabowo's and Jokowi's camps. Ethnographic research method was conducted to collect the data (in form of interview), i.e. how the supporters/volunteers of each camp produced and consumed the hate speech, whilst the encoding and decoding theory was deployed to map as well as analyse them. The preliminary finding demonstrates that the embodiment of the hate speech in the form of (c)overt black/negative campaign arguably stems from the contestation as well as synthesis of Islamic(/-ist) discourse and Nationalist discourse in Indonesia, especially during the election campaign.

Keywords: Hate speech, presidential election, contestation

YOUTH AGENCY IN COUNTERING EXTREMISM (STUDY ON GUSDURIAN MOVEMENT)

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The incident of Bombing Church in Surabaya is clear enough to proof that extremism is exist in Indonesia. It also strengthens the result of Martin van Bruinessen's theory about 'conservative turn' in Indonesia after the collapse of New Order regime. Moreover

young generation is the most important factor for Indonesia to directing the future. This paper aims to examine social movement of Gusdurian in disseminating ideas on pluralism, tolerance and countering extremism among youth in public sphere. This paper argue that young people i.eMillenials are not only object for contestation between moderate and conservative thought but also subject to their own way to impact others. This study attempts to describe ideas and agendas of Gusdurian as youth agency on spreading peacefulness and interreligious solidarity.

Keywords: Church bombing, Gusdurian, interreligious solidarity.

Chair: **Dr. Nurul Azizah, S.Ag., M.Pd.I., MA.**
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Title of Panel:

CRITICAL REFLECTION ISLAMIC THINKINGS OF ISLAMIC RADICAL MOVEMENT IN INDONESIA

Panelists:

Dr. Sofyan Hadi, S.Sos.I., M.Pd. (IAIN Jember); **Dr. Mukhibat, M.Ag.** (IAIN Ponorogo); **Dr. H. Mohammad Armoyu, MM.** (Universitas Ibrahimy, Situbondo); **Hepi Riza Zen, S.H., M.H.** (UIN Raden Intan Lampung)

Panel Description

Assessment of Islamic thought is directly related to the development and changes that occur in society in Indonesia in particular, and global changes that have a big influence affect it. The growth of Islamic thought originated from the formation of religious organizations such as "Sarikat Islam" (SI), Muhamadiyah and Nahdlatul 'Ulama (NU) . Liberal Islamic thought is often seen face to face with mainstream Islam (NU and Muhamadiyah) as well as other Islamic movements.

Why radical Islam movement ? because they feel Muslims are marginalized in the political area, while Muslims as the majority people in Indonesia. Radicalism is a radical Islamic movement that wants to fight for its political aspirations openly in Indonesia. since the time era of Soekarno and Suharto in power there has been a process marginalized political rights for Muslims. When the 1998 reform era became the main gateway for radical Islamic movements, freely enforcing Islamic law to establish an Islamic state.

Indonesian Islamic thought has undergone a fundamental change. The change is not only on the level of political ideology, but also political practice, especially since the reformation of 1998. But most importantly, that the change of Islamic thought and action in Indonesia is done by those who originally from the traditionalists. Those who previously upheld the tradition of the pesantren tradition, which constitutes the forerunner of education in Indonesia, then study and understand contemporary, western, philosophical, sociological, cultural and political ideas.

With the many criticisms and critical reflections of Islamic thought on the radical Islamic movement in Indonesia from the public, it can color the academic intellectual debate about social phenomena happen in the society now, in truth, honestly and openly.

THE EFFORT OF PP. AL-QODIRI AND PP. MIFTAHUL ULUM JEMBER STUDENTS IN STEMMING RADICALISM IDEOLOGY OF ISLAM

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Radicalism ideology of Islam is a root of inflexible and intolerant attitude in both religion and social living whis is closed to the terrorism in the form of physic or non physic. Radicalism ideology of Islam is an organized movement, international large network which chooses the productive adult (17-40 old) as its regeneration cadre. Radicalism ideology of Islam is covered by mass organization such as Hizbut Tahrir Indonesia (HTI), Majelis Mujahidin Indonesia (MMI), Jamaah Anshorut Tauhid (JAT) and many more which are hidden. According to their ideology, they have mission to struggle and to apply Islamic religious law purely as Muhammad SAW ideology despite translating al-qur'an and al-hadist literally so that they often consider somebody is deveating from the truth if she/he is not in the same ideology with them. The dessiminataion of radicalism ideology of Islam will threaten national stability and endanger unity and conciliation. According to Yusuf Qardawi (2009) Radicalism in religion is an activity whis is far from the centre. Radicalism in Arabic is hard, exclusive, narrow minded, and monopolize the truth. Radicalism ideology is closed to terrorism which is not suitable to the theory of Islam means safety, kindness, gentleness, determination, and obeying conciliation. The research focus is to answer the questions what category of radicalism ideology based on the classification of PP.Al-Qodiri and PP.Miftahul Ulum Jember students are, what attitude are used by PP. Al-Qodiri and PP. Miftahul Ulum Jember students againt sporadic radicalism ideology phenomenon, and what effort do PP. Al-Qodiri and PP. Miftahul Ulum Jember students in stemming radicalism ideology of Islam. The research method is using applied research where it is based on practical reason, desire to know, and has goals to do something more effective and efficient, besides it uses field research, and case study. PP. Al-Qodiri and PP. Miftahul Ulum Jember as the islamic educational institute with alussunnah waljamaah background feel unenjoyable with the big expansion of radicalism ideology of Islam which damage both the existence and religious tradition for ages. Thus, PP. Al-Qodiri and PP. Miftahul Ulum Jember try to stem the dessimination radicalism ideology of Islam by classifying them into three categories, those are thought (understantding naqli explanation literally-formally), attitude (extrem, closed except for their community), physic-symbolic (bearding, wearing long garment with $\frac{3}{4}$ trouser). The next way in stemming them are by some strategies, like scientific approach

(empowering ahlussunnah waljama'ah ideology), tradition and culture approach (understanding Indonesia is a complex nation based on Pancasila and Bhinneka Tunggal Ika), and establishing cultural-structural network among students, ulama', society, and even government.

Keywords: the students' effort, dissemination, radicalism ideology of Islam.

STRENGTHENING OF NATIONAL IDENTITY THROUGH PERSONALITY DEVELOPMENTBASED ON ETHNO-PEDAGOGY

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Serious issues, such as identity crisis, disorientation, exclusiveness, the threat of disintegration, anti-pluralism that leads to radicalism, terrorism, and separatism which are being experienced by the nation of Indonesia today, shows that humans have not been able to build harmonious relationships with others, the environment, culture and God. The MakoBrimob incident (May 8-10, 2018), the bombing in Surabaya (13, 14 May 2018), Lampung (15 May 2018), seems to bring up the new pessimism, when the crisis will end. This matter,expresses that Indonesia is a country where the center of the discursive field going on very intense, everyonetrying to express their own identity and interests through dynamic discursive activities that could potentially be in disintegration. In such conditions, it is natural that many are questioning the role of PTKI in providing solutions to those problems. Isn't it? Education should be the fundamental instrument of nation and character building. Therefore, PTKI needs to reorient and optimize civic education thatconcern with humanity values according to its culture, the virtue of education is not reduced into superficial things. Therefore, the terminology of education based on ethno-pedagogy becomes an appropriate and relevant term for understanding ethnic cultures that is rich with local wisdom values that reflect the identity of the ethnic group or nation. Ethno-pedagogyviews local knowledge and local wisdom as "teaching as cultural activity" and "the culture of teaching". Ethno-pedagogy is also an effective way to cope with the embodiment of radicalism and terrorism. The contextualization of local cultural values in civic education is able to interpret local wisdom on the basis of humanity so that the exclusive political piety can be reproduced into a political piety based on social, cultural, and environmental that is responsive to the problems of humanity.

Keywords: Etnopedagogi, local wisdom, identitas

HEGEMONY OF RELIGION AND IDENTITY POLITICS IN INDONESIA'S DEMOCRATIZATION

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There have been significant changes in Indonesia's political situations, shifting from authoritarian regime to democratization and from centralization to decentralization. Hegemony is then employed by Indonesia's religious elite to reach and maintain their power. According to Gramsci's theory, hegemony is the term used to denote the predominance of one social class over others, which then lead to the emergence of identity politics. The implementation of hegemony of religion and identity politics also occur in east areas of East Java: Situbondo, Bondowoso, Jember and Banyuwangi. It shows that religious elite have the biggest influence on the regional elections in these areas, and that identity politics is done by implementing hegemony of religion for reaching and maintaining power. The research questions of this research were: (1) why is hegemony implemented by the religious elite to form identity politics? ; (2) how is the implementation of client patron in the mass movement? This study is a qualitative phenomenological research. The data collection methods used were in-depth interview, observation, documentation, and triangulation. The subjects of this study were four Regents, four Vice Regents, and eight religious elite. This study was conducted in September – November 2016. The results of this study suggest that hegemony of religion and identity politics create harmonious conditions for all society levels through two important things, i.e. (1) hegemony is not used as the way to manipulate the society for the sake of fulfilling economic needs and power politics, (2) the existence of power sharing and client patron, as well as the balance of identity politics among groups in a governmental structure.

Keywords: Hegemony of religion, identity politics, governmental structure.

ANALYSIS OF HORIZONTAL AND VERTICAL DISPUTES IN LAMPUNG IN HISTORY

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In 1901 the people of Java immigrated to Lampung to work on Plantations. Furthermore, the government of the Republic of Indonesia also brought the Javanese, Sundanese and Balinese through the transmigration program by bringing their regions name, language and their customs. There are also people from other ethnic groups who moved to Lampung by them self. So that the ethnic Lampung become a minority. The descendants of Transmigrants have now been successful in economies and many job in governments. But the success of the development is often interspersed by some horizontal conflicts between citizens and vertical conflict between citizen and government, that causes many deaths and causing huge material losses. The differences of ethnic, religion, economic status are often said to trigger conflict in society, is that right? To answer that We conduct a research with the title: "Analysis of Horizontal and Vertical Disputes In Lampung in History". This research is a qualitative descriptive study. The problem is dissected with Koentjaraningrat theory which says society tends to be inward oriented to their group.

Keywords: Lampung, social relations, social prejudice.

Islamic Economics, AEC, and SDGs

Chair: **Dr. Muhammad Najib Azca**
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Title of Panel

'SULTANATES AND CONTESTATION OVER IDENTITY POLITICS IN SOUTHEAST ASIA: THE DYNAMIC OF CONTESTATION AND COEXISTENCE BETWEEN SULTANATES, NATION-STATE, AND RADICAL ISLAMISM AT THE LOCAL LEVEL OF INDONESIA, MALAYSIA, AND BRUNEI'

Panelists:

Bayu Dardias, PhD Candidate (Australian National University, Canberra, Australia); **Dr. Hakimul Ikhwan** (Gadjah Mada University Yogyakarta); **Fachri Aidulsyah, S.Sos.** (Indonesia Institute of Sciences (LIPI), Jakarta); **M. Zaki Arrobi, M..** (Gadjah Mada University, Yogyakarta)

Panel Description

This panel will bring panellists to critically discuss the dynamic relationship between Sultanate, Radical Islamism, and the modern Nation-State at the local of Indonesia, Malaysia, and Brunei Darussalam. It will present different papers that attempt to understand the nature of contestation and identify the forms of coexistence of sultanates as political, religious and cultural symbols with the Islamic narratives and activism within the dynamic nature of nation-states at the local level across the region.

While in many ways sultanates' existence is mainly static for decades, there are at least three different phenomena that should be taking into account recently. First, after the collapse of the New Order in Indonesia, many of local sultanates have attracted some attention as they try to redefine their role in the new democratic regime as the symbol of pluralism. Second, some of the sultanates in Malaysia try to muscle their limited authority against the national and local government by exercising their power by asking for more power. Third, the Sultan of Brunei has endorsed the implementation of sharia in the entire kingdom.

This leads to the main question: How is the dynamic relationship of contention and coexistence between Sultanates, radical Islamism, and nation-state at the local level in the three countries? This has sub questions below: (1) How the actors - the sultanates, Islam-based associations and states - in each country define each other differences?; (2) How do the sultanates, political parties, and Islam-based associations become a nexus of social pluralism at the local level?; 3. How did contestation and compromise of the sultanates and Islamist radicalism take place at the local level of Indonesia, Malaysia, and Brunei?; (4) How is the relationship between the Islamists and the local cultural authority and symbolism of the sultan-

hood has shaped the form of Islamists response to pluralism?

The panel based on the result of collaborative research team between researchers of Gadjah Mada University (GMU), Indonesia and the Institute of Arab and Islamic Studies (IAIS) University of Exeter UK. Both institutions have established collaborative research on the topic focusing on dynamic of contestation and cooperation between Sultanate, radical Islamism, and modern nation state in Indonesia both in Java (Yogyakarta and Solo) and in outer Java (Pontianak and Ternate) as well as in Kedah Malaysia and Brunei since 2014. In addition to that, the panel also involves international and local scholars who are concerned on this topic. The panel aims to produce publishable article in reputable international journals or book publisher. One of our papers is already accepted in the international journal of Islamic studies, *Al-Jamiah*, while others are being prepared to be published in international journal as well as book chapter.

A TALE OF TWO CITIES: THE NARRATIVES OF ISLAMIST INTOLERANCE IN YOGYAKARTA AND SOLO

Dr. M. Najib Azca, Dr. Hakimul Ikhwan, and Moh Zaki Arrobi, M.A.
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This paper based on comparative research in Yogyakarta and Solo with the main focus on the resurgence of Islamist intolerance in both cities. This paper attempts to elucidate multiplicity of intolerance acts as well as the complexity of underpinning factors to intolerance. This article argues that intolerance manifested in various forms and driven by a variety of force ranging from ideological, instrumental, and symbolic factors. It should be noted that these categorizations of symbolic, instrumental, and ideological are not clear-cut and permanent one but there are some possible overlap between one and another and may shift over different times and occasions.

Keywords: Islamist intolerance, symbolic, instrumental, ideological

ISLAM AND POLITICAL LEGITIMACY IN THE CONTEMPORARY COURT OF YOGYAKARTA

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The presentation will cover relational dynamics between the Sultanate of Yogyakarta (Kraton) and the Islamic communities in Yogyakarta related to the upcoming female succession. During the first introduction of Islam in Indonesia, the Javanese courts had played a central role, not only in Islamic proselytisation but also to become a cornerstone of the Islamic symbol. All Javanese Sultan bear the title of "kalifatullah", representation of Allah in the world. Since the Islamic organisations took over the role of the Sultanate since the early 20th century, the Islam of Kraton which

has been fruitful with Javanese mysticism has taken a different path with both traditionalist and modernist Islam. Islam in Kraton has been used to build political legitimacy which has great influence from local mystical figures. In the current development where the Sultan claim to receive a whisper from the ancestor, Kraton is questioned related to the Islamic teaching of one God and leave Kraton no alliance with any Islamic organisation. How is the relation between Kraton and Islamic communities related to the female succession? I argue that the use of Islam and Javanese mysticism to build Kraton's political legitimacy has hindered Kraton to adjust to the people understanding of Islam and therefore has placed Kraton insignificant in the Islamic development. On the one hand, Kraton has no choice but to continue its stand on Islam-Javanese-mysticism. On the other hand, it could not keep up with the development of Islamic understanding amongst the Javanese society.

Keywords: Yogyakarta, sultanate, Islam, female succession

THE POLITICS OF RELIGIOUS AUTHORITY AT THE LOCAL LEVEL: CONTESTATION AND CO-EXISTENCE OF SULTANATE AND ISLAMIC MOVEMENTS IN THE POST-SUHARTO YOGYAKARTA AND TERNATE

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The paper attempts to delineate the politicization of the pluralized religious authority at the local political landscape of Yogyakarta and Ternate. It analyses the contestation and co-existence of two religious authorities in these cities, namely the Islamic Sultanate and Islamic movements. The article argues that different efficacy of authority of the two Sultanates has engendered the nature, extent, and actors of contestation and cooperation between Sultanate and Islamic movements. This difference of authority can be traced into the trajectory of both Sultanates in reclaiming political authority in the post-Suharto era. While the authority of Ternate has been limited and restricted in the cultural arena, the authority of Yogyakarta has extended into politics, cultural, and to some extent religious arena.

Keywords: Authority, Local politics, Sultanate, Islamic movements

'DEMOCRATIC UNFAIR': THE PROBLEMS OF NATIONHOOD, CITIZENSHIP, AND THE SULTANATE'S STATUS IN INDONESIA AND MALAYSIA

*Dr. Hakimul Ikhwan and Fachry Aidulsyah, S.Sos (Universitas Gadjah Mada and Indonesia Institute of Sciences (LIPI)
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This paper focuses to address the question of how did Sultanates of pre-independence in Indonesia and Malaysia maintain their influence over the (local) people in reconstruction of national identity in the era of independences their countries. It compares the Sultanates in Indonesia and Malaysia in favour

of three reasons. First, they represent different pathways during the period of late colonialism and early independence. The majority of Sultanates in Indonesia had a little engagement with revolutionary movement of 1940s and was indeed in conflict with some figures of national elites. Meanwhile, every Sultanates in Malaysia maintained strong engagement with Malay ethnic for getting independence from British colony. Second, under the national-State, both of Indonesian and Malaysian Sultanates endowed different forms of authority and power that resulted in different degree of capacity to converge local identity and national identity. The Sultanates in Malaysia endowed privilege that linked together cultural authority and spiritual authority as a Sultan,—although recently became a contentious issue. In contrary, the majority of Sultanates in Indonesia had lost almost all forms of authority and power since the early independence until now. Third, current development of democracy provides different challenges for the sultanates in two countries that may lead to a greater or weaker role in politics and society. The Sultanates in Malaysia faces the problem of conflict between the government and sultans regarding the issue of the Sultanate's political-economy authority in their regions, whereas the Sultanates in Indonesia tries to reclaim legitimacy through engagement with various civic organizations. In this regard, symbolism-related to Sultanates may potentially be a source of conflict and tension as well as social cohesion and integration.

Keywords: Sultanates, Colonial Legacies, Nation-State, State Formation, Identity

THE RISE AND FALL OF SULTANATE AUTHORITIES IN THE ERA OF NATION STATE INDONESIA

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The paper focuses to address the question of how did a Sultanate lose or preserve authorities in the era of post-independence Indonesia. It compares the Sultanate of Mataram in Yogyakarta and the Sultanate of Al-Kadrie in Pontianak. Based on qualitative observation, it proposes an argument that the different convergence of authority and legitimacy between the two Sultanates was rooted in the historical power relation with the colonial as well as the capacity of agency of the local Sultanate. It resulted in the privilege owned by the Sultanate of Yogyakarta to link together cultural authority as a Sultan, political authority as a Governor, and religious authority as a Sayidin Panatagama Kalifatulloh—although recently became a contentious issue. Meanwhile, the Sultanate of Pontianak have had lost almost all forms of authority and power since the early independence to the early 2000s.

Keywords: Malay Sultanate, Islamic Sultanate, Agency, Colonialism, Reform

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Title of Panel

ILMU EKONOMI ISLAM: KONTRIBUSI PENINGKATAN MULTIPLIER EFFECT, STABILITAS DAN PERTUMBUHAN UNTUK PENGUATAN FUNDAMENTAL EKONOMI NASIONAL MENUJU TERCAPAINYA SDGS ASEAN 2025

Panelists:

AM. M. Hafidz MS (IAIN Pekalongan); **Anton Bawono** (Dosen IAIN Salatiga); **Syaparuddin** (Dosen IAIN Bone); **Suharno** (Mahasiswa Pascasarjana IAIN Salatiga)

Panel Description

Ekonomi ASEAN kini sedang menghadapi indikasi pelemahan. Posisi negara-negara ASEAN yang pada umumnya negara berkembang memiliki ketergantungan terhadap komoditas impor dalam posisi belum surplus ekspor dan fundamental ekonomi yang belum kuat, menjadi penyebab terjadinya pelemahan ekonomi. Indonesia, meskipun memiliki sumber daya alam yang kaya, namun ketika ketergantungan pada produk asing kuat, neraca pembayaran internasional yang masih timpang, maka kondisi ekonominya rentan terhadap perubahan ekonomi global. Fakta rencana kenaikan suku bunga The Fed di bulan April 2018 telah menggerus hampir semua mata uang Asia dan ASEAN, tak terkecuali rupiah. Rupiah hanya menang tipis di atas rupee dan peso, sehingga menempatkannya menjadi posisi ketiga terlemah di kawasan Asia. Sebaiknya dollar Hong Kong tetap tangguh dan mengalami penguatan nilai 0,004% dibanding dollar Amerika. Fakta itu memperlihatkan betapa perekonomian ASEAN termasuk Indonesia belum memiliki fundamental ekonomi yang kokoh. Stabilitas ekonomi dengan demikian sangat diperlukan agar negara-negara ASEAN dapat mencapai pertumbuhan ekonomi yang direncanakan. Dalam konteks ini, strategi pembangunan berkelanjutan yang selaras dengan ASEAN SDGs 2025 dapat dinilai sebagai solusi alternatif bagi penguatan fundamental ekonomi nasional. Sementara itu perkembangan ekonomi Islam di Asia Tenggara mengalami perkembangan yang cukup baik, terutama Malaysia. Industri halalnya tahun 2017 yang telah menyumbang 7,5% terhadap GDPnya. Sementara di Indonesia baru menjadi program pemerintah. Market share perbankan syariah Malaysia tahun 2018 telah mencapai 23% sementara Indonesia baru 5,5%. Demikian pula dari aspek pertumbuhan ekonominya, Indonesia tahun 2017 tumbuh 5,09% sementara Malaysia 5,9%. Pada posisi perekonomian nasional seperti itu dibutuhkan suatu cara pandang yang komprehensif dan kebijakan yang tepat guna penguatan perekonomian nasional dalam berbagai sektornya. Pendekatan mikro dan makro ekonomi hingga strategi pembangunan ekonominya. Pada poin itulah ekonomi Islam berpeluang mengedepankan "kelebihan" yang dimilikinya untuk menutupi kelemahan sistem dan praktik

perekonomian yang berlangsung sekaligus mensublimasikan resep-resepnya agar perekonomian nasional dapat bergeser dari posisi ketergantungan dan rentanitas perubahan ekonomi global, menjadi ekonomi yang stabil, tumbuh dan kuat. Diakui, hingga saat ini kontribusi ekonomi Islam, terutama di Indonesia belum optimal. Berdasar hal itu, kajian tentang ilmu ekonomi Islam: kontribusi peningkatan multiplier effect, stabilitas dan pertumbuhan untuk penguatan fundamental Ekonomi Nasional menuju tercapainya SDGs ASEAN 2025 menemukan signifikansinya.

RELIGIOUS VALUES AND TRADITIONAL MARKET SUSTAINABILITY IN THE GLOBAL ECONOMY

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The main objective of this research is to find the driving motives of the trader to behave in a traditional market, the meaning of a market for traditional market traders, and non-economic variables that contribute to construct the behavior of traditional market traders. This field research is conducted with a qualitative approach. The data directly obtained from traditional market traders, both located in the suburbs and urban areas in Pekalongan and Batang, Central Java was processed with the assistance of Nvivo. Triangulation techniques, member checking, and extrapolation were utilized to determine the data validity and credibility. Phenomenology is used as a method and approach to analyze the data. The study discovered that markets for traditional traders represent a business, social and religious entities at once. Although the driving motive that moves them is fulfilling material needs, their behavior is embedded in social and religious values which is an important capital to maintain the sustainability of their business in traditional markets. Practical implications derived from this research is that to maintain business sustainability in the increasingly borderless business makes the element of religious values as the pillars of the economy becomes irrefutable. Theoretically, this research shows that economic behavior of the trader is embedded in non-economic variables, namely the social and religious value, as it is developed in the Islamic Economics.

Keywords: religious value; economic behavior, traditional market, global economy.

MEASURING THE WELFARE LEVEL OF LOCAL COMMUNITY WHO TAKE SUSTAINABLE BUSINESS FINANCING BASED ON LOCAL WISDOM IN THE ISLAMIC MICROFINANCE INSTITUTION

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This study is a single instrumental case study, the study that describes the welfare level of local community who take a sustainable business financing based on local wisdom in BMT As'adiyah Sengkang. The data were collected by questionnaires and interviews as research instruments. The data obtained from the questionnaires were analyzed by a combination of the Keynes and Khan consumption equations. Findings from the questionnaire data were verified and explored with interview data. The results are (1) APC value > MPC value of the physical consumption and worship consumption of respondents for all their income levels. (2) APC and MPC values of the zakat maal payments of respondents for all their income levels are the same, constant, and (3) E1 value < E2 value of the basic consumption of respondents for all their income levels. It means that the sustainable business financing based on local wisdom in BMT As'adiyah Sengkang, can improve the local community welfare. So that it also contributes greatly to increasing regional GDP.

Keywords : Instrumental Case Study, BMT As'adiyah Sengkang, Sustainable Business, Buginese Humanist, Local Wisdom.

STRENGTHENING NATIONAL ECONOMIC FUNDAMENTALS FOR ASEAN SDGs 2025 FROM THE ISLAMIC ECONOMIC PERSPECTIVES

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Data and observations in the field shown that Indonesia is rich in human and natural resources. On the other hand, Indonesia is currently quite dependent on foreign products which make this nation vulnerable to global changes whereas economic stability is indispensable for the achievement of planned economic growth. Therefore, a sustainable development strategy is needed in line with ASEAN SDGs 2025 as a solution to strengthening national economic fundamentals. The purpose of this research is the first, to analyze and observe how far the endowment factors that Indonesia has in terms of availability and sustainability. Second, find the best solution for a strengthening of national economic fundamentals in the perspective of Islamic economics. The research method used is SWOT analysis from endowment factors owned by Indonesia, domestic and foreign markets, solutions to a strengthening of national economic fundamentals in an Islamic economic perspective. The SWOT analysis conducted did not end in qualitative analysis but also continued with quantitative SWOT analysis. The results of the analysis show that the Indonesian nation has endowment factors in the form of human resources and natural resources while the combination strategy should use the SO strategy because it has the highest score and the analysis results on the IE matrix got the coordinates (positive: positive) entered quadrant I (supporting the aggressive strategy).

Keywords: Endowment, Comparative advantage, Economic stability, Multiplier effect, The spirit of nationalism.

REVITALISASI AGRIKULTUR UNTUK PERTUMBUHAN EKONOMI: PERSPEKTIF EKONOMI ISLAM

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Indonesia is an agricultural country that has natural wealth in the form of fertile land. The land area in Indonesia is 36.74 million m². As an agricultural country, Indonesians consume rice as a staple food. If calculated the level of rice consumption of Indonesian people is 154 kg per person per year. These conditions are commonplace, given the vast land in Indonesia. But in reality, to meet the rice needs of the Indonesian people, the government must import rice from various countries. In accordance with BPS data in 2015, Indonesia imported 861 thousand tons of rice. A very sad fact given the natural wealth we have. This study aims to revitalize Indonesian agriculture from an Islamic economic perspective. The study was conducted through two stages. First, optimizing the mandate of natural resources by prospering the earth and the need for mindset changes among young people about agriculture. Second, optimizing the management of agricultural zakat to increase farmers' capital. With the pattern of agricultural zakat being productive.

Keywords: agricultural revitalization, productive zakat, economic growth.

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Title of Panel NEW TRENDS ON ISLAMIC ECONOMIC INSTITUTION

Panelists:
Murtiadi Awaluddin (UIN Alauddin Makassar); Trimulato (Universitas Muhammadiyah Parepare); Kuat Ismanto, M. Nasrullah, Nalim (IAIN Pekalongan)

Panel Description
Since its establishment in the nineties, periodically, performance Islamic financial institution always show a positive increase from time to time. The increase can be seen from various aspects financial and non-financial. In the financial context, this increase can be seen from the higher value of the institution's assets Islamic finance. In addition to financial aspirations, there are some types financial institutions and the number of offices continues to grow, becoming indicator of the continued development of business activities in the field of institutions Islamic finance. However, in the future, various growth movements positively the Islamic financial institution faced a variety challenge, at least in the context of a free market. In facing the era of freedom in

the business world, Sharia financial institution in the country will certainly face various new challenges. At a minimum, the challenge is in the form of the "new players" in the financial business field and other challenges. Islamic financial institution must be more careful and smart in utilizing various opportunities. Because, the free market immediately presents two sides at once, challenges and opportunities.

PENGUATAN PERAN PERGURUAN TINGGI ISLAM DALAM MENDORONG PENGEMBANGAN LEMBAGA KEUANGAN SYARIAH DI INDONESIA

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The purpose of this study is to formulate appropriate strategies in strengthening the role of Islamic university in encouraging the development of Islamic financial institution in Indonesia. Researchers took the object of research on three PTKI in Makassar. There are Alauddin Makassar State Islamic University, Islamic University of Makassar and Muhammadiyah University of Makassar. This type of research is a qualitative analysis of the phenomenological approach by way of describing the reality of the object of research in appropriate with the facts in the field. This research data is obtained from primary data in the form of statements and attitudes, secondary data in the form of relevant literature and support the discussion of research, documentation. Techniques of collecting data are of observation, documentation, and interview directly with the parties concerned. Then the technique of processing and data analysis is done through four stages, namely: data collection, data reduction, data presentation, and conclusion. The result of the research shows that the Islamic Religious University has great potential and role in supporting the development of Sharia financial institution in Indonesia both in terms of human resource needs of sharia financial institution, as well as the marketing potential of sharia financial products such as savings, credit, insurance, as well as sharia insurance has targeted individual marketing of students, lecturers and staff or institution sheltered by universities such as employee cooperatives, student cooperatives, business development centres, canteens and others. So with the strengthening of the role of Islamic university can give a bigger share in developing Islamic financial institution in Indonesia.

Keywords: Higher education, Islamic financial, Indonesia

KEMANDIRIAN EKONOMI PESANTREN: STUDI WILAYAH PEKALONGAN

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Islamic boarding schools are often only regarded as conservative Islamic education institutions. Whereas, Islamic boarding has a

number of interesting aspects to be studied in depth, not just studying religion. As an institution, it involves many parties. The purpose of this study is to describe the economic map of Islamic boarding in Pekalongan area. Research is categorized as field research with a survey approach. Primary data were collected through questionnaires, interviews, and observations of 25 Islamic boarding in the Pekalongan area. Data validation was done through data triangulation and sources. Islamic boarding schools which are used as research objects are Islamic boarding who have stood for at least three years and have a business unit. Based on the description of the results of the research and discussion, it was concluded that almost all Islamic boarding in Pekalongan area had business units. Existing business units mostly engaged in the trade sector. Existing businesses are oriented towards meeting the internal needs of the Islamic boarding, especially students. Cleric plays a major role in determining each type of business unit and business governance run by Islamic boarding school. Business unit management is still running in a simple manner, not following the rules of modern business management. However, Islamic boarding has involved students in business management. The results of this business unit have at least contributed to the operations of the Islamic boarding.

Keywords: Islamic boarding school, education, business governance

GOOD CORPORATE GOVERNANCE FOR SHARIA MICRO FINANCIAL INSTITUTION

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The growth of sharia financial institutions in Indonesia has experienced excellent growth, and has contributed to the development of the country. The existence of sharia financial institutions is increasingly in demand and many investors to develop sharia financial institutions. Without exception, sharia micro financial institutions consisting of BPRS and BMT. The account of BMT and BPRS continues to grow and experience growth, requiring governance in line with its character. This paper is qualitative, and uses descriptive qualitative analysis method, by describing the growth of sharia micro financial institution that is BPRS and BMT. Then describes the existing Good Corporate Governance (GCG) with BPRS and BMT. The results of this paper indicate that BPRS experienced good growth. Third Party Funds grew by 19.144% and financing grew by 14.862%, while the number of offices decreased by 0.222%. The BMT experienced 72.418 percent of receivables growth, 52.885 percent financing, and assets and placements grew below 40 percent. The concept of GCG with the five principles of Transparency, Accountability, Responsibility, Professional, and Fairness, fits perfectly with BPRS and BMT. It's just that it has different characters so it needs to be added the principle of partnership / friendship.

Keywords: financial institutions, micro financial, good corporate

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Title of Panel:
**THE RELATION OF STATE AND RELIGIOUS MOVEMENT IN
INDONESIAN CONTEXT**

Panelists:
Syabhudi (State Islamic Institute of Pontianak); **Mukrimin
Andi Akifah** (State Islamic Institute of Sultan Amai Gorontalo);
Sulaeman (State Islamic Institute of Ambon); **Siti Qomala
Khayati** (STAINU Temanggung)

Panel Description
As the social fact, a community movement is always encouraged and supported by causes and consequences that cannot be avoided; both socially, economically, politically and even religiously. The fact is these causes and consequences are not single but intertwined with other aspects that sometimes even obscure the root of the real problem. When a movement or community exist, there are at least two things appeared, firstly, the contestation with various dynamics and resistance without neglecting the negotiations with one another. This panel will discuss how the existence of a community or social movement that is motivated by social, political, and even religious issues is tested in the dynamics of attraction between contestation, resistance and negotiation at once. In the political context for example, the relations between central and local government is always in an attractive relationship that is never completed. Therefore, this panel is important to examine how decentralization proceeding in Indonesia, which is argued as being compatible with democracy, even though the relationship between the two seems to be artificial. In the social religious aspects, this panel examine how the activities of Islamic students supported by the spirit of 212 show a plasticity and instability movement as a common identity in forming a new religious social movement. With the social setting in Pontianak, this panel focuses on how to understand the forms of engagement and resistance to spirit 212 in the context of strengthening pluralism and religious tolerance. In another side, the pattern of contestation and resistance is also increasingly interesting under the context of Muslim-Christian relations in the conflict areas. This panel also investigate how Muslim and Christian communities interpret their religious meaning in the context of interaction and communication with each other. Interestingly, In the case of Pesantren al Sofa, the religious belief also examined the religious tolerance, which is the vice leader as a religious convert (muallaf) in the context of contestation as well as negotiation try to convince the community how Islam actually promote harmony in diversity. Accordingly, this panel show the dynamic of social, political,

and religious movement in overlapping relation that becoming a never endless discourse.

**DEMOCRATISATION, DECENTRALISATION AND ISLAM:
A REFLECTION OF TWO DECADES OF INDONESIA'S
LOCAL AUTONOMY**

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In Indonesia, decentralisation has emerged in the name of democratisation over the last decades. Decentralisation, politically, has significantly shaped the relationship between the central and local governments. Therefore, many have believed that the decentralisation is equivalent to the democratisation process. In this article, we attempt to answer these questions: (1) is the decentralisation compatible with consolidated democratisation in Indonesia? (2) How is "the rule by people" implemented for the sake of democracy; in other words, how local people fill these spaces? In this article, we argue that there has been a connection between democratisation process and decentralisation. However, the relationship seems to be superficial.

Keywords: decentralization, democracy, central and local government, superficial

**ENGAGEMENT AND RESISTANCE TO SPIRIT 212
(CASE STUDY AT ISLAMIC STUDENT ACTIVIST IN
PONTIANAK)**

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The phenomena of Islamic Defence Movement (ABI) 212 have been raising two argumentations: Firstly, the strengthening of religious conservatism. Secondly, ABI 212 is better organized by conservative group. After that action, spirit movement 212 appeared. One of the agenda is propagating it to various regions in Indonesia with slogan "It's time for Muslims resurgence", such as in Solo, Aceh, Medan, Yogyakarta, Palembang and other areas. There are accept it and some are refused such as in Kupang, Surabaya, and Pontianak. I argue that the spirit 212 at Islamic student activists become plasticity as a religious discourse but instability as a common identity to shape a new Islamic social movement agenda in Pontianak. This research focuses on how to understand the forms of engagement and resistance to spirit 212 in context of strengthening pluralism and religious tolerance in Pontianak.

Keywords: Resistance, Engagement, Islamic Activism, Islamic Defence Movement (ABI) and Identity

RELIGIOUS COMMUNICATION EXPERIENCES OF THE MUSLIM-CHRISTIAN COMMUNITY IN MOLUCCAS ISLANDS

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Religious communication is the arts of Christian-Muslim community based on a trust in the process of communication. The religious communication part of the period reconciliation media post-conflict in religious life in the Maluku islands. Some platforms religious life are symbols, such as the peace gong, nickname, and basudara samua the foundation of these relations the harmonization, on the other hand, showed disharmonization. However the development of symbols of religious life through religious communication, tend to understand the values of emotional belief, promoting diversity differences, the attitude issues exclusivity, the absence of communication psychology trauma, segregation region, and religious fanaticism. This research uses method of descriptive the qualitative approach based on the social action, phenomenology, and symbolic interaction perspective. Research results explain Christian-Muslim community interpret her religion through interaction and communication with the treatment of religious acceptance of positive and negative experience of religious communication inconvenience and promoting diversity harmonization of the religion in the Maluku islands.

Keywords: Muslim-Christian, experience communication, religious communication, phenomenology perspective.

ISLAMIC TOLERANCE EXHIBITION FOR CHILDREN; STUDY OF TOLERANCE EXPRESSION, TEACHING, AND EXPERIENCING IN PONDOK PESANTREN AL SHOFA JEMBER

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One unique point of Pondok Pesantren al Shofa is the vice leader (pengasuh) was a muallaf. She had experience how interacted, believed in, and tolerated the differences of religious beliefs closely; inside her family. So, when she was had responsibility to lead the Islamic institution, She thought that Islam must be showed in tolerance exhibits and attitude. She told the students how to be a good Moslem; how the others telling their beliefs about Islam and so on. She called it 'a tolerance exhibition' for children in order to understand what we, as Moslems beliefs, and what the others beliefs through an exchange teaching and experiences. In the ends, conceptually, this research show that the tolerance stance in Pesantren supposed to be supported by all element in pesantren, not only the leaders but also the others who are believing that religion always teach the tolerance as a core values in social lives.

Keyword: Pesantren, Tolerance, religious belief, Jember.

Interreligious Relations and Minority Affairs

Chair: Aksel Tømte
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Title of Panel:
RELIGION, RIGHTS AND MINORITIES

Panelists:
Dr. Nina Mariani Noor (UIN Sunan Kalijaga, Yogyakarta); **Dr. Rusydi Sulaiman** (IAIN Syaikh Abdurrahman Siddik Bangka Belitung); **Achmad Fawaid, M.A.** (Nurul Jadid University, Probolinggo); **Maufur, M.A.** (IAIN Kediri)

Panel Description
This panel addresses issues related to religion, rights and minorities. How is tension between religious majorities and minorities framed and perceived, and how is it handled by the state? What effect does the tension and the responses to it have for the lives and rights of minorities? How does religion affect the ways rights are constructed and claimed? The presenters will come from a variety of academic backgrounds, setting the stage for interdisciplinary discussions. We may consider preparing articles for submission to an international journal, such as Brill's "Religion and Human Rights".

STRUGGLING FOR CITIZENSHIP RIGHTS: E-KTP AND AHMADIYYA IN INDONESIA

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Ahmadiyya community in Indonesia has faced several difficulties in expressing their religious belief since Reformasi era. There are violence, hostilities and discrimination experienced by this community in several parts of Indonesia. One of discrimination faced is having e-ktp for Ahmadi in Manislor, Kuningan West Java. They have recorded their data for e-KTP in 2012 but they just got their e-KTP in August 2017 after a long struggle and exhausting efforts. This paper explores the struggle and experiences of Ahmadiyya community in Manislor in getting their e-KTP as part of their citizenship rights. Using phenomenology-qualitative study, data were gathered through observation, in-depth interview, documentation, and also from literature related. Narrative description on experiences will be followed by analysis on the phenomena using minority rights framework. The research finding found out that e-KTP issues faced by Ahmadi in Manislor brought about other issues in their lives, particularly in term of

their rights as Indonesian citizens. There are more difficulties generated because of the absence of e-KTP.

Keywords: Ahmadiya, Citizenship, E-KTP

THE INSTITUTIONALIZATION OF FKUB IN THE CONTEXT OF RELIGIOUS LIFE IN BANGKA

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The absolute or the normative aspects of religion are quite often in dilemma when dealing with the problems of religious plurality. Religious truth claims, for example, become a crucial issue in which situation the members of each religion should choose between maintaining their absolute claims while at the same time accepting others' exclusive access to the truth. FKUB (the Indonesian Forum for Inter-Religious Harmony), which is established by the government to facilitate interreligious dialogue, should face the same dilemma in managing religious plurality in their communities. This paper examines FKUB in Bangka Belitung which provides a model in tackling the problems of religious plurality as well as promoting harmonious relations among the communities of different faiths in the area. The study focuses on the institutionalization of the FKUB, its relations with the government and also its roles in the communities. This paper finds that Bangka Belitung has a distinctive landscape of religious plurality which requires a specific approach from FKUB in overcoming socio-religious problems in their communities.

Keywords: Institutionalization, FKUB, religion, religious life, religiosity

POLICING RELIGIOUS FAMILY RIGHTS: MUSLIM AND HINDU WOMEN'S LAND OWNERSHIP IN INDONESIA

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This study portrays issues of the relationship between religious status of women and their marginalized role in agricultural landownership in Java and Bali. In Java, for instance, even though they are strengthened by family law, only about one-third of land title certificates reflect ownership by women. Conversely, in Bali, the Hindu women have to obey the customary law in which they deal with a dilemma between their rights and needs on the one hand, and their loyalty towards their families, communities, and culture on the other. The lack of women's landownership, either by the customary law or by the land registration, is to show that agricultural policy of land registration always gets women into the lower status of the agricultural legal consideration. It also impacts on the ways they practice religious beliefs as they are positioned in difficult manner of any religious legal issues, including inheritance rights (hak waris) and family law (hukum keluarga). Despite the Javanese government's efforts to educate the public about land registration and a few of Hindu

family to transfer mechanism from parent to daughter through a deed of sale and purchase in the presence of Land Deed Official, few women are aware of the registration procedures and more marginalized in the religious mechanism of inheritance rights. It impacts on the ways Java and Bali women's interests are not compromised in cultural, political, and religious sphere. This article concludes, however, that firstly, formal procedures for the transfer of land protect women when land is sold or divided in Bali, and secondly, customary Javanese practices provide a protection to the idea of marital community goods.

Keywords: Land ownership, Women, Hindu, Muslim, Java, Bali

THE CONTROVERSY ON THE CONSTITUTIONAL COURT'S RULING ON THE BLANK RELIGION COLUMN FOR HOLDERS OF THE NATIVE BELIEFS (PENGHAYAT KEPERCAYAAN): A DISCOURSE ANALYSIS

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On 7 November 2017, Indonesia's Constitutional Court (Mahkamah Konstitusi or MK) approved a judicial review of Law No 23/2006 on Civil Administration, granting the Holders of the Native Beliefs (Aliran Kepercayaan) their long denied civil rights to have their faiths mentioned in the religion column in their citizenship ID (e-KTP) and Family Cards (KK). The proponents of human rights warmly welcome this decision as a step forward for religious freedom for it would end a certain parts of discriminatory law against the civil rights of Believers of the Faith. However, objections come from some Muslim organizations, such as the Indonesia Council of Ulama (MUI), and some prominent Muslims leaders, arguing that, to mention some, the MK approval has broken the hearts of Muslims and violated the national agreement on what religion is. This paper attempts to examine the discourse on the polemics as shown in the media and seeks to figure out what are the roots of the two opposing stances.

Keywords: Penghayat Kepercayaan, Civil Rights, e-KTP, Discourse

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Title of Panel

RADICALISM AND THE PROSPECTS FOR MULTICULTURALISM IN SOUTHEAST ASIA

Panelists:

Associate Prof. Dr. Premalatha Karupiah (Universiti Sains Malaysia); **Associate Prof. Dr. Mohd Roslan Mohd Nor** (The University of Malaya); **Dr. phil. Suratno, M.A.** (Paramadina University); **Muzayyin Ahyar, M.A.** (IAIN Samarinda)

Panel Description:

Nation-building in Southeast Asia has to deal with the diversity. Nation states in this region accordingly belong to the category of multination states. This panel pays a particular attention to Indonesia and Malaysia, in which Muslims constitute the majority of the population. Islam accordingly constitutes a dominant societal culture and contributes to shape the fate of multiculturalism in the region. Radicalism, either political or religious, is one of the biggest threats to multiculturalism. This panel addresses the current state of radicalism in Indonesia and Malaysia and its implication for the prospects of multiculturalism in these two countries, in particular, and in Southeast Asia, in general. This panel brings together scholars from Indonesia and Malaysia, who hail from various disciplines and expertises: Islamic thought, Islamic history and civilisation, political science, sociology and anthropology. The papers of this panel are planned to be published in reputed peer reviewed journals or collected volumes.

ISLAM, MULTICULTURALISM AND NATION-BUILDING THE POST-TRUTH AGE: THE EXPERIENCE OF INDONESIA

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Nation-building in postcolonial Asia, including Indonesia, was concerned most notably with drawing and imagining the boundaries of the nation. This process was and is an intriguing process. The notion of 'natives' and 'non-natives' is part of this complex process of nation-building.

Nation-building is a dynamic process of imagination and belonging to the nation. It is not only needed at the formation of the state but also in sustaining the state. The nation is to be constantly (re)built in order to prevent any potential threats which could destroy it. In many countries, nation-building is predominantly based on dominant 'societal culture'.

It is of interest to investigate the role of Islam in the nurturing nation-building and multiculturalism in Indonesia, due to the fact that Islam is the religion of the majority of the population, and accordingly constitutes a dominant societal culture. A particular attention is given to the role of the Muhammadiyah and the Nahdlatul Ulama, the mainstream Islamic civil society organisations in the country. These organisations have played a significant role in (re)building the nation and deepening multiculturalism. Post-truth age constitutes a new challenge to the nation-building and multiculturalism in many parts of the world, including Indonesia. The Muhammadiyah' and Nahdlatul Ulama's strong role in the strengthening multiculturalism and nation-building would continue in the post-truth age if they could build up new strategies by making use of internet and accordingly could reach wider audience, most notably the millennial generation.

Keywords: Multiculturalisms, Nation-Building, Muhammadiyah, Nahdatul Ulama

CULTURAL SUSTAINABILITY IN A DIASPORIC COMMUNITY: EXPLORING THE EXPERIENCES OF MALAYSIAN INDIANS

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Cultural sustainability refers to inter and intra-generational access to cultural heritage. The sustainability of non-material culture is complex because it is tied to the living experience of cultural groups and is constructed by actors in everyday life. Cultural sustainability is important to a diasporic community because it is an effort to maintain their cultural identity in their home by not totally losing connection with the cultural elements inherited from their ancestral homeland. This paper explores the strategies used by Malaysian Indians, a minority community in Malaysia, to sustain their ethnic culture which is often challenged by the dominant culture in their society and the process of globalization. Malaysian Indians use both formal and informal mechanisms in the process of cultural sustainability. Other than the role of family and community, they are also supported by the Malaysian state in this effort. However, the advancement of technology has increased the ease of communication of Malaysian Indians with other Indian communities around the world (Indian diaspora or in India) and has helped in the process of sustainability of cultural practices among Malaysian Indians.

Keywords: Cultural, Sustainability, Diasporic, Malaysia

RELIGIOUS EXTREMISM AND MALAYSIAN CITIZEN INVOLVEMENT IN 'UNHOLY' JIHAD

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The emergence of Islamic State of Iraq and Syria (ISIS) which nowadays is known as IS or Daesh, has attracted some individual Muslims to join this movement under the notion of Jihad. Those who involved in IS come from different countries all over the world including Malaysia. The sympathy towards this movement and the target to involve in Jihad have been among other factors to join this group. This paper aims to investigate Malaysian citizen involvement in IS-Jihad which has been pronounced by the National Fatwa Council of Malaysia as haram (illegal). This paper will utilize documentation methodology depending on the reports by the Malaysian authority. Then it will be followed by text analysis on the reports for the discussion on this issue. Anticipating its implication, by highlighting this issue, the researcher hopes that it can help to

eradicate religious extremism among Muslims in Malaysia as well as its neighboring states.

Keywords: Extremism, Jihad, Malaysia

TERRORIST FAMILY IN CONTEMPORARY INDONESIA: ORIGINS, MOTIVES, NARRATIVES AND NETWORKS

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The bombing of three churches in Surabaya in May 2018 have shocked the public. The perpetrators were one family of six; a father, a mother, two sons (18 and 16 years old), and two daughters (12 and 9 years old). Although in a historical and global context what we might call "terrorist families" are not a new phenomenon, but in Indonesia it is a relatively new. How could this be happening?

This paper examines what so called terrorist family. It is a family whose members are together conducting terrorist attacks and or active in a terrorist group. This paper will look at origins, motives, narratives and networks. By using the theory of formal and informal ties in social movement (Della Porta 1998, Kriesi 1993, Mc Adam 1993), this paper will elaborate the history and formation of terrorist family in Indonesia. It will also examine the motive behind the involvement of family members especially mother and kids in a terrorist attack.

This paper also looks at jihad narrative in a terrorist family. According to Snow (1986), Taylor (1992), Gambson (1995), Steinberg (1998), Poletta (1998) and Daviss (2002) such narratives will generate cultural aspects, ideational interpretation, religious discourse, movement culture and collective identity in Jihad activities conducted by a family. Finally, this paper deals with network; the way to transmit the meaning of the whole jihad activism. By using the theories of core, tactical and extended networks posed by Azca (2013) this paper will elaborate how the ideology and interest of terrorist come into a family movement and beyond as well as elaborate the future of terrorist family in Indonesia.

Keywords: Terrorism, Narrative, Indonesia

REPROLIFERATION OF ISLAMIST MOVEMENT IN SURAKARTA: TRAJECTORY AND STRATEGY IN THE POST DEMOCRATIZATION INDONESIA

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Islamist movement has been proliferating in line with the historical trajectory of Indonesia's political journey; starting from the colonial regime, in the beginning of independence, New Order regime and today's Era Reformasi. The process of democratization and modernization lead the ideology of Islamism to a new phase of religious movement. Along with the

growth of democracy in Indonesia, Islamist movement precisely shows its existence intensely in public sphere. The opening canals of freedom in the Reformation Era became a new space for ideology of Islamism to evolve and adapt some strategies to survive amidst the onslaught democratization in Indonesia. This article aims at looking to what extent the proliferation of Islamist movements after the collapse of Soeharto's authoritarian regime in Indonesia. In this case, Surakarta becomes important to observe because it's historical context as an embryo in giving birth to earlier Islamist movements, as well as a city famous for the proliferation of ideology of Islamism in Indonesia. Using political sociology approach, this study attempts to understand the path of proliferation of Islamist movements and its various interplayed strategies to the socio-political conditions that occur; either on a global or local scale.

This article argues that the development of democracy in Indonesia continues to alter the route map of the Islamist movement. Finally, the results of this study reveal that the proliferation of the current Islamist movement plays a new strategy that appropriated with the development of democracy and technological advancements to gain more public sphere by Indonesian people.

Keywords: Islamism movement, Trajectory, Surakarta, Indonesia

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Title of Panel:

**الأقليات الدينية في البلدان الإسلامية: الواقع وآفاق التعايش، تونس و أندونيسيا
أمودجان**

Panelists:

Dr. Saifuddin Herlambang, M.A. (IAIN Pontianak); **Dr. Dede Permana, MA.** (UIN Sultan Maulana Hasanuddin Banten); **C. Dr. Zulfikar Ismail, MA.** (IAI Sahid Bogor); **C. Dr. Budi Juliandi, MA.** (IAIN Cot Kala Langsa)

Panel Description

القضية الرئيسية التي يعالجها هذا الجهد العلمي هو البحث عن واقع الأقليات الدينية في البلدان الإسلامية عموماً وفي تونس وأندونيسيا خصوصاً سواء أكانت الأقليات يهودية أو مسيحية، وكذلك يحاول هذا العمل العلمي أن يتعرّض لآفاق التعايش الممكنة، ولدى تمثّل أفراد المجتمع عموماً وكذلك الأقليات الدينية لقيم المحبة والتآلف والتواصل والانسجام الاجتماعي، هذا فضلاً عن العودة إلى السند الفكري والديني لتأسيس تلك العلاقات المتينة بين الجميع، ومن الأمثلة التي سيتعرّض إليها هذا البحث: الأقليات الدينية والمذهبية في جزيرة جربة التونسية سواء أكانوا يهوداً أو إباحية، وكذلك لمكونات المجتمع الإسلامي في طوبا ساموسير سومطرة الشمالية الأندونيسية.

الأسئلة المطروحة

الأسئلة التي يحاول البحث الإجابة عنها:

- 1- ما هي الأسباب والعوامل التي جعلت من الأقليات الدينية تعيش في وئام وسلام مع بقية أفراد المجتمع رغم الاختلاف في الفكر والعقيدة والثقافة ؟
- 2- وما السبيل إلى دعم قيم التعايش والتآلف والحوار والسلام على مستوى الواقع في مختلف البلدان الإسلامية ؟
- 3- وما هي الضمانات المطروحة للحفاظ على السلم والأمن الاجتماعيين بين أفراد المجتمع عموماً على اختلاف ثقافته وعقائده وألوانه في حالتي السلم والحرب ؟

البحث والنظريات

البحوث التي ستقدم بإذن الله تعالى هي كالتالي:

- يقدم الباحث سيف الدين هيرلامبانج: دراسة عن ابن عاشور وتصوره لإسهام الأقليات في بناء الدولة، وأهمية السياسة في ترسيخ الوئام بين فراد المجتمع وأفراد المجتمع سيلاقض أفراد المجتمع وتثبيت الهوية.
- يقدم الباحث بودي جولياندي: دراسة عن الأقليات المسلمة بطوبا ساموسير سومطرة الشمالية وذلك من الناحية السوسولوجية والانتروبولوجية.
- يقدم الباحث ديدى برمانا: دراسة عن دور الأقليات المسلمة في بناء المجتمع المعاصر: الإباحيون التونسيون أمودجان ويتعرّض في الأثناء إلى الجانب التاريخي والاجتماعي والسياسي.
- يقدم الباحث ذو الفكر إساعيل: دراسة عن الحياة الإجتماعية لليهود في جزيرة جربة التونسية إضافة إلى بسطة تاريخية عنهم.

البحث والنشر والطباعة

ستنشر كل البحوث بإذن الله تعالى في مجلة التنوير، وهي مجلة محكمة على المستوى العالمي للمعهد الأعلى لأصول الدين بجامعة الزيتونة تونس / أو في مجلة المشكاة المحكمة أيضاً لجامعة الزيتونة تونس.

ابن عاشور وإسهام الأقليات في بناء الدولة

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لقد استوعب القرآن المعاني الكاملة بكونه كتاباً مقدساً ورسالة هدى للعالمين. ولكن توجد بعض التفاسير لم تترك ذلك المدلول بل ضيّقت من معانيه، وتوجد أيضاً

تفسيرات أخرى حاولت تلمس قيمة القرآن الكريم والإشارة إلى ما يكتنزه من غنى وحكم ومعطيات صالحة للعالم والآخر.

ويعتبر تفسير ابن عاشور من التفسيرات المهمة في هذا السياق، ولذلك سيعتمد البحث عليه وعلى ما ذكره صاحب التحرير والتنوير في خصوص موضوع الشورى في تفسير سورة آل عمران الآية: 159، وفي خصوص موضوع الصدقة في سياق تفسير سورة البقرة، هذا فضلا عن الاستئثار ببعض التفسيرات الأخرى في الموضوع، والرجوع إلى مناهج ملاسيفيك (2008) حول موضوع السياسة والهوية والتي تعتبر أن السياسة والهوية لم تستخدمهما الأقلية في بلد ما فحسب، وإنما استخدمتها المجموعة الكبيرة في البلد.

علما أن ابن عاشور تناول موضوع الأقليات وعلاقتها بالسياسة والهوية في تفسيره لا سيما في قضية بناء الدولة التونسية، ولعل هذا يميلنا إلى إمكانية تفسير القرآن بناء على المنهج الليبرالي والتقدمي ومن ثمة بناء علاقات متينة بين الأقليات الدينية والمجتمع. الكلمات الأساسية: ابن عاشور، بناء الدولة، الأقليات، السياسة والهوية.

دور الأقليات المسلمة في بناء المجتمع المعاصر: الإباضيون التونسيون نموذجا

ديدي برمان

(أستاذ مساعد بجامعة سلطان مولانا حسن الدين بنان / خريج الجامعة الزيتونية التونسية سنة 2017م)
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إن المذهب الإباضي من المذاهب الإسلامية غير المشهورة في العالم الإسلامي، حيث انتشر على نطاق غير واسع. فالإباضية اليوم يمثلون أقلية، ويوجدون في جزيرة جربة بتونس، والجزائر، وليبيا، وزنجبار بالساحل الشرقي لإفريقيا، وفي سلطنة عمان، الدولة الوحيدة التي بها أغلبية إباضية. وبالرغم من قلة عدد أتباعه، فإن له دورا بارزا في تعزيز التعايش السلمي بين مختلف الأديان والمذاهب والفرق، وفي بناء المجتمع المعاصر.

يحاول هذا البحث الكشف عن دور أتباع الإباضية كالأقليات المسلمة في الإسهام في بناء المجتمع الإسلامي بتونس في الزمن المعاصر، كما يحاول أيضا كشف أسرار نجاحه في ذلك.

ومن أهم ما توصل إليه الباحث من خلال هذا البحث:

(1) إن شعار التعايش بين الأديان والمذاهب الذي يرفعه الإباضية لم يكن حبرا على ورق فحسب، بل هو ممارسة واقعية، فهم يتعايشون في تونس مع السنة المالكية والمسيحيين وحتى مع اليهود، بعيدا عن التباهي والبذخ.

(2) تمسك الإباضيين بالسيرة في طريق السلام والديموقراطية خصوصا بعد سقوط نظام الرئيس بن علي في تونس سنة 2011، وذلك أثناء بروز تيارات دينية متشددة أرادت فرض رؤيتها على المجتمع التونسي، وهذا من أهم الأدوار الفاعلة التي لعبها الإباضيون التونسيون بعد الثورة،

(3) الفكر الوسطي الذي يميّز به هذا المذهب في مختلف المجالات فقهية كانت أو كلامية أو غيرها، وهذا ما أدى إلى افتتاح آراء أتباع المذهب على مختلف المذاهب والفرق والأديان الأخرى.

الكلمات الأساسية: الإباضية، الوسطية، التعايش، تونس.

الحياة الإجتماعية لليهود بسجيرة جربة التونسية

ذوالفكار إسماعيل

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تقع الجمهورية التونسية في شمال أفريقيا. أغلبية سكانها مسلمون، يعيشون في تسامح مع الأديان الأخرى منذ ثلاثة آلاف سنة تقريبا حتى يومنا هذا، سواء مع اليهود أو المسيحيين أو غيرها. ويسكن في هذا البلد حوالي 1500 يهوديا، أغلبهم يسكنون في جزيرة جربة في الجنوب التونسي والآخرون منتشرون بين المدن مثل مدينة تونس وسوسة وصفاقس ونابل. واهتم الباحث باليهود الذين يعيشون بجزيرة جربة. خاصة في مستوى حياتهم الإجتماعية والسوسولوجية، وذلك كي تعرف مدى التعايش والمحبة والتآلف بينهم وبين المسلمين في الجزيرة.

واليهود في جزيرة جربة هم من الأجيال القديمة، إذ قدموا إلى جزيرة جربة في عهد الملك سليمان بعد خراب المعبد اليهودي الأول في القدس سنة 568 قبل الميلاد. وتوجد بجزيرة جربة كنيس الغريبة الذي يعد أقدم المعابد في أفريقيا ويزورها آلاف الإسرائيليين واليهود من أنحاء العالم لأداء الحج.

وقد عاش اليهود والمسلمون في سلام ومحبة وتعاون، وقد تجلّى ذلك في التجارة وصناعة الذهب وتربية الأطفال وتعليمهم في المدارس الحكومية، وفي الأعياد والمناسبات. قال بيريز الطرابلسي مدير كنيس الغريبة كما نقل من جريدة الخبر (22 مايو 2015) «نحن مواطنون تونسيون ولدنا هنا ونعيش هنا مع إخواننا المسلمين دون أية مشكلة لنا ما لهم وعلينا ما عليهم».

الكلمات الأساسية: الجمهورية التونسية، جزيرة جربة، اليهود، كنيس الغريبة.

الأقليات المسلمة بطوبا ساموسير سومطرة الشمالية: الواقع وأفاق التعايش مع المسيحيين

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عرفت أندونيسيا عدة ثقافات وأديان وحضارات وقبائل مختلفة على مر تاريخها، ومع ذلك كان أفراد المجتمع يعيشون في سلام ووثام ومحبة وتعايش وتعاون، ولكن في العصور الأخيرة بدأ الاختلاف وتنوع الثقافات والأديان بالخصوص عائقا للتواصل والتفاهم والتعايش وإرساء قيم السلام والمحبة، وقد تجلّى ذلك خاصة على مستوى الأقليات الدينية وكيفية التعامل معهم، ولا ريب أن منطقة بابوا (2017) بأندونيسيا وما شهدته من أحداث ومشاكل ومن اضطهاد للأقلية المسلمة وتخريب للمسجد لهو خير مثال على ذلك.

ولكن ذلك لا يعني عدم وجود تفاهم وتواصل وتعايش ووثام مع الأقليات الدينية في مناطق أخرى من أندونيسيا ففي طوبا ساموسير سومطرة الشمالية التي يسكن فيها عدد كبير من المسيحيين تعيش الأقلية المسلمة في سلام ووثام مع المسيحيين، ولعلّ هذا هو مرام هذا البحث الذي يصبو إلى بيان واقع المسلمين في طوبا ساموسير سومطرة الشمالية وكيفية تعايشهم مع المسيحيين، هذا فضلا عن الإجابة عن سؤالين اثنين محتمين هما: ما هو واقع التعايش بين المسلمين والمسيحيين في طوبا ساموسير سومطرة الشمالية؟ وما هي العوامل التي أدت إلى ذلك التعايش والوثام بين المختلفين في العقيدة وكيف يمكن المحافظة عليها؟

إن هذا البحث هو بحث ميداني بالأساس سيعتمد المنهج الاستقرائي ومتابعة الظواهر الحياتية للمسلمين والمسيحيين على حد سواء من جانبها السوسولوجي والانتروبولوجي، وسيستخدم أيضا المنهج التحليلي والنظرية الوظيفية الهيكلية من أجل البحث عن القيم والمعاني وأسس التقارب بين المسلمين والمسيحيين في طوبا ساموسير سومطرة الشمالية خصوصا وبين مختلف الثقافات والحضارات عموما.

الكلمات الأساسية: الأقليات المسلمة، طوبا ساموسير، المسيحيين، المحبة، الواقع.

Science and Technology in Islamic University

Chair: Dr. Ade Yeti Nuryantini, S.Pd, M.M.Pd, M.Si.
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Title of Panel

ISLAMIC EDUCATION 4.0 : THE USE OF ANDROID

Panelists:

Nuridin, M. Com., Ph.D. (Institut Agama Islam Negeri [IAIN] Palu); **Dr. Winarno, S.Si, M.Pd** (Institut Agama Islam Negeri [IAIN] Salatiga); **Dr. Sitilsnaniah, M. Pd** (Institut Agama Islam Negeri [IAIN] Surakarta); **Dr. Prima Aswirna, S.Si, M.Si** (UIN Imam Bonjol Padang)

Panel Description

The industrial revolution 4.0 is characterized by digitalization and automation, which trigger the emergence of a new paradigm in education, including in Islamic education. One of the paradigms in the era of industrial revolution 4.0 is the utilization of android on smartphones. The new paradigm in the world of Islamic education has been successfully built by interdisciplinary scholars from various fields of science. Among the paradigm are the emergence the idea of cyberspace pesantren (boarding school) based on android, and the utilization of android for teaching and learning activities in Islamic Higher Education (Perguruan Tinggi Keagamaan Islam/PTKI). In PTKI android utilization in teaching and learning process has been successfully done. Android is used as Teaching Quality Assessment (TQA), Information System of Nusantara Islamic History (Sistem Informasi Sejarah Islam Nusantara/SI-SINA), Pakeliranpadat with LBT media can be applied for Indonesian foreign speakers (Bahasa Indonesia untuk Penutur Asing/BIPA). Although Android had not been widely used by the science teachers as a tool for experiment because of their limited knowledge in using Android for science experiment. The TQA system was able to increase students' involvement in each class in the teaching quality assessment process. The system is also perceived as the ease of use and usefulness of its mobility and applicability on smart phones. SI-SINA has achieved high score on functionality, usability, reliability, performance and supportability aspect. Meanwhile, the emergence of opinions on the existence of cyberspace pesantren is based on the opinion that pesantren education has broad influence not only in Indonesia, but has influence around the world. But pesantren in cyberspace eliminate physical interaction of education tripisat (kiyai/chaplain, pondok/house boarding school and santri/student) with society. Thus, pesantren in cyberspace is not worth mentioning as an educational institution that is oriented to physical interaction among the three.

SCIENCE TEACHERS' INSIGHT TO USE ANDROID IN TECHNOLOGY ENHANCED LEARNING

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Limited school facilities and infrastructures for science laboratory in developing countries are problems that must be resolved. Various effort should be proposed by every party to overcome this problem. One possible effort is to use Android on the smartphone as an experimental tool. This article aims to investigate the use of Android application among science teachers in terms of its use as a tool for science experiment; the obstacles faced by teachers in the use of Android as an experimental tool in science learning. The results show that Android had not been widely used by the teachers as a tool for science experiment. This condition occurred because of their limited knowledge in using Android as tool for science experiment. It is expected that the use of Android training will be a solution in updating ICT skills of science teachers.

Keywords: Android, Experiment, Learning, Science, Smartphone.

IMPLEMENTATION OF TEACHING QUALITY ASSESSMENT SYSTEM USING ANDROID

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Teaching Quality Assessment (TQA) is one of the measures to improve the planning and organization of the teaching process. Assessment results are often taken into account by heads of faculties, departments and educational programmer for adjusting their employment policy, course curricula, and accreditation purposes. However, currently very limited studies have been conducted to assess teaching quality within higher education context through the use an online mobile systems. This study, therefore, applied an android teaching quality assessment system to assess teaching quality within an Islamic Higher Education Institution. This study was carried out in four stages; focus group discussion, system development, survey, and in-depth interviews with students and policy makers. The system was developed using prototype paradigm involving users from Quality Assurance Department. The result shows that the system is able to increase students' involvement about 85 percent in each class in teaching quality assessment process. The system is also perceived as ease of use and usefulness due to its mobility and applicability on smart phones. Users from Quality Assurance Department perceived ease of use and usefulness of the system in term of statistical generation and assessment results gathering. The limitation of this study is that the students may assess a lecture who is not teaching in their class due to freedom to select on the data base. Further research need to limit each lecture based on specific class to be assessed by a specific students' class.

Keywords: Teaching Quality Assessment, Android, System, Higher education

SI SINA: INFORMATION SYSTEM HISTORY OF ISLAM NUSANTARA USING ANDROID

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Islam Nusantara is an empirical form of Islam developed in the archipelago since at least the 16th century, as a result of interaction, contextualization, indigenization, interpretation and vernacularization of the universal teachings and values of Islam, in accordance with the socio-cultural. This study aimed to produce a SI SINA (system informasi sejarah islam nusantara / information system of Nusantara Islamic history using android). The method of this research was research and development (R&D). The data collection techniques were documentations, interviews, FGD, and questionnaires. The research subjects were 5 lecturer and 15 students during the pilot study and 20 lecturer and 45 students in the main research. The aspects that include functionality, usability, and supportability. Product of SI SINA was contained with the archipelago of Islamic archipelago and the story of the entry of Islam in Indonesia, the history of Islamic kingdom in the archipelago between other; Samudera Pasai Kingdom, Malaka Kingdom, Ternate Kingdom, Demak Kingdom, Gowa Kingdom, and Tidore Kingdom. The researcher concludes that information system of Nusantara Islamic history based on android was feasible. It met the three aspects of system are: functionality (score 4.5/excellent category), usability (score 4.1/excellent category), supportability (score 4.7/excellent category).

Keywords: Islam Nusantara, Android, Functionality, Usability, Supportability

INDONESIAN LESSON FOR FOREIGN SPEAKERS (BIPA) IN ISLAMIC UNIVERSITIES (PTKI) IN FACING INDUSTRY 4.0 REVOLUTION ERA

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The fourth industrial era (industry 4.0) has been undergone by many countries including Indonesia so it became the country's obligation to prepare millennial generation to be competitive and productive workers. The industrial revolution is identified with digitalization and automation that change the life styles. Nevertheless, not all has prepared yet, including teaching in Islamic universities (PTKI). One of the lessons is Indonesian for foreign speakers (BIPA). BIPA is a strategic thing for Indonesia in facing industry 4.0 revolution era. Wayang as learning media of BIPA can be applied in industry 4.0 revolution era in advanced level by using a simplified performance of wayang as a learning media. Wayang is a nation culture that has been recognized by UNESCO and UN since 7 November 2003 as a World Master Piece of Oral and Intangible Heritage of Humanity. Nevertheless, there is a few youth generation who can play wayang or watch wayang performance. Students will feel bored because, traditionally, a wayang is played out in a ritualized midnight-to-dawn show by

a dalang. Therefore, performances where it is being simplified to about three to four hours, is an innovation to develop the region's culture without losing the rule of performing wayang. In the era of industrial revolution 4.0, the use of internet of things is required in everyday life as well as in learning. Literature Based Thematic (LBT), a model of literature appreciation, is applied in learning the simplified wayang performance. This model will lead students to learn literature as a way of life. Students watch wayang performance in a film together in Indonesian language, then students discuss the good things or character education that need to be implemented or not in life, students are also asked to compare the characters each other, after that the students write the results of the discussion in Indonesian language and they will have a peer-review activity to evaluate their work.

Keywords: Simplified Wayang Performance, BIPA, LBT.

PARADIGM CHANGES OF PESANTREN: COMMUNITY AND ISLAMIC SCHOLAR PERCEPTION ABOUT POST-MODERNISM PESANTREN BASED ON ANDROID

*Dr. Prima Aswirna, S. Si, M.Sc & Dr. Reza Fahmi
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Pesantren in Indonesia is the forerunner of education based in Indonesia. Further research is based on public opinion on post-modernism pesantren development based on Android. This study uses a quantitative approach. Population in this research is Padang city society (especially in District of Padang Utara). The study sample was 128 people and 30 community leaders (Alim-Ulama) people. The sample selection was done by simple random (simple random sampling). The results of the study found: There is no correlation between public opinion and religious figures about the development of pesantren based on android postmodernism. Recommendations: There needs to be a more in-depth study of the development of Android-based pesantren at the empirical level; curriculum, learning system, learning strategy and assessment mechanism and so on.

Keywords: Pesantren, Society of Post-Modernism, Virtual Pesantren and Android

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Title of Panel

THE CONTRIBUTION OF APPLIED SUFISM (AS) IN THE FOURTH INDUSTRIAL REVOLUTION (INDUSTRY 4.0) ERA

Panelists:

Arman Marwing, M.A. (IAIN Tulungagung); **Ahmad Fauzan, M.Pd.I.** (UIN Sunan Ampel Surabaya); **Virgo Nandang Setiawan, S.Ag.** (IAIN Tulungagung); **Naharin Surroya, M.Pd.** (IAIN Tulungagung)

Panel Description

Klaus (2017) introduces a concept of the fourth industrial revolution described as transforming the life and work of human beings in a fundamental way. The emphasis on technological innovation, particularly the digitalization technology program in all disciplines, are positively able to make the production process faster, easier and massive without human involvement. However, it actually shows its limitations in overcoming problems and improve human life quality caused by neglecting religiousness, wisdom, and transcendental approach. This panel try to offer a contribution of an integration of science and Islam called as applied sufism (AS) in answering inability of science and technology overcoming human problems. In addition, this panel attempts to provide empirical proof of the implementation of scientific sufism as an applied science that can accommodate the holistic aspects of modern humans in industry 4.0 in the field of psychotherapy, assessment, education and health. Based on the above issues, important questions in this panel are how does AS consider the weaknesses of science and technology in the industry 4.0 in overcoming human problems? How does the process of the developing of AS as a form of integration of science and Islam, and how is the implementation of AS in various aspects of human life? The interdisciplinary study is done by panelists through the explanation of empirical data of AS through the answers of each questions. This article will be published through a collaborative process with experts in the field of transpersonal psychology, science, technology in journal of spirituality in mental health.

AL-QALB HUDHUR APPLICATION: SUFISM PSYCHOTHERAPY FOR PEOPLE WITH MENTAL HEALTH PROBLEM IN THE FOURTH INDUSTRIAL REVOLUTION (INDUSTRY 4.0) ERA

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The presence of the fourth Industrial revolution brings not only optimism but also immense anxiety in society as a result of changes in human life. The demands of competitiveness and innovation led to modern human anxiety derived from psychological weaknesses, disturbed soul and anxious mind. This certainly has negative impact on the psychological health of the sufferer, because it raises various psychosomatic disorders. For this reason, a formula which is able to provide answers is needed as a therapy for mental insecurity. A formula offered in Sufism is the hudhur al-qalb, which brings closeness to God as well as provides a cure for anxious mind and disturbed soul experienced by modern humans. This paper examines the application of Hudhur Al-Qalb therapy which has been tried in several therapy sessions in several cities in Indonesia and has been empirically proven to overcome psychological problems of clients.

Keywords: Hudhur Al-Qalb, Psychotherapy, Sufism, Industry 4.0

THE DEVELOPMENT OF AL-GHAZALI'S SUFISM HAPPINESS INVENTORY (ASHI): A HAPPINESS MEASUREMENT FOR MUSLIM SUFI

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Happiness is a universal concept. It has been studied in psychology based on values of western society, using a variety of self-report methods. However, there have been limited number of studies related to development of eastern society's happiness concept, particularly muslim Sufis who emphasize on spiritual aspects. A psychometrically valid and reliable SWB measure for muslim sufi aged 20-60 years old, ASHI, was piloted project and developed to measure four happiness aspects i.e. consciousness of self, consciousness of Allah, consciousness of the world and the hereafter. The result of validity test obtained by 30 respondents confirmed ASHI's aitem validity and r value (corrected Item-Total Correlation) was .36 - .64 with 27 valid items. Furthermore, The Cronbach's Alpha coefficient was .86 which confirmed the scale's internal consistency reliability. Therefore, ASHI could be used to measure the effect of psychotherapy and its influence to happiness of Muslim Sufi

Keywords: ASHI, Happiness, Muslim, Sufi

THE RASA ADA SUFISTIC PSYCHOTHERAPY PROGRAM: A MODEL OF INCREASING TEACHERS' PARTICIPATION THROUGH CHARACTER EDUCATION BASED ON IDENTITY IN THE FOURTH INDUSTRIAL REVOLUTION 4.0 ERA

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In Industry 4.0 era, the role of teachers as a source of knowledge begins to be replaced by virtual learning media. However, education is not only concerned on knowledge but also on the character of learners which can only be developed through the emotional direct interaction. Therefore, it is necessary to increase teacher participation in character education based on identity. This study aims to describe the systematic efforts of facilitators in improving teachers' participation in learning through the implementation of "Rasa Ada" therapies using PAR research and involving 6 teachers of PAUD SERIBU KUBAH Tulungagung. The results indicate that there is an improvement of the teachers' ability in identifying the awareness of himself and clarifying 'who he is' at the level of Hawkins' consciousness map. Consequently, teachers are able to develop identity-based character education in children and implicate on the development of this program at PAUD institutions in Indonesia.

Keywords: Sufism Psychotherapy, Rasa Ada, Participation, Teacher, Identity

THE EFFECT OF RATIONAL-EMOTIVE BEHAVIOR THERAPY (REBT) BASED ON TAZKIYATUN NAFS TOWARD THE REDUCE OF BLOOD PRESSURE OF ESSENTIAL HYPERTENSION PATIENTS

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Emotional instability and stress influence on the raise of blood pressure of patients with essential hypertension. Therefore, it is necessary to reduce the level of stress and emotional stability by using REBT based on TazkiyatunNafs (self-purification). This study aims to determine the effect of this therapy and the percentage of BP lowering of patients with essential hypertension. This research uses a mix method: experimental and qualitative approach. It is conducted at Puskesmas Bendilwungu with 5 subjects using purposive sampling method. The results indicate the statistical test, the value of $Z = -2.032$, with Asymp value. Sig (2-tailed) of 0.042 (<0.05) in the systolic BP test data and $Z = -2.032$, with Asymp value. Sig (2-tailed) of 0.042 (<0.05) in the diastolic pressure test. Thus, REBT based on Tazkiyatun Nafs has an effect on reduction of BP of essential hypertension patient and the influence of intervention on subject is 100%.

Key words: Rational-Emotive Behavior Therapy, Tazkiyatun Nafs, Essential Hypertension.

APPLYING SPIRITUAL EMOTIONAL FREEDOM TECHNIQUE (SEFT) FOR COLLEGE STUDENT'S THESIS STRESS: CONTRIBUTION OF INTEGRATION MODEL OF SUFISM, PSYCHOLOGY AND SCIENCE- BASED MEDICINE

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Many college students suffered from stress during writing the thesis. In this research, the researcher conducted an treatment in reducing college student's thesis stress by using Spiritual Emotional Freedom Technique (SEFT) therapy. This study aims to determine the effect of this therapy and the percentage of efficacy of SEFT. This is an experimental research using quantitative approach. It is conducted at IAIN Tulungagung with 10 respondents who are categorized as a experimental group (5 respondents) and a control group (5 respondents). Data analysis methods used by using techniques Wilcoxon Signed Rank test and result in value of asymp. Sig. (2-tailed) is 0,042 for value of asymp. Sig. (2-tailed) $< 0,05$ or $0,042 < 0,05$, it can be concluded that the SEFT therapy is effective in reducing the college student's thesis stress. In Addition, the influence of intervention on subject is 88,3% (value of R Square is 0,0883).

Keywords: Spiritual Emotional Freedom Technique (SEFT), Thesis Stress, College Student.

Chair: Wildani Hefni
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Title of Panel: REACTUALIZATION OF ISLAMIC INTELLECTUAL HERITAGE (TURATS) IN THE PRACTICE OF INDONESIAN ISLAMIC EDUCATION

Panelists:
Imroatul Hasanah (IAIN Kediri); Sulasman (UIN Sunan Gunung Djati Bandung); Muhimatul Umami (IAIN Syekh Nurjati Cirebon); Miftahul Huda (UIN Maulana Malik Ibrahim, Malang)

Panel Description

In this age of globalization where challenges are growing in size and numbers, revitalizing Islamic intellectual heritage, renewing it and shedding light on the riches that contributed to the march of human civilisation seem to be of utmost importance, specially in shaping human civilization. The Islamic cultural identity is the inexhaustible source whence springs Islamic intellectual heritage with its various forms, both tangible and intangible. On the other hand, Islamic education needs new vitality and a reformist boost in a wise approach and free from the logic of exclusive bipolarity, where the sources of knowledge are integrated. Islamic education with universal concepts needs to be developed or actualized in a learning process. This panel tries to actualize the values of Islamic intellectual heritage (turats). This panel explores and examines various issues of Islamic education including contemporary issues in Islamic education which encompasses the revitalization of the classical Islamic intellectual heritage (Ihya 'al-turats al-qadim), answering the challenges of the western civilization (tahadda al-hadarah al-gharbiyah), looking for the revolutionary elements in religion (min al-din ila al-tsaurah) and creating Islamic national integrity (wihdah al-wathaniyah al-Islamiyah).

THE TRILOGY OF BROTHERHOOD ON THE SUBJECT OF ASWAJA AS PREVENTION OF RADICALISM AT NU SCHOOLS

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The current issue of suicide bombings in Indonesia involving radical Muslims is evidence of their poor tolerance and nationalism. The radical actions start from radicalism which justifies the blood of non-Muslims or/and that of Muslims outside their group. Radicalism doctrines brainwash its members that war is the only way of jihad rewarding heaven. Since Nahdlatul Ulama' (NU) has the trilogy of brotherhood, namely islamic brotherhood (Ukhuwwah Islamiyah), national brotherhood (Ukhuwwah Wathaniyyah) and humanistic

brotherhood (Ukhuwwah Basyariyyah), it is moderate which makes peace by tolerating other groups, respecting other religions and has high nationalism principle. The trilogy on the subject of Aswaja (Ahlussunnah Wal Jamaah) has been taught since decades ago at Islamic schools based on NU as an effort of fortifying students from radicalism. The purpose is they grow to be tolerating people and respecting differences in living in a pluralistic nation of Indonesia.

Keywords: radicalism, the trilogy of brotherhood, NU school.

THE VALUE EDUCATION OF QOSIDAH BURDAH ARTS IN BOARDING SCHOOL IN THE LAND OF SUNDA

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Burdah Al-Bushiri contains a string of poems of praise to the Prophet Muhammad. Burdah is a literary work of Sharafuddin Abu Abdillah Muhammad Ibn Zaid Al Bushiri. Burdah Al-Bushiri widely taught in boarding school. Boarding School teaches a lot of Value educations. Value educations contained in Burdah Al-Bushiri be internalized through the medium of art, the art of Qosidah Burdah. This article aims to explain values contained in Qosidah Burdah. To explain this purpose, used literature. Thus, we will know about values of education contained in Qosidah Burdah. The results showed that Values contained in Qosidah Burdah has affected the attitude and character of students at the boarding school. Boarding School has been instrumental in instilling the values of theological, juridical, socio-cultural Islam, and Sufi values contained in Art Qosidah Burdah. Sufistic value of Qosidah Burdah in boarding implanted with the aim to cleanse the heart from all impurities soul. Values contained in Qosidah Burdah among others about repentance, asceticism, patience, sincerity, trust, and mahabbah. To give meaning passion in poetry Qosidah Burdah and soul enlightenment for students at the school, then do internalization of sufistic values from Qosidah Burdah through the art of music. Burdah Qosidah Music Arts at the school in addition is also used as a tool to improve and help the personal and social students.

Keywords: Education, Values, Art, Burdah, Boarding School

INTEGRATION OF ETHNOZOOLOGY AND FIQH OF ECOLOGY TO ESTABLISH INDIGENOUS CONSERVATION SKILLS IN MUSLIM COMMUNITIES

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The global community is now facing an ecosystem and natural resources crisis. The plant and animal species are threatened with extinction, due to the spread of disease, the destruction and degradation of their habitats and direct exploitation by humans. Efforts to integrate the knowledge of Ethnozoology with Fiqh of ecology (Islamic Environmental Law) through learning in

Islamic Education Institutions need to be done. This article aims to inform the linkage of Ethnozoology knowledge with Fiqh of ecology to establish Islamic environmental ethics. This research uses a qualitative approach with survey method and interview. The results showed that the integrated Ethnozoology based on Islamic environmental law is able to establish indigenous conservation skills for the community through environmental ethics so that the biodiversity and population of animals still exist and maintained in sustainable. The utilization of animals is carried out in Muslim communities, namely conservation based on local wisdom and domestication.

Keyword: Ethnozoology, Fiqh of ecology, Indigenous conservation skills, Environmental ethics.

REINTERPRETING THE VISIONARY ISLAMIC EDUCATION MODEL IN ADABUL 'ALIM WAL MUTA'ALLIM BY KH. M. HASYIM ASY'ARI: A POSTMETHOD PERSPECTIVE

Miftahul Huda

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Adabul 'Alim wal Muta'allim written by Nahdlatul Ulama founder KH. M. Hasyim Asy'ari (d. 1947) has been one of the most prominent Islamic intellectual heritages (turats) cited by almost all pesantrens for preserving, managing, and improving their education system. The book is widely accepted as the main source of Islamic education model, which comprehensively examines the philosophical virtue of science and the triadic inter-relational ethics of learnersteachers-classes. Critical questions and challenges on the relevance of the Kyai's education model, which was proposed almost a century ago, in this globalization era extensively arise among modern educationists. Many, for example, criticizes the book's lack of discussions on appropriate teaching methods and reliable learning facilities, overreliance on teachers' central role and their key position in education, and learners' inferior position in the instructional activities. This paper attempts to provide theoretical and reflective insights on how Adabul 'Alim wal Muta'allim has essentially presented the author's visionary Islamic education model which meets the principles of contemporary education put forward by the "postmethod" proponents. The book has, in fact, to some degrees fulfill the logic of postmethod, which includes pedagogic parameters of particularity, practicality, and possibility, as well as pedagogic indicators of postmethod learners and teachers.

Keywords: Visionary, Islam Education, Hasyim Asy'ary, Postmethod

Islamic Visual Arts, Architecture and Performance

Chair: Dr. Mundi Rahayu, M.Hum

(UIN Maulana Malik Ibrahim Malang/Asosiasi Pengkaji Film Indonesia)
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Title of Panel

Critical Theories For Studying Indonesian Islamic-Themed Movies

Panelists:

Christopher A. Woodrich (International Indonesia Forum/Gadjah Mada University); **Dr. Asep Abdul Sahid** (UIN Sunan Gunung Djati Bandung); **Mediyansyah, M.I.Kom.** (UIN Maulana Malik Ibrahim Malang); **Wawan Eko Yulianto, Ph.D.** (Arkansas University - Ma Chung University, Malang)

Panel Description

This panels addresses the relation between Islam and Indonesian film. Film is a cultural product that is consumed largely not only as entertainment but it can express important issues that people encounter in history. Film has potency to strengthen, challenge, or deconstruct a particular perspective, assumption or norms.

The relation between religion and film is important to study either in representing religion in film, or the way film constructs religious practice and realities. Two main issues addressed in this panel, first, the critical theories as the approaches to the study of religion and film, such as critical discourse analysis, narrative structure, representation, and identity politics. Second, the implication of the approaches in constructing religion-related discourses through the mutual encounter and interactions of film and religion.

This panel contributes to the Islamic studies through the study of how Islam is represented in the landscape of popular culture mainly, movies. In wider scope, it also contributes to Islamic studies in the application of critical theories commonly applied in cultural studies.

This study is interdisciplinary that involves the communication, media and cultural studies, and Islamic studies. The interdisciplinary perspective can be seen from the topics presented: radicalism issue presented in film, Islamic representation in film advertising, Islam politics in film, cosmopolitan identities of Islamic-themed films, and the presence of religion in animated television series.

RADICALISM REPRESENTED IN FILM “MATA TERTUTUP”

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Terror has been a serious problem for humanity. At least there were five terror incidents hitting Indonesia since May 8, 2018, killing at least 19 people, and 60 injured. On May 13, three suicide bombings at three churches in Surabaya, carried out by a family of six headed by Dita Oeprianto. Dita was identified by police as the head of JAD's Surabaya chapter. Dita, his wife and four children all died in the attacks. There are questions of why and how people involved as suicide bombers. In educating people on the issue of radicalism, Garin Nugroho directed a film entitled “Mata Tertutup” (The Blindfold), 2011. The film is based on research by Maarif Institute on NII recruitment. This paper discusses “Mata Tertutup” through the questions of how the film represents the radical group's recruitment process, and what is the discourse of family, society and state relations constructed through the film. The study shows that recruitment process of the NII is done through a pattern of kidnapping and brainwashing. This process radicalizes the young people and to the worst, produces suicide bombers. The important discourse emerged from this film is that the state and family have crucial roles in saving young people from radical groups.

Keywords: Mata Tertutup, terror, radical groups, recruitment, family, state

REPRESENTING ISLAM IN INDONESIAN FILM ADVERTISING DURING THE SUHARTO ERA (1966–1998) AND REFORM ERA (1998–PRESENT)

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This article examines how Islam has been depicted in advertisements for Indonesian films over the past fifty years. It finds that, during the Suharto Era (1966–1998), Islam was generally not represented explicitly in film advertisements; however, examples could still be found in advertisements for films intended to preach Islamic values as well as in advertisements for films with more general themes. The use of Islamic symbols became more common during the Reform Era (1998–present), particularly following the rise of the film Islami genre. Advertisements in both eras used such symbols as turbans, skullcaps, and headscarves, as well as other common symbols of Islam. However, advertisements differed in two key aspects. First, where advertisements in the Suharto era tended to embrace viewers of all backgrounds, advertisements in the Reform era have often positioned Islam as more exclusive. Second, where advertisements in the Suharto era tended to illustrate a dynamicity in discourses on Islamic identity,

advertisements in the Reform era have generally promoted a more singular understanding of Indonesian Islamic identity.

Keywords: film advertising, Indonesian cinema, Islam in Indonesia

REPRESENTATION OF ISLAM POLITICS IN INDONESIAN FILM; A CRITICAL DISCOURSE ANALYSIS

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Film is a site that describes the practice of discourse through the cultivation of ideology and power. Therefore, the position of the film is always in the competition space in the practice of defining, positioning and controlling audience. However, the emergence of religious films has led to another debate that religion also has relations and legitimacy in the film industry. This study is an extension of the study of film texts which is aimed to identify, analyze and formulate how Islam in the context of Indonesian political competition is constructed and represented socially through film images and narratives. Corpus of analysis is the film 212 The Power of Love which has the background of the Peaceful Action of Bela Islam 212. The Islam analyzed in this study specializes in Islamic flow and expression. By applying Theo van Leeuwen's critical discourse analysis strategy, this study reveals that there are politics of imaging the Islamic movement through the text of contestation of peaceful Islam versus counter-peaceful, the marginalization of Liberal and Radical Islam, and the affirmation of discourse about shady versus rowdy Islamic expression identity.

Keywords: Film, Islam, Politics of Representation, Discourse

THE DISCOURSE OF COSMOPOLITAN MUSLIM IDENTITY IN INDONESIAN ISLAMIC-THEMED FILMS

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This paper discusses the Indonesian Islamic-themed films focusing on the ideas of cosmopolitan identity of the muslimah in contemporary Indonesian Islamic-themed films, "Assalamualaikum Beijing, Jilbab Traveller and 99 Cahaya di Eropa," by applying Fairclough's Critical Discourse Analysis. Cosmopolitanism, the ideology to be world citizen, is a perspective that is more outward-looking, more involved and open with the world and willingness to experience different cultures (Hannerz, 1990). Cosmopolitanism, combined with local and hybrid culture is celebrated as alternative for ethnocentric nationalism. This idea of being a cosmopolitan citizen emerges in popular culture, including Indonesian Islamic-themed cinema, therefore, this paper aims at discussing the cosmopolitan identity of young Muslimah constructed in the three Islamic-themed films (Assalamualaikum Beijing, Jilbab Traveller, 99 Cahaya di Eropa). Specifically it discusses the Indonesian

muslim women identities represented and the ideas of Islamic cosmopolitanism constructed in those three films. The analysis show that the identity of cosmopolitanism is constructed through cultural negotiations in discursive interactions and relational experience with the others.

Keywords: cosmopolitanism, Indonesian Islamic-themed films, Muslimah identity

EXCLUSIVIST BUT TOLERANT ISLAM: A STUDY ON THE DIDACTIC PATTERN OF ADIT SOPO JARWO

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Adit Sopo Jarwo is an Indonesian animation series that has gained quite high popularity in the past couple of years. However, there is still some dissatisfaction among its audience regarding the series' overtly didactic nature. This study aims to highlight and explain the didactic pattern of Adit Sopo Jarwo and to interpret this didacticism with regards to the social context that serves as the background of this work. For the purpose of this study, ten episodes of Adit Sopo Jarwo obtained from a YouTube search were analyzed. This study reveals the monolithic tendency of the didacticism of Adit Sopo Jarwo with the involvement of Haji Udin both direct and indirect as the source of wisdom. In the final analysis, the writer proposes the hypothesis of exclusivist but tolerant Islam as the explanation for the didactic pattern of Adit Sopo Jarwo.

Keywords : animation, didacticism, post-islamism, exclusivist

Chair: Prof. Dr. H. Suaidi Asyari, M.A., Ph.D.

Title of Panel

**ISLAMIC ACTIVISM AMONG MUSLIM YOUTHS IN
CONTEMPORARY INDONESIA**

Panelists:

T. Muhammad Jafar Sulaiman, M.A. (The Aceh Institute and UIN ar-Raniry Banda Aceh); **Fridiyanto, M.A.** (UIN Sumatera Utara Medan and UIN Maulana Malik Ibrahim Malang); **M. Husnul Abid, M.A.** (UIN Sulthan Thaha Saifuddin Jambi); **Arfan Aziz, Ph.D.** (UIN Sulthan Thaha Saifuddin Jambi)

Panel Description

The world of activism among young people underwent significant changes following the political transition from New Order authoritarianism to democracy. While they were previously characterized by militancy and confrontation, especially in politics, confronting youth activism on the one hand and the state on the other; in the period of democracy and information disclosure via the Internet, youth activism has become so fluid and diverse.

This panel discusses the diversity and dynamics of youth activism in contemporary Indonesia, especially in their relation with Islamic passion that has been increasing recently. The question to be answered is how Islam is interpreted in the world of youth activism in Indonesia? Are their Islamic activism tends to be Islamist or post-Islamic radicalism, leading to a conservative or else inclusive?

To answer these questions, this panel presents four panelists that will discuss youth Islamic activism from diverse domains. The first panelist presents youth activism based on Aceh's post-tsunami experience: the encounter of young Acehnese with many post-tsunami foreign donors whether to change their Islamic outlook, reflected in the activism developed. The second panelist will see youth activism which develops in several Islamic universities in Indonesia. The third panelist discusses the Islamic-based philanthropy movement that is rife among young people in Jambi, while the last panelist will examine whether the growing Islamic activism among young people supports the cadre of ulama or else.

Together with several other papers, all of the papers presented are planned to be published in a number of *Journal of Southeast Asian Islam and Society (JSEAIS)*, a new international journal published by UIN Sulthan Thaha Saifuddin Jambi.

FROM NATURAL DISASTERS TO MULTICULTURAL CITIZENSHIP: YOUTH AND RELIGIOUS ACTIVISM OF POST-TSUNAMI IN ACEH

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Achieving a multicultural civility is not an easy task in Aceh. At the time of the tsunami, Aceh had actually been the home of multi-diverse gatherings, but the issue of Christianization shut down the space and became narrower after the rehabilitation and reconstruction. With all its peculiarities, Aceh set the pattern of inter-diversity relations with the Islamic Shariah which in some ways narrows the meeting space for diversity in Aceh. This reality is read by young Acehnese as an unfavorable condition for human relations and Aceh greater civilization, which encourages them to keep working in diversity movements in the public sphere. This paper traces the activism movement undertaken by the post-tsunami youth based on the theoretical hypothesis of the importance of bringing together diversity as an effort to block the politicization of identity and politicization of religion that can lead to conflict and violence. This can hamper the realization of the multicultural aspirations of Aceh. The purpose of this paper is to find out a model for managing the youth movement through an activist approach in the midst of Shari'a challenges in order to see its influence and strength for providing a way of realizing multicultural citizenship in Aceh.

Keywords: Multicultural citizenship, Shari'a challenges, Post-tsunami Aceh

THE BATTLE OF STUDENT IDEOLOGY AT STATE ISLAMIC UNIVERSITIES: AKTIVISM OF HIZBUT TAHRIR INDONESIA (GEMA PEMBEBASAN) AND STUDENT RESISTENCE ELEMENT

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This paper seeks to analyze how HTI activism in PTKIN campuses. It argues that HTI activism (Gema Pembebasan) in PTKIN has made a battle ground ideology among the student activists. In order to analyze the focus of the study, this paper employs phenomenology approach where the data are collected by indepth interview. This paper found that HTI activists have a millitancy and a discipline to promote their ideology. Progressively HTI activist campaign their ideology about khilafah Islamiyah. Their activism can be found through pamphlet, banner, bulletin, member recruitment, intellectual activities and demonstrations. In their propaganda, HTI activist always make a tag line campaign such, "Democracy is haram", "Khilafah Islamiyah is a solution", "No capitalism", "No communism/socialism", "Stop secular system". Their provocative acts have trigger many reactions and resistances from activist that contra with HTI. Intra and extra-campuss activists try to counter HTI ideology propaganda through various ways such as intellectualism even intimidate.

Keywords: Hizbut Tahrir Indonesia, Gema Pembebasan, state Islamic universities, counter-discourse

THE COMING OF A POST-ISLAMIST SOCIETY? ISLAMIC-BASED PHILANTHROPY MOVEMENT AMONG YOUNG PEOPLE IN JAMBI

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This article discusses the Islamic-based philanthropy movement that is rife among young people in Jambi. Earlier, this young men were exponents of the Islamist movement based on the campus, namely at Jambi University, which appeared at the end of the New Order period. After the regime collapsed, apart from being structurally the Islamist movement established an Islamic party and sought to transform the state through the state-provided path, a great number of its exponents at the grass roots were active in philanthropic movements. Unlike previous studies that examined the "big" philanthropy movement, this article focuses on small and local philanthropic movements. The discussion is directed to address the question of whether such a movement could be called a post Islamist as being identified by Asef Bayat (1996, 2005, 2007) among others? Or are they still radical Islamists as the roots of the movement?

Keywords: Tarbiyah Movement, Islamic-based philanthropy, young activism, Jambi.

LOOKING FOR YOUNG MALAY ULAMA: CIRCULATION OF ISLAMIC RELIGIOUS FIGURES IN JAMBI

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Jambi Malays are guided by the saying of "adat bersendi syara', syara bersendi kitabullah". Unfortunately, the charismatic old clergy as well as the custom guard began to disappear. In addition to addressing the need for young scholars who are responsive to the social situation in Jambi, this paper also explores the potential social institutions which can produce young scholars. Based on depth observation, there are three reasons why young ulama grows very slowly. First, the old scholars (ulama) do not make many efforts to regenerate; they are bound in the structure of religious institutions. Secondly, the suspicion of religious mass organizing becomes the arena of attraction of young emerging scholars. Third, the impact of the contests of religious organizations, the circulation of scholars who are capable of putting them selves above all factions are stalled. However, the circulation of the Jambi Malay scholars remains, either through mass media "cadresisation" or Islamic educational institutions. The regeneration of Jambi Malay scholars who are responsive to social issues can be projected by revitalizing the Pendidikan Kader Ulama (education of ulama cadre, PKU) which was once implemented by the Ministry of Religious Affairs and through Ma'had Aly at UIN Sulthan Thaha Saifuddin Jambi. The two institutions are at the same time able to uphold the mission of youths to be ulama.

Keywords: Pendidikan Kader Ulama, young ulama, Islamic educational institutions, Jambi.

Chair: **Hj. Indriya Rusmana, SE., M.Pd.I (DR Cand)**
Akademi Seni Desain Mode ISWI Jakarta

Title of Panel

ISLAMIC FASHION INTEGRATED CONCEPT: HOW DO WE PREPARE FOR INDONESIA BECOME THE WORLD'S MUSLIM FASHION CENTRE IN 2020?

Panelists:

Dr. Syarifah Gustiawati Mukri., SHI., M.E.I. (Ibn Khaldun University); **Abrista Devi, M.E.I.** (Ibn Khaldun University); **Pingki Indrianti, M.Ds.** (Politeknik Negeri Media Kreatif Jakarta); **Hendri Tanjung, Ph.D.** (Ibn Khaldun University)

Panel Description

The development of Muslim clothing is growing rapidly, has left a long history, where Muslim fashion does not get a place to the Indonesian people, in addition many people are not confident to wearing the Jilbab and now known as the hijab, due to the use of hijab in the past, impressed old-fashioned and that makes no young girl want to wear a hijab. So in the end, there was a

transition from conservative style to modernization, in which the stage was Muslim fashion development in the context of market expansion. The fashion industry is currently able to contribute 50 percent of state revenue in the creative industry and there is 2-3 percent export growth every year. However, the dream of being a Muslim fashion as an icon of Indonesian fashion in the eyes of the world is challenges. Indonesia is said to be the Qibla of hijab fashion throughout the world, is the result of a long journey process, formerly Indonesian clothing products were called ancient, but now these clothes seem fashionable, trendy and embedded in various kinds of Muslim and Muslim clothing. All of that is due to many young talented who are dedicated to contributing their creative ideas in the fashion industry so that they can transform ancient Muslim clothing into fashionable and trendy clothes. Therefore, it is urgently needed a dozens of significant research regarding the potential of Islamic fashion in Indonesia and the vision to be the world's muslim fashion centre in 2020. The big question now remains, to what extent do we prepare on this valuable challenge?

ISLAMIC FASHION INTEGRATED CONCEPT: NETWORK MODEL APPROACH

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This study is aimed to create a design and fashion reference model for muslim through network model. This study employs Analytic Network Model method by conducting literature studies and in-depth interviews with some regulators (in this case, regulators refer to Indonesia Scholarly Board/MUI), practitioners (Islamic fashion designer and business owner) and academicians. The model consist of seven important elements namely, element of needs, element of obstacles or problems, element of purposes, element of success measurements, element of activities, element of actors or institutions, and element of affected people segment. The finding of this study will show us the key sub-element of strategies to prepare for Indonesia becomes the world's muslim fashion centre in 2020. There are 5 (five) recommendations purposed in order to achieve the goal Indonesia become the world's Muslim fashion centre in 2020, namely best marketing management practice, common platform strengthening, government's commitment, holistic integration among stakeholders, and socialization & education.

Keywords: Islamic Fashion, Modest Fasion, Muslim Fashion, Analytic Network Model.

BATIK AS A MEDIUM OF ISLAMIC CHARACTER EDUCATION BASED ON BOGOR WISDOM(MOTIF SYMBOL GENTONG, RICE, WATER / RAIN, RAINBOW / KATUMBIRI)

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Batik is one of the ancestral heritages of Indonesia. Batik is a technique of wax-resist dyeing applied to whole cloth, or cloth made using this technique. As a characteristic of the nation's wealth, batik needs to be strategically positioned. Beside as a means of economic development of society, Batik can also be implemented as a media of nation identity character building. The existence of Batik must continue to be preserved and reconstructed to be the founder of the nation's identity as a medium of transformation and implementation of educational value. This study aims to reconstruct the Value of Batik as Educational Media of Islamic Character. Specifically the values are derived from Mama Falak's motifs (Motif Symbol Gentong, Rice, Rain Water, Rainbow / Katumbiri).

Survey is used to collect data through observation, literature study, interview and documentation. This study finds that Batik can be reconstructed into a character education media through two channels. Firstly, Batik as a propagation medium through transmission and the transformation of the teachings of scholars is typical of Mama Falak Pagentongan Bogor. A 'gentong' motif means the high degree of human being due to science, faith and charity. Water/rain motif means grace and source of life. Motif of rice contains the concept of humble (tawaddu), and rainbow (katumbiri) motif means the hereafter. Therefore, that value can be implemented in everyday life. Secondly, Batik is a Media Implementation of Local Wisdom of Bogor. The transformation of the teachings is applicable through Muslim fashion characterized by the value of Mama Falak Pagentongan teachings. The characters are the development of respect, responsibility and confidence to the community, resulting in a sense of ownership of local products Batik. This study recommends that all stake holders should do together in the reconstruction of batik bogor with nuanced ulema motifs of Falak science, so that local wisdom is implemented in daily life.

Keywords: Batik, media, Islamic character education, local wisdom of Bogor

THE DYNAMICS OF HALAL CERTIFICATION IN ISLAMIC FASHION

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The increasing of Muslim population in Indonesia is followed by the need for Halal fashion product. The competition to embody of Halal life style stimulates a new creativity & innovation for fashion producers. Halal certification for fashion product

needs to be implemented in order to achieve the realization of Indonesia law No. 33 year 2014 about the guarantee of Halal product. Unfortunately, Halal certification has not implemented yet for fashion product in Indonesia. Halal certification for fashion product is aimed to protect the customers by ensuring the sanctity of every single step production, made in line with sharia compliance. The aim of this study is to analyze the potential of Halal certification for fashion product using SWOT (Strength, Weakness, Opportunity, and Treat) approach and Analytic Network Process (ANP) methodology. This study also tries to explore the potential strategies to encourage the implementation of Halal certification for fashion product in Indonesia. The findings of this study indicate that the increasing of Muslim trust is being the highest priority of strength of this policy, additional cost for micro and small business as the highest weakness, increasing the competitiveness and profit as the highest level of opportunity and the last one is culture contamination perception as the main treat of halal certification implementation for fashion product. To reach the goal, all those priority criteria need to be considered properly, with taking synergy among stakeholders and promotion takes the highest priority of strategy cluster.

Keywords: Halal certification, Islamic fashion, SWOT, analytic network process.

PENDIDIKAN MASYARAKAT MELALUI GAYA BUSANA MUSLIMAH DI INDONESIA

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Indonesia merupakan Negara berpenduduk Muslim terbesar di seluruh dunia. Belakangan ini ada fenomena menarik yang sedang marak di kalangan muslimah yaitu fenomena busana Islami ala komunitas perempuan berbusana Islami. Tahun 2010-2011 terbentuklah komunitas muslimah berkerudung yang ingin keluar dari pandangan bahwa berkerudung itu tidak bisa tampil modis, berkerudung itu kuno dan tidak bisa fashionable, mereka tergabung dalam sebuah komunitas yakni Hijabers Community dan Hijabers Mom Community. Perkembangan gaya busana muslimah di Indonesia (1980-2015), dipengaruhi oleh pendidikan masyarakatnya. Perkembangan dari masa ke masa tersebut banyak dipengaruhi oleh Perancang busana Islami, Asosiasi Perancang Pengusaha Mode Indonesia (APPMI), dan juga perkembangan bentuk busana Islami yang banyak diikuti dan digunakan oleh masyarakat disebabkan oleh pengembangan yang dilakukan oleh para produsen dan pelaku bisnis busana Islami. Pendekatan yang digunakan dalam penelitian ini adalah kajian kualitatif yaitu berupa kajian kepustakaan (library research). Metode penelitian yang digunakan dalam penyusunan tesis ini adalah metode deskriptif. Hasil penelitian tesis Pendidikan Masyarakat melalui Gaya Busana Muslimah ini menyimpulkan bahwa Ada 4 periode penting yang menurut penulis banyak memberikan pengaruh terhadap perkembangan Gaya Busana Muslimah di Indonesia. Adapun 4 periode tersebut

adalah Tahun 1993 merupakan tahun setelah lahirnya APPMI. Tahun 2000 tahun munculnya Desainer busana Islami yang akhirnya, bentuk busana Islami yang dia kenakan banyak ditiru oleh masyarakat. Tahun 2006 tren baru busana Islami dalam penggunaan kain Nusantara Indonesia batik dan tenun. Tahun 2010-2011 lahirnya Hijabers Community dan Hijabers Mom Community yang banyak memberikan pengaruh besar di masyarakat yang berbusana Islami. Pendidikan Masyarakat Melalui Gaya Busana Muslimah Memberikan pengaruh secara signifikan dimana Muslimah Indonesia semakin cerdas, religius dan dinamis. Berbusana muslim merupakan refleksi ketaatan seorang muslimah kepada Allah Swt dan Rasulnya. Cara berbusana muslimah ialah untuk mendidik diri sendiri. Untuk itu apakah gaya berbusana yang kita kenakan sudah mendekatkan diri kepada Allah? Karena itulah Desainer Busana Muslimah seharusnya dirancang oleh seorang Desainer Muslim yang mengerti tentang kaidah berbusana muslim, yang sesuai Al-Qur'an dan As-Sunnah yang mengusung nilai dakwah melalui karyanya.

Keywords: Pendidikan, muslimah fashion, busana muslimah, hijabers community

MUSLIMAH FASHION MODELS IN INDONESIA (1990-2015)

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Indonesia is the largest Muslim country in the world. There was an interesting phenomenon among Muslim women lately, they become more fashionably and dress according to the group they belong. In the period of 2010-2011 a Muslim woman community was formed aiming to get out of the view that using hijab is old fashioned or does not look fashionably. This community they called it as Hijabers Mom Community. The development of Muslim fashion style in Indonesia (1990-2015), was influenced by the education of the community, their fashion designer, the association (Indonesian Fashion Designers Association/ APPMI), and the development of Islamic dress itself was followed and used by the society is heavily influenced by the producers and Islamic fashion business person. The approach used in this study is a qualitative study in the form of literature study. There are four important periods which, according to the author give many influences to the development of Muslim Dress Style in Indonesia. Firstly, year 1993 is the year of APPMI was formed. Secondly, in year 2000 where the Islamic designer raised whom the way they dress was imitated by society. Third, in 2006 when a new trend in the use of batik and traditional textile for Islamic dress. Forth, in the period of 2010-2011 when Hijabers Mom Community formed that give a great influence on society on Islamic dress. Public Education through the philosophy of Muslim Dress Style providing a significant influence where Indonesia Muslim woman become smarter, religious and dynamic. Dressing in Muslim way is a reflection of woman obedience to Allah SWT and His Messenger. Dressing

for a Muslim woman is the way to educate them selves. As a crosscheck system whether the dress they wear is make them closer to God or not? That is why muslimah clothing should be designed by a Muslim designer who understands the rules of syar'ie dress, which corresponds to the Qur'an and Sunnah and convey Islamic message and value through their masterpiece.

Keywords: Muslimah, Fashion, Muslim Designer, Indonesia

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Title of Panel:

مكانة الأديان غير الإسلامية من المنظور القرآني (دراسة تفسيرية سياقية)

Panelists:

Ahmad Fadhil, Lc., M.Hum. (UIN Sultan Maulana Hasanuddin, Banten); **Ali Muhtarom, M.S.I.** (UIN Sultan Maulana Hasanuddin, Banten); **Benny Kurniawan, M.S.I.** (IAINU Kebumen); **Djunawir Syafar** (Pascasarjana UIN Sunan Kalijaga, Yogyakarta)

Panel Description

من الطبيعي جدا أن يرتبط أي إنسان كان بعلاقة مع الآخرين المختلفين في المشرب والمذهب بل في الاعتقادات والديانات. ولا سيما في عصر العولمة التي صارت الحدود المنطقية والإقليمية تختفي وتلاشى. ويكثر الآن عدد البلدان التي يسكنها أناس من مختلف الجنسيات والاعتقادات. وليس كل معتنق الدين يستعد للتعايش مع غيره المختلف جنبا إلى جنب. الأمر الذي يثير وقوع الاشتباكات والخصومات والتوترات بين معتنقي الأديان المختلفة. وتعود أسبابها في الغالب إلى تبنيهم بعض التفسيرات الضيقة لبعض النصوص الدينية، ولا سيما مع وجود آيات يفيد ظاهرها التفرد بالسعادة الأخروية، واقتصار الحق وحصره على الفئة المعينة. وهذا البحث يحاول أن يطرح فكرة لعلاج هذه الظاهرة المؤلمة من خلال تجلية موقف القرآن تجاه الأديان غير الإسلامية. كما حاول الباحث أن يوجه الآيات التي يفيد ظاهرها التفردية وحصرية الحق توجيهها يلائم الآيات الأخرى التي تدعو إلى التسامح والافتتاح، منطلقا من المقاربة السياقية التي شاع استخدامها في مجال الدراسات التفسيرية في العرف الأكاديمي هذه الأيام. ويرجو الباحث أن يكون هذا البحث مساهمة فكرية تعالج الظاهرة المؤلمة التي يعانيها غالب المجتمعات الدينية في العصر الحديث، حيث اضطروا إلى إنشاء علاقات سلمية يمثلها الحب والمودة والاحترام تجاه الآخرين، حفاظا على الكيان الإنساني واحتراما للحقوق وتحقيقا للقيم الإنسانية والأهداف السامية المشتركة بين الجميع، خاصة في الشؤون الاجتماعية، داخل أجواء التعايش السلمي.

ضرورة الحوار مع غير المؤمنين وآدابه: بحث في سلسلة محاضرات كمال الحيدري في قناة يوتيوب بعنوان «حوار مع الملحدين»

إعداد: احمد فاضل

جامعة سلطان مولانا حسن الدين الإسلامية الحكومية بنين

الحوار ليس امرا غريبا في ثقافة المسلمين. كان الأنبياء أسوة في ممارساته وكان علماء المسلمين قد طبقها أحسن تطبيق. فمثلا نصير الدين الطوسي كان نموذجا واضحا في هذا الباب. كان معروفا بلقب فيلسوف الحوار وقد كتب كتاب (مصارع المصارع) ردا لكتاب الشهرستاني الذي يحمل عنوان (مصارعة الفلاسفة). ومن قبل كتب ابن رشد (تهافت التهافت) ردا لكتاب الغرالي (تهافت الفلاسفة). أن الحوار سلاح قاطع ومؤثر وهو نفس السلاح الذي استخدمه الأنبياء لهداية الأمم وإرشادها. وكان التطور الدائم في العقائد والإيديولوجيات من جانب، وتطور التكنولوجيا من جانب آخر، يطلب استمرارية استعداد علماء المسلمين للتزود بالمعلومات الجديدة واستعمال الاساليب الحديثة. هناك كثير من العلماء المسلمين المعاصرين الذين استجابوا لهذا المطلب فاستعملوا الوسائل الإجتماعية مثل يوتيوب وفيسبوك وتويتر والمدونة أو الشبكة الخاصة لتسجيل آرائهم ومحاوراتهم.

في هذا البحث أصف موقف كمال الحيدري، واحد من العلماء البارزين من حوزة النجف العراق، من الحوار وآدابه كما بينها في سلسلة محاضراته بعنوان «حوار مع الملحدين» الذي تم رفعه وبته عبر قناة يوتيوب. وقبل ذلك أوردت بحثا موجزا عن حياة الحيدري وسردا لمؤلفاته، وبيانا عن معنى مصطلحي الحوار والإلحاد في نظره. نتيجة هذا البحث، أولا، أن الإلحادي في نظر الحيدري ليس مصطلحا له مدلول محدد، بل ينقسم الى خمسة أو ستة تقسيمات وأنه ليس ظاهرة جديدة تظهر في هذا العصر، بل ظاهرة لازمت الفكر البشري على حد لزوم الإيمان للفكر البشري قد تتسع الدائرة وقد تضيق قد تظهر إلى العلن وقد تبقى في طي الكتمان. ثم بين الحيدري أن الحوار مع الملحدين بأن الإلحاد ظاهرة إنسانية شأنه في ذلك شأن الإيمان. ومن ثم يجب دراسته بموضوعية وحيدة بعيدا عن الإنفعال والتشنج. إذا كنا نريد أن نفهم العالم الذي نعيش فيه فإننا نحتاج إلى نظرة عن هذه الظاهرة لا يعني عدم وجودها.

وثانيا، أهمية الحوار مع الملحدين في نظر الحيدري فهي تتجلى في عدة أمور، أهمها إثبات الأساس الركين للمنظومة المعرفية الدينية، تعليم الموحدين والمؤمنين عن دينهم، اصلاح المؤسسة الدينية، إيجاد صيغة التعامل مع المختلفين في الرأي أخلاقيا واجتماعيا. وأما آداب الحوار مع الملحدين في نظر الحيدري هي اعتبار الطرف الآخر في الحوار كالمباحث عن الحقيقة، اجتناب منطق الإقصاء وتفويض الحكم في اختلاف الآراء لله ومن ضمن هذا الأدب اجتناب تهمة المخالف في الرأي بالأوصاف القبيحة، مطالعة كتب الآخرين الذين يريد أن يجاورهم موضوعيا ولو كان مملوءا «بالضلال»،

تحرير المفاهيم وموضوع الحوار، مواجهة كل صنف من الملحدين بالمهج الذي يلائم دعواتهم، اجتناب المغالطات بمعنى اعتقاد بطلان الدليل يلائم بطلان المدلول.

الإسلام. والمواطنة. والأقليات: خطاب العلاقة بين المسلمين وغيرهم في ضوء سلطة التفسير السائدة باندونيسيا

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ينطلق هذا البحث من توتر الأكاديميين تجاه العلاقة بين المسلمين وغير المسلمين باندونيسيا. أولا، تكرر كثيرا وقوع التمييز في المعاملة تجاه الأقليات غير المسلمة في إندونيسيا، مع أن الدولة تضمن المساواة بين كافة المواطنين في الحقوق والواجبات. ثانيا، قامت الحكومة الإندونيسية ببعض المحاولات حفاظا على التعايش السلمي بين معتنقي الأديان، غير أن البعض لم يتم تحقيقها. ويكمن وراء ذلك تأثير المفاهيم العقدية المتعلقة بتفسير نصوص الوحي لدى المسلمين. أضف إلى ذلك سلطة التفسير السائدة التي لم تشأ أن تعتبر المواطنين غير المسلمين في نفس الطبقة مع إخوانهم من المسلمين.

هناك ثلاثة أسئلة تتعلق بالخطاب الإسلامي يحاول هذا البحث إجابتها: أولا، يحاول هذا البحث بيان الأدوار التي قام بها مؤسسات دينية سائدة في وضع غير المسلمين كجزء لا يتجزأ من المواطنين. ثانيا، يريد هذا البحث بيان سلطة التفسير الإسلامية السائدة في تكييف العلاقة بين المسلمين وغيرهم. ثالثا، يحاول هذا البحث وصف اتجاهات العلماء المعاصرين في تقديم نظرات وسطية في وسط هيمنة التفسير السائدة.

وفي النهاية، توصل البحث إلى نتائج تالية: إن المؤسسات الإسلامية السائدة لم تكن قادرة على وضع غير المسلمين مع إخوانهم المسلمين في نفس الطبقة وفق منظور المواطنة. ذلك من جراء هيمنة التفسير النصية المتسكة بظواهر النصوص على سلطة التفسير الإسلامي باندونيسيا. ويلزم من ذلك أن يواجه خطاب التسامح محدود المفاهيم العقدية التي تنبأها الفئدة السائدة، مع أن خطاب التسامح هو أساس التعايش السلمي المتقضي للمساواة بين الأقليات وغيرهم في الحقوق والواجبات. أمام موجة ذلك التيار السائد المستقر، تواجه محاولة العلماء المتقنين الوسطيين تحديات جدية، تحتاج إلى مزيد الفترة الزمانية ضمن الصراع نحو الفوز بالخطاب الإسلامي باندونيسيا.

الكلمات الأساسية: تفسير، إسلامي، سائد، مواطنة، مسلمين، غير المسلمين

HARMONIZATION OF ISLAM, CHRISTIANITY AND BUDDHISM (IMPLEMENTATION IN SD NEGERI 46 HULONTALANGI GORONTALO CITY)

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This paper is a study of the harmonization of Islam, Christianity and Buddhism in SD Negeri 46 Hulontalo, Gorontalo City. The role of the school is important, because as the first public elementary school in Gorontalo City that develops and implements the concept of harmonization related to religious pluralism in a school environment. The implementation manifests in religious, social and cultural. This form of cooperation becomes an habituation that affects the perspective and actions of all school residents in their daily lives. Such habituation cannot be separated from the role of teachers, parents, students, and all school residents who are both teachers and learners from their environment. This gave birth to the name of harmony cooperation, namely cooperation that is not only in the form of ideas and words, but affects the social environment. Therefore, what has been implemented in this institution can be an alternative solution for schools or other institutions how religious pluralism can be facilitated and placed in the right position and in accordance with needs.

Keywords: Harmonization, Christian Islam and Buddhism, Elementary School.

INTER-RELIGIOUS DIALOGUE AND PEACE CAMPAIGNS: STUDY OF THE GUSDURIAN NETWORK SOCIAL MOVEMENTS

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The social movement that raised the issue of multiculturalism emerged as a form of public concern for the phenomenon of intolerance in religious and ethnic groups in the reform era. This movement mainly gives attention to plurality of religions, besides not being separated also related to ethnic plurality. The two types of group identity are considered important because according to historical records they have caused bloody conflicts with gross human rights violations not only in Indonesia but also in the world. Gusdurian is the name for students, admirers, and successors of the thoughts and struggles of Abdurrahman Wahid who is familiarly called Gus Dur. The Gusdurian network focuses on practical non-political work synergy on the dimensions that Gus Dur has pursued, covering 4 major dimensions: Islam and Faith, Culture, State and Humanity. The Gusdurian Network as a community that exemplifies Gus Dur's thinking in his movement is based on 9 values: faithfulness, humanity, justice, equality, liberation, brotherhood, and simplicity, attitude of knights, and tradition wisdom. This network seeks to establish "paseduluran" (brotherhood) interfaith communities by holding intense interfaith peace and dialogue campaigns. This paper will explore how the network initiated by Muslim groups develops by involving members of individuals, communities and interfaith institutions, organizing interfaith dialogues, and campaigning for interfaith peace. The hope is that this paper can color the literature on inter-religious dialogue and can inspire religious practices of people who love peace.

Keywords: Interreligious, Peace Campaign, Gusdurian