

**ABSTRACT  
BOOK** | **AICIS 2017**  
17th ANNUAL INTERNATIONAL  
**CONFERENCE**  
**ON ISLAMIC STUDIES**  
Jakarta, November 20-23, 2017

# CHAIRS AND PANELISTS

## Integration of Islam and Science

### Chair:

Dr. Sri Harini, M.Si. (UIN Maulana Malik Ibrahim Malang)

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### Panelists:

Prof. Toshifumi Sakaguchi (Prefectural University of Hiroshima)  
Dr. Ir. Eko Noerhayati, dkk. (Universitas Islam Malang)  
Romaidi, PhD (UIN Maulana Malik Ibrahim Malang)  
Tarranita Kusumadewi, MT (UIN Maulana Malik Ibrahim Malang)  
Aisyah Nur Handryant, ST, M.Sc., dkk. (UIN Maulana Malik Ibrahim Malang)

### Chair:

Dr. Aksin Wijaya, M.Ag. (IAIN Ponorogo)

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### Panelists:

Dr. Ngainun Naim (IAIN Tulungagung)  
Dr. Ahmad Zainal Abidin, M.A. (IAIN Tulungagung)  
Dr. Abid Rohmanu (IAIN Ponorogo)  
Dr. Lilik Umi Kaltsum, M.A. (UIN Syarif Hidayatullah Jakarta)

### Chair:

Dr. Abd. Ghafur (STKIP PGRI Lamongan)

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### Panelists:

Prof. Dr. Joel C. Kuipers (George Washington University)  
Masthuriyah Sa'dan, M. Hum. (UIN Sunan Kalijaga Yogyakarta)  
Askuri (Universitas Gadjah Mada Yogyakarta)  
Ulil Fitriyah (UIN Maulana Malik Ibrahim Malang)  
Agus Ikhwani Mahmudi (S3 Universitas Negeri Malang)

### Chair:

Prof. Dr. Amril M, M.A. (UIN Sultan Syarif Kasim Riau)

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### Panelists:

Dian Cita Sari, M.Pd.I. (S3 UIN Sultan Thaha Jambi)  
Ahmad Zaki, M.Sc. (S3 University of Malaya Malaysia)  
Illam Sarima Lubis (IIUM Malaysia)  
Amelia Setiani (Universitas Riau)

### Chair:

Muhammad Widus Sempo, Ph.D. (Universiti Sains Islam Malaysia)

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### Panelists:

Dewi Nur Suci (STAIN Kediri)  
Nur Faizin (UIN Maulana Malik Ibrahim Malang)  
Saeful Anam (Institut Keislaman Abdullah Faqih Gresik)  
Munammad Aniq Imam (Sekolah Tinggi Ilmu Al-Quran Demak)  
Dza Himmatin Aliyyah (UIN Maulana Malik Ibrahim Malang)

### Chair:

Salamah Agung, PhD (UIN Syarif Hidayatullah Jakarta)

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### Panelists:

Nasser Mansour, PhD (Exeter University)  
Salamah Agung, PhD (UIN Syarif Hidayatullah Jakarta)  
Buchori Muslim, M.Pd. (UIN Syarif Hidayatullah Jakarta)  
Burhanuddin Millama (UPI Bandung)  
Luki Yunita (Universitas Negeri Jakarta)

### Chair:

Dr. Syamsun Niam (IAIN Tulungagung)

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### Panelists:

M. Rusydi (UIN Antasari)  
Fadhlu Rahman (STFI Sadra Jakarta Selatan)  
Moedji Raharto (ITB Bandung)  
Ferli Septi Irwansyah (UIN Sunan Gunung Djati Bandung)  
Agung Sedayu (UIN Maulana Malik Ibrahim Malang)

### CHAIR: o-7

Prof. Dr. Abdul Mujib (UIN Syarif Hidayatullah, Jakarta)

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### PANELISTS:

Bambang Suryadi & Rena Latifa, (Faculty of Psychology, UIN Syarif Hidayatullah)  
Dr. Wasilah St Mt (UIN Alauddin, Makassar)  
Qurrotul Ainiyah (STAI Alfalah Assunniah)  
Muhamad Nadrattuzaman Hosen (UIN Syarif Hidayatullah Jakarta)  
Suprihatin (FAI Universitas Islam 45 Bekasi)

## Religion, Environment, and Biodiversity

### Chair: s-6

Ahmad Afnan Anshori, M.A., M.Hum. (UIN Walisongo Semarang)

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### Panelists:

Prof. Dr. Budi Widianarko (UIKA Soegi Semarang)  
Saifullah Hidayat, M.Sc. (UIN Walisongo Semarang)  
Ahmad Fauzan Hidayatullah (UIN Sunan Kalijaga Yogyakarta)  
Luthfi Rahman, M.Si., M.A. (UIN Walisongo Semarang)  
Zaimatus Sadiyah, Lc., M.A. (STAIN Kudus)

### Chair: o-9

Dr. Asep Sumantri (UIN Syarif Hidayatullah, Jakarta)

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### Panelists:

Mardian Sulistyati (UIN Syarif Hidayatullah)  
Fikri Mahzumi (UIN Sunan Ampel Surabaya)  
Fahrurrazi (Center for Religious and Cross-Cultural Studies UGM Yogyakarta)  
Moh Mufid (UIN Sunan Ampel Surabaya)  
Aan Jaelani (IAIN Syekh Nurjati Cirebon)

## Sufism, Spirituality, and Mental Health

### Chair: i-14

Mohammad Yunus, Lc, M.A., PhD (UIN Sunan Kalijaga Yogyakarta)

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### Panelists:

Dr. Sayyid Abdul Aziz, Lc, M.A. (Kementerian Agama Sarawak Malaysia)  
Andi Ridwan, Lc, M.A. (UIN Alauddin Makassar)  
Dr. Abdul Ghofur Maemun, Lc, M.A. (STAI Al-Anwar Sarang Rebang)  
Dr. Zawawi, Lc, M.A. (IAIN Pekalongan)  
Dr. Badruddin bin Muhammad (UIN Maulana Malik Ibrahim Malang)

### Chair: s-7

Dr. Abdul Rahman Shaleh (UIN Syarif Hidayatullah Jakarta)

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### Panelists:

Dr. Saliyo, M.Psi. (STAIN Kudus)  
Dr. M. Nur Ghufron (STAIN Kudus)  
Muna Erwati, M.Psi. (IAIN Salatiga)  
Mujahidah (IAIN Samarinda)  
Mustadin (UIN Sunan Kalijaga)

### Chair: 0-14

Dr. phil. Asfa widiyanto, M.A., (IAIN Salatiga)

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### PANELISTS:

Dr. Bambang Irawan, M.A. (UIN Sumatera Utara)  
dr. Juniarti, Harjoni, dr. Cecep Sp.KJ (PPDS Ilmu Kedokteran Jiwa UGM)  
Dr. Phil. Asfa Widiyanto, M.A. (IAIN Salatiga)  
Samsul Arifin, (IAI Ibrahimy Situbondo)  
Sokhi Huda (UIN Sunan Ampel Surabaya)  
Atmari (STAI Al Azhar Gresik)

## Transnational Islam and the Threat of Radicalism

### Chair:i-7

Dr. Syamsu Madyan, Lc, M.A. (ICRS UGM Yogyakarta)

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### Panelists:

Al-Khanif, S.H., M.A., LL.M., PhD (Universitas Negeri Jember)  
Khoirul Anam, M.A. (UGM Yogyakarta)  
Maufur, M.A. (STAIN Kediri)  
Sukron Ma'mun, M.Si. (IAIN Salatiga)  
Ahmad Shiddiq, M.A. (UIN Sunan Ampel Surabaya)

### Chair:s-18

Nurdin, M.Com., PhD (IAIN Palu)

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### Panelists:

Dr. Toto Suharto, M.Ag. (IAIN Surakarta)  
Dr. Rusli, M.Sos.Sc. (IAIN Palu)  
Dr. Khamami Zada, S.H., M.A., MDCEF. (UIN Syarif Hidayatullah Jakarta)  
Dr. Syafwan Rozi, M.Ag. (IAIN Bukit Tinggi)  
Reza Fahmi, S.Sos., M.A. (UIN Imam Bonjol Padang)

Chair: o-5  
Ahmad Rafiq, Ph.D. (UIN Sunan Kalijaga, Yogyakarta)

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Panelists:  
Achmad Zainal Arifin, Ph.D (UIN Sunan Kalijaga)  
Ridwan, (Center for Muslim States and Societies UWA Australia)  
Ali Amin, (Waseda University Japan)  
Sholihul Huda, (FAI Universitas Muhammadiyah)  
Ana Aniati, (IAI Ibrahimy Genteng Banyuwangi)

## Ethno-religious violence and conflict resolution

Chair:i-3  
Prof. Dr. Tomas Lindgren (Umea University, Sweden)

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Panelists:  
Dr. Amporn Marddent (Faculty of Liberal Arts, Walailak University, Thailand)  
Dr. Sharifah Nooraida Binti Wan Hasan (Institute of Teacher Training Sarawak Malaysia)  
Dr. Amanah Nuris (Gadjah Mada University)  
Adrika Fithrotul Aini (STAI Pandanaran Yogya)  
Dr. Saipul Hamdi (IAIN Samarinda)

Chair:i-9  
Dr. Saidin Ernas, M.Si. (IAIN Ambon)

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Panelists:  
Prof. Madya. Dr. Ahmad Sunawari Long, dkk. (Universitas Kebangsaan Malaysia)  
Dr. Hasse Juba, M.A. (Universitas Muhammadiyah Yogyakarta)  
Muhammad Isfironi, M.Si. (IAI Ibrahimy Situbondo)  
Dr. Ijudin, M.Si. (Universitas Garut)  
Dr. Subair, M.Si. & Ridwan Tunny (IAIN Ambon)

Chair:s-19  
Dr. Martin Kustati, M.Pd. (UIN Imam Bonjol Padang)

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Panelists:  
Nelmawarni, M.Hum., PhD. (UIN Imam Bonjol Padang)  
Dr. Silvia Hanani, M.Si. (IAIN Bukittinggi)  
Warnis, S.E., M.M., PhD. (UIN Imam Bonjol Padang)  
Dra. Hallen A., M.Pd. (UIN Imam Bonjol Padang)  
Prof. Dr. Junaenah Binte Sulehan (University College Sabah Foundation Malaysia)

Chair: o-4  
Prof. Dr. Masdar Hilmy (UIN Sunan Ampel Surabaya)

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PanelistS:  
Mukti Ali (IAIN Salatiga)  
Arhanuddin Salim (IAIN Manado)  
Mhd Ilham (UIN Imam Bonjol Padang)  
Suryo Adi Sahfutra (Fakultas Ilmu Sosial UIN Sumatera Utara)  
Harjoni, M.Si & Sudirman Syah S (IAIN Malikussaleh Lhokseumawe)

## Sharia, Identity Politics, and Citizenship

Chair:i  
Prof. M. Arskal Salim GP, MA, PhD (UIN Syarif Hidayatullah Jakarta)

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Panelists:  
Faradilla Fadlia, M.A. & Ismar Ramadhani (Universitas Syiah Kuala)  
Al Fitri LLM, PhD (IAIN Samarinda)  
Muhammad Anshor, M.A. & Yase Amri (IAIN Langsa)  
Al Chaidar, M.Si., dkk. (Universitas Malikul Saleh)  
Yogi Febriandi (IAIN Zawiyah Cot Kala)

Chair:i  
Prof. Dr. Mujiburrahman, M.A. (State Islamic University, Antasari, Indonesia)

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Panelists:  
Prof. Dr. Nabil Chang Kuan Lin (National Chengkung University, Taiwan)  
Chiou Syuan-Yuan, PhD (National, Chengchi University, Taiwan)  
Lena Hanifah, M.A. (University of New South Wales, Australia)  
Yang-Hua Jing, BA (Mahidol University, Thailand)

Chair: i  
Dr. Euis Nurlaelawati, M.A. (UIN Sunan Kalijaga Yogyakarta)

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Panelists:  
Prof. Livia Holden (Oxford University and Padua University on Pakistan)  
Dr. Muhrisun Afandi (Indonesia on Indonesia)  
Dr. Nargiza F. Amirova (Nagoya University, Japan, on Uzbekistan)  
Dr. Najibah, Mohd Zin (Malaysia on Malaysia)  
Dr. Bunyan Wahib (Indonesia on Indonesia)

Chair: i-10  
Dr. Phil Khoirun Niam

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Panelists:  
Dr. Muhammad Munadi & Muslimah Susilayati  
Asep N. Musadad, S.Th.I., M.S.I  
Welhendri Azwar, M.Si, Ph.D.  
Abu Rokhmad, SE., M.Si & Sulistiyono Susilo  
Roma Ulinnuha, Ph.D

Chair:i-13  
Dr. Mohamad Abdun Nasir (UIN Mataram)

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Panelists:  
Dr. Muhamad Ali (University of California, Riverside, USA and UIN Syarif Hidayatullah Jakarta)  
Dr. Ahmad Fauzi Abdul Hamid (Universiti Sains Malaysia)  
Dr. Mundi Rahayu (UIN Maulana Malik Ibrahim Malang)  
Ahmad Suaeedy, M.A. (Institute for Southeast Asian Islam UIN Sunan Kalijaga)  
Dr. Badrus Sholeh (UIN Syarif Hidayatullah Jakarta)

Chair:i-15  
Jajang Jahroni, PhD (UIN Syarif Hidayatullah Jakarta)

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Panelists:  
Izak Y.M. Lattu (Satya Wacana Christian University Salatiga)  
Delmus P. Salim (IAIN Manado)  
Dr. Muhammad Arafat (NUS Singapore)  
I Nyoman Kiriana, S.Ag., M.A. (Institut Hindu Dharma Negeri Denpasar)  
Dadi Darmadi, M.A. (UIN Syarif Hidayatullah Jakarta)

Chair: s-8  
Muhaimin, M.H.I. (IAIN Jember)

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Panelists:  
Muhaimin, M.H.I. (IAIN Jember)  
Dr. Holil Thahir, M.H.I. (STAIN Kediri)  
Syamsuri, M.H.I. (UIN Sunan Ampel Surabaya)  
Nidhom Hamami, M.Pd.(IAIN Jember)  
Nina Sutrisno, M.Pd. (IAIN Jember)

Chair: s-9  
Kamilia Hamidah, M.A. (Institut Pesantren Mathaliul Falah Pati)

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Panelists:  
Dwi Sulastyawati (STAIN Curup Bengkulu)  
Muhammad Zaki, M.A. (STAI Yasni Muara Bungo Jambi)  
Nur Rohim Yunus, M.Sc. (UIN Syarif Hidayatullah Jakarta)  
Isyrokhl Fuaidy, LL.M (Institut Pesantren Mathaliul Falah Pati)  
Badrah Uyuni, M.A. (UIN Syarif Hidayatullah Jakarta)

Chair: s-22  
Dr. Masnun Thahir (UIN Mataram)

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Panelists:  
Zuhri Humaidi (STAIN Kediri)  
M. Zainal Anwar (IAIN Surakarta)  
Khaerul Umam (STAIN Kediri)  
Syukron Affani (STAIN Pamekasan)  
Syaiful Bahri (STAIN Kediri)

CHAIR: 0-11  
Dr. Agus M Najib

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PANELISTS:  
Ibi Syatibi, M.Si. (UIN Sunan Kalijaga Yogyakarta)  
Prof. Dr. Al Yasa Abubakar (IN Ar-Raniry Banda Aceh)  
Surya Dalimunthe (UIN Sumatera Utara)  
Nur Faizah, M.A., M.H.I. (IAI Qomaruddin Gresik)  
Mukhammad Zamzami (UIN Sunan Ampel Surabaya)

CHAIR: o-12  
Dr. Zaenuddin Hudi Prasajo, M.A. (IAIN Pontianak)

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PANELISTS:  
Muhammad Said (STAI Darul Kamal Lombok Timur)  
Nyi Nyi Kyaw (National University of Singapore)  
Dian Maya Safitri (Universitas Gadjah Mada Yogyakarta)  
Nur Faizin M., (UIN Maulana Malik Ibrahim Malang)  
Agus Salim (Melbourne University Australia)

## Knowledge Production, Education, and Media

Chair:

Prof. Raihani, M.Ed., Ph.D. (UIN Sultan Syarif Kasim Riau)

Panelists:

Prof. Dr. Raihani & Della N. K. Sari (UIN Sultan Syarif Kasim Riau)  
Prof. Dr. Lyan Parker (The University of Western Australia)  
Dr. Najib Kailani (UIN Sunan Kalijaga Yogyakarta)  
Ulfah Muhayani, M.A. (UIN Maulana Malik Ibrahim Malang)  
Nur Fitriatin Yamin, M.Ed. (UIN Sunan Ampel Surabaya)

Chair:s-20

Dr. Irawan, M.Hum. (UIN Sunan Gunung Djati Bandung  
PERSMAPI-INDONESIA)

PANELISTS:

Associate Prof. Dr. Athena Vongalis-Macrow (Deakin and RMIT University Australia)

Dr. Jejen Musfah (UIN Syarif Hidayatullah Jakarta)  
Dr. Agus Zaenal Fitri (IAIN Tulungagung)  
Dr. Muhammad Sulhan (UIN Sunan Gunung Djati Bandung)  
Dr. Helmawati, S.E., M.Pd.I. (UNINUS Bandung)

Chair: s-23

Dr. Amirah Diniaty, M.Pd. (UIN Syarif Kasim Riau)

Panelists

Rusli Ahmad, dkk. (University Malaya Sarawak)  
Amalia Madihie, dkk. (University Malaya Sarawak)  
Sri Yuliani (Universitas Islam Riau)  
Dr. Afinar, M.Pd. (UIN Syarif Kasim Riau)  
Asharullah, S.P.M., S.E. (UIN Imam Bojol Padang)

Chair: s-24

Mu'ammarr Zayn Qadafy (Albert-Ludwig Universitat, Freiburg, Jerman)

Panelists:

Mu'ammarr Zayn Qadafy (Albert-Ludwig Universitat, Freiburg, Jerman)  
Wardatun Nadhiroh (Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin)  
Muhammad Zulkarnain (IAIN Samarinda)  
Ali Shahidin Mubarak (UNAIR Surabaya)  
Mohammad Atabik Faza (UIN Sunan Ampel Surabaya)

Chair: o-8

Imam Mustofa, S.H.I., M.S.I. (Jurnal Akademika IAIN Metro, Lampung)

PANELISTS:

Dr. Syahraini Tambak, S.Ag., M.A. (Universitas Islam Riau)  
Wahyuddin Halim, MA., Ph.D. (UIN Alauddin Makassar)  
Lailial Muhtifah (IAIN Pontianak)  
M. Jhoni (UIN Raden Fatah Palembang)  
S Mahmudah Noorhayati (Institut Agama Islam Sahid Bogor)

Chair: 0-10

Prof. Dr. Fatah Syukur, M.Ag. (UIN Walisongo, Semarang)

PANELISTS:

Dr. Wan Hasan Wan Embong (Universiti Teknologi Malaysia)  
Dr. Saparudin, M.Ag. (UIN Mataram)  
Rezza Maulana, (UIN Sunan Kalijaga Yogyakarta)  
Abu Hasan Agus R (S3 IAIN Jember)  
Mustamar Iqbal Siregar (IAIN Langsa, Aceh)

Chair: 0-15

Prof. Dr. H. Budihardjo, M. Ag (IAIN Salatiga)

Panelists:

Ahmad Ihwanul Muttaqin (Institut Agama Islam Syarifuddin Lumajang)  
Fatihunnada, Lc., M.A. (UIN Syarif Hidayatullah Jakarta)  
Tedi Rohadi (IAIN Syekh Nurjati Cirebon)  
Muslih (UIN Walisongo Semarang)  
M Fadli Havera (STAI Taruna Surabaya)  
Prof. Dr. H. Budihardjo, M. Ag. (IAIN Salatiga)

## Religion and Popular Culture

Chair: s-10

Dr. Yanwar Pribadi (UIN Sultan Maulana Hasanuddin Banten)

Panelists:

Dr. Yanwar Pribadi (UIN Sultan Maulana Hasanuddin Banten)  
Muhammad Latif Fauzi, M.A. (IAIN Surakarta-Leiden University)  
Wahyudi Akmaliah, M.A. (PMB-LIPI)  
Al Farabi, M.H.I. (LIAS-Leiden University)  
Subkhi Ridho, M.Hum. (Institute of Islamic and Political Studies Yogyakarta)

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Chair:s-11

Achmad Uzair Fauzan, PhD (UIN Sunan Kalijaga Yogyakarta)

Panelists:

Achmad Uzair Fauzan, PhD (UIN Sunan Kalijaga Yogyakarta)  
M. Endy Saputro, M.A. (IAIN Surakarta)  
Rika Iffati Farihah (Graduate Student UGM Yogyakarta)  
Dewi Nur T (UIN Sunan Kalijaga Yogyakarta)  
Slamet Ernawati (UIN Sunan Kalijaga)

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Chair: s-12

Dr. Makyun Subuki (UIN Syarif Hidayatullah Jakarta)

Panelists:

Rahmat Hidayatullah (Pusat Studi Islam dan Kenegaraan Indonesia)  
Akhmad Zaky, M.Hum. (UIN Syarif Hidayatullah Jakarta)  
Dina Amalia Susanto (Badan Pengembangan dan Pembinaan Bahasa)  
Rosida Erowati (UIN Syarif Hidayatullah Jakarta)  
Ahmad Bahtiar (S3 Universitas Negeri Sebelas Maret Surakarta)

Chair:s-13

Miski, M.Ag. (UIN Sunan Kalijaga Yogyakarta)

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Panelists:

Muhammad Amin, M.A. (UIN Raden Fatah Palembang)  
Nurul Afifah (UIN Sunan Kalijaga Yogyakarta)  
Qowim Mustofa (Institut Ilmu Al-Quran An-Nur Yogyakarta)  
Izziya Putri Ananda (UIN Sunan Kalijaga, Yogyakarta)  
Nor Kholis (LABEL UIN Sunan Kalijaga Yogyakarta)

Chair:s-14

Mohamad Sobirin Sahal, M.A. (UIN Walisongo Semarang)

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PanelistS:

Maurisa Zinira, M.A. (Universitas Sains Al Quran Wonosobo)  
Mishbah Khoiruddin Zuhri, M.A. (UIN Walisongo Semarang)  
Laila Sabrina, M.A. (Universitas Sains Al Quran Wonosobo)  
Naili Ni'matul Illiyun, M.A. (IAIN Syekh Nurjati Cirebon)  
Ahmad Khotim Muzakka, M.A. (IAIN Pekalongan)

Chairs: s-21

Hamdani Ph.D (Graduate Program of STAINU/UNUSIA Jakarta)

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Panelists:

Hew Wai Weng, PhD (Universiti Kebangsaan Malaysia)  
A. Ginanjar Sya'ban, Lc., M.Hum. (STAINU/UNUSIA Jakarta)  
Ali Mashar Lc., M.Hum. (STAINU/UNUSIA Jakarta)  
Dr. Muhammad Ulinnuha (Institute for Qur'anic Studies Jakarta)  
Muhamad Bindaniji, Lc., S.Th.I. (STAINU/UNUSIA Jakarta)

Chair: s-25

Achmad Fawaid, M.A., M.A. (S3 Ilmu-Ilmu Humaniora FIB UGM Yogyakarta)

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Panelists:

Nurul Huda, M.Fil.I. (IAI Nurul Jadid Probolinggo)  
Rojabi Azharghany, M.Si. (Universitas Muhammadiyah Malang)  
Mushafi Miftah, M.H. (IAI Nurul Jadid Probolinggo)  
Abdurrahman, M.Pd.I. (S3 UIN Maulana Malik Ibrahim Malang)  
Ainul Yakin, M.H.I. (S3 UIN Sunan Ampel Surabaya)

Chair:o-2

Prof. Dr. H. Muh. Zuhri, M. A (IAIN Salatiga)

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Panelists:

Dr. Mardia (STAI DDI Pinrang Sulawesi Selatan)  
Hanik Yuni Alfiyah M.Pd. (UNSURI Surabaya)  
Heny Gustini Nuraeni (UIN SGD Bandung)  
Dr. Akmal Mundiiri (IAI Nurul Jadid Paiton Probolinggo)  
Prof. Dr. H. Muh. Zuhri, MA. (IAIN Salatiga)  
Irzum Farihah, MA. (STAIN Kudus)

Chair: 0-3

Dr. Saifuddin Zuhri Qudsy, MA (UIN Sunan Kalijaga, Yogyakarta)

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Panelists:

Kirana Nur Lyansari (IAIN Surakarta)  
Sri Hadijah Arnus (IAIN Kendari)  
Yuminah R. (STAI al-Karimiyah Depok)  
Inayatul Ulya, M.Si. (Institut Pesantren Mathaliul Falah)  
Karkono (Universitas Sebelas Maret)

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## Philosophy, Sacred Texts, and Practices of Truth

Chair:s-15

Subkhani Kusuma Dewi, M.Fil., M.A. (UIN Sunan Kalijaga Yogyakarta)

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Panelists:

Dr. Ali Imron, M.Si. (Asosiasi Studi Hadis Se-Indonesia)

Dr. (cand) Zunly Nadia, M.A. (STAI Sunan Pandanaran Yogyakarta)

Rizqa Ahmadi, Lc., M.A. (IAIN Tulungagung)

Anif Yuni, M. (UIN Sunan Kalijaga Yogyakarta)

Dr. Alfatih Suryadilaga, M.Ag. (Asosiasi Studi Hadis Se-Indonesia)

Chair:s-16

Dr. Islah Gusmian, S.Ag., M.Ag. (Fakultas Ushuluddin dan Dakwah IAIN Surakarta)

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Panelists:

Dr. Abdul Mustaqim, S.Ag., M.Ag. (UIN Sunan Kalijaga Yogyakarta)

Dr. Jajang Arahmana, M.Ag. (UIN Sunan Gunung Jati Bandung)

Mohamad Yahya, M.A. (STAI Pandanaran Yogyakarta)

Dr. Ahmad Baidlawi, S.Ag., M.Ag. (UIN Sunan Kalijaga Yogyakarta)

Siti Mariatul Kiptiyah, S.Th.I. (Mahasiswa Pascasarjana UIN Sunan Kalijaga Yogyakarta)

Chair:s-17

Dr. Musolli (IAI Nurul Jadid Probolinggo)

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Panelists:

Ahmad Fawaid, M.Th.I. (IAI Nurul Jadid Probolinggo)

Muslihun (Sekolah Tinggi Kiai Haji Abdul Halim Pacet Mojokerto)

Ikhwan Amali (Institut Dirasah Islamiyah Al-Amien Madura)

Ulya Fikriyati (Institut Ilmu Keislaman Annuqayah Madura)

Muhammad Makmun (S3 UIN Sunan Kalijaga Yogyakarta)

Chair: o-1

Dr. phil. Sahiron Syamsuddin, M.A. (UIN Sunan Kalijaga, Yogyakarta)

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Panelists:

Dr. Jajang A Rohmana (UIN Sunan Gunung Djati Bandung)

Dr. Wardani, M.Ag. (UIN Antasari Banjarmasin)

Ridhoul Wahidi (Universitas Islam Indragiri)

Ahmad Khoirul Fata (IAIN Sultan Amai Gorontalo)

Dr. Salamah Noorhidayati, M.Ag. (IAIN Tulungagung)

Chair: o-13

Dr. Ade Sofyan Mulazib (UIN Syarif Hidayatullah Jakarta)

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Panelists:

Faizal Amin (IAIN Pontianak)

Muhammad Fahmi (UIN Sunan Ampel Surabaya)

Saeful Fachri (STIE Banten)

Dr. Martha Beck & Dr. Nurasih, M.A. (UIN Sumatera Utara)

Dr. Muhammad Noupal, M.Ag. (UIN Raden Fatah Palembang)

## Diversity and Religiosity, Reinventing Religious Pluralism in Indonesia and Beyond

Chair:i-6

Dr. phil. Al Makin, M.A. (UIN Sunan Kalijaga Yogyakarta)

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Panelists:

Imran Muhammad Taib, PhD (MUIS Singapore)

Dr. Moeh. Suhada (UIN Sunan Kalijaga Yogyakarta)

Dr. Yusrizal Effendi (IAIN Batusangkar Padang)

Dr. Kamaruddin Mustamin (IAIN Sultan Amai Gorontalo)

Rizal Darwis, M.Ag. (IAIN Sultan Amai Gorontalo)

## Religion and Ecology

Chair: i-12

Samsul Maarif (CRCS, Graduate School of Interdisciplinary Studies, UGM)

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Panelists:

Hudriansyah, Lc., M.A (IAIN Samarinda)

Siti Tarawiyah, M.Pd.I (Universitas Nahdatul Ulama, Kalimantan Selatan)

Samsul Maarif (CRCS-UGM).

Sholahuddin, MA (UNISNU Jepara)

Gregory Vanderbilt (Western Mennonite University, USA)

## INTEGRATION OF ISLAM AND SCIENCE

Chair: Dr. Sri Harini, M.Si.  
(UIN Maulana Malik Ibrahim Malang)

### **Title of Panel** **Watershed Sustainability Index**

#### **Panelists**

**Prof. Toshifumi Sakaguchi** (Prefectural University of Hiroshima), **Dr. Ir. Eko Noerhayati**, dkk. (Universitas Islam Malang), **Romaidi, PhD** (UIN Maulana Malik Ibrahim Malang), **Tarranita Kusumadewi, MT** (UIN Maulana Malik Ibrahim Malang), **Aisyah Nur Handryant, ST, M.Sc.**, dkk. (UIN Maulana Malik Ibrahim Malang)

#### **Panel Description**

The panels will discuss current issues related sustainable development especially in Islamic perspective in order to face global challenge such as global warming and climate change. Multidisciplinary knowledge will bring together during this panels in order to create integrated solution for sustainable development such as Environmental Architecture, Urban Design and Landscape. Moreover, the focus of this panels are issues related water resource management, building performance, urban resilience, sustainability landscape and environment. The result of panels will be published in Journal of Islamic Architecture and other indexed journal.

### **APPLICATION OF MARINE MICROBES TO BIOSENSING AND ELEMENTAL RECOVERY**

#### **Toshifumi Sakaguchi**

*Department of Life Sciences -Faculty of Life and Environmental Sciences -Prefectural University of Hiroshima, Nanatsuka, Shoubara, Hiroshima, Japan*] and *Department of Environmental Sciences- Faculty of Life and Environmental Sciences -Prefectural University of Hiroshima, Nanatsuka, Shoubara, Hiroshima, Japan*  
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Marine is occupied about 70 % on the earth. The environmental diversity Tellurium is a chalcogenic element which plays important parts in material industries. It has been applied to produce various semiconductive materials and photosensitive and electrical devices. Meanwhile, because there is no specific place for the mining of this element, tellurium is only produced by the copper smelting process from copper sulfide ores. The simple and effective recovery method is required from the waste or terminal products.

Some kinds of microbes are capable of growing with reduction of tellurium oxyanion. So far, many tellurite and/or tellurate reducers have been found from soils, sediments, and enteral environments. Microbial reduction of tellurium is paid attention as a simple and practical method to achieve its selective recovery in the single substance. In this presentation, we report the possibility of marine microbes on their abilities forward tellurium conversion and recovery.

Keywords: Bioconversion, Elemental recovery, Marine resource, Microorganism

### **IMPACTS OF CLIMATE CHANGE ON DISCHARGE AT KONGO UPSTREAM WATERSHED INDONESIA**

#### **Eko Noerhayati** , **Azizah Rachmawati** <sup>2</sup>, **Sri Harini** <sup>3</sup> and **Nor Atiah Ismail**<sup>4</sup>

<sup>1, 2</sup> [Department of Civil Engineering, Faculty of Engineering, University of Malang Islamic, Malang, East Java of Indonesia]

<sup>3</sup> [Department of Mathematics, Faculty of Science and Technology, Maulana Malik Ibrahim State Islamic University of Malang, East Java of Indonesia]

<sup>4</sup> [Department of Landscape Architecture Faculty of Design and Architecture Universiti Putra Malaysia]

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Changing of global climate impact on Watershed water availability. Impact of climate change on rainfall affecting river discharge fluctuations in the rainy season and dry season. Data on climate, rainfall and discharge observed in (2004-2013) used to calibrate and validate the model, then to predict the discharge that flows based Thornwaite Matter Water Balance. Evapotranspiration value in this research were obtained using a computer program CropWat 4 Window Version 8. The value of water holding capacity (WHC) was obtained from laboratory tests. Showed that there are differences in the pattern of discharge stream that flows in the watershed upstream Konto rainy season and the dry season. The relationship between the discharge Konto upstream watershed with climate Summer is the season Discharge (Q) = 4.284 - 0.1700 T (Temperature average) and the rainy season is the discharge (Q) = -28.57 + 1.354 T (Temperature average).

Keywords: Climate Change, Discharge, Konto Watershed, Temperature

### **IMPLEMENTATION OF HELP INDICATORS IN WATERSHED SUSTAINABILITY AS PREVENTIVE URBAN RESILIENCE**

#### **Tarranita Kusumadewi**<sup>1</sup>, **Aisyah Nur Handryant**<sup>2</sup>, **Sri Harini**<sup>3</sup>, **Prima Kurniawaty**<sup>4</sup>

<sup>1,2,4</sup> [Architecture Department, Faculty of Science and Technology, UIN Maulana Malik Ibrahim, Malang]

<sup>3</sup> [Mathematics Department, Faculty of Science and Technology, UIN Maulana Malik Ibrahim, Malang]

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The Watershed Sustainability Index has become one of the key potential indicators since river and its watershed giving great influence in the structure, pattern and regional circumstances. In order to maintain the functionality and usability of the river basin, integrated effort from multidisciplinary knowledge is needed, specifically regarding the analysis of the sediment probability, the condition of the dam, the land use that leads land opening and the water quality. The assessment of Watershed Sustainability Index (WSI) is an effort to perform sustainability index calculations that applied in four major aspects, that are hydrology (h), environment (e), life (l) and regulations or policies (p). The involvement of stakeholders from various agencies is needed to upscale watershed quality toward sustainability city in Indonesia.

Keywords: watershed sustainability index, HELP, urban resilience

## BIODEGRADATION OF LEAD BY LEAD-RESISTANT BACTERIA ISOLATED FROM OIL WASTEWATER TREATMENT

Romaidi<sup>1</sup>, Nur Roqi Dunyana<sup>1</sup>, Bayyinatul Muchtaromah<sup>1</sup>, Akira Kikuchi<sup>2</sup> and Tatsuya Ueki<sup>3</sup>, Toshifumi Sakaguchi<sup>4</sup>

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Oil exploration as an example of anthropogenic activities have resulted in an environmental concern as they are comprised of residual hydrocarbons and metals. Our study found that wastewater sample taken out from traditional oil field, Bojonegoro District, East Java, Indonesia contains not only hydrocarbon pollutant but also high concentration of lead (Pb). Following the hypothesis that endogenous bacterial communities have an enhanced tolerance to lead toxicity, we isolated and characterized Pb-resistant bacteria from oil waste water sample and determined whether they could degrade Pb ions from medium. The indigenous bacteria taken out from oil wastewater sample were cultured in nutrient broth (NB) medium containing lead (II) chloride (PbCl<sub>2</sub>) with different concentration. Degradation of lead content by lead-resistant bacterial strains was determined by using atomic absorption spectrophotometry (AAS) [5]. Our result found 11 bacterial strains that highly resist to 10 mM lead ions. Of the 11 strains, we randomly selected two bacterial strains for further lead degradation and they could reduce high percentage of Pb ions from medium, as well they could also grow at varies temperature or more than their original environment. The bacterial strains could be used for bioremediation of the toxicity of lead contamination.

Keywords: Isolation, lead-resistant bacteria, oil wastewater

## INTEGRATED ENVIRONMENTAL QUALITY ASSESSMENT OF JODIPAN KAMPUNG RIVERBANK, MALANG, INDONESIA

Aisyah Nur Handryant<sup>1\*</sup>, Sri Harini<sup>2</sup>, Prima Kurniawaty<sup>3</sup> and Tarranita Kusumadewi<sup>4</sup>

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Malang city has been experiencing development from year to year, its population has increase up to 1,58% every year. That increasing has lead ecosystem degradation caused human interventions towards nature, as well as resulting declining of health standard, decreasing of human comfort and reduction of natural resources. Jodipan itself is one of the kampung in Malang City which stands along on the Brantas riverbanks. The existence of this kampung has gives big impact for water quality since their communities' activities are very depending to river. This research is aim to assess environmental quality in Jodipan

Kampung riverbank through Comprehensive. Assessment System for Built Environment Efficiency for Urban Development (CASBEE-UDe) Tools. The method is that the assessment of QUD is based on the triple-bottom-line approach. Based on that approach, this tool adopts the three classifications of environment, society, and economy as major items of Quality (Q). The result of environmental quality in Jodipan kampung riverbank is 2.1. This score indicates a low value and below the average of the environmental quality standards. This research is also assessing the water quality in the river through BOD and COD Kemmerer Water Sampler to shows that the poor environmental quality is in line with poor water quality.

Keywords: Water quality, environmental, assessment, Brantas river basin

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Chair: Dr. Aksin Wijaya, M.Ag. (IAIN Ponorogo)

### Title of Panel

**The Epistemology of Tafsir Maqashidi: From Theocentrism to Theoantropocentrism and Anthropocentrism**

### Panelists

Dr. Ngainun Naim (IAIN Tulungagung), Dr. Ahmad Zainal Abidin, M.A. (IAIN Tulungagung), Dr. Abid Rohmanu (IAIN Ponorogo), Dr. Lilik Umi Kaltsum, M.A. (UIN Syarif Hidayatullah Jakarta)

### Panel Description

Ian G. Barbour classifies the relation of religion and knowledge into: conflict, independency, dialogue, and integration. In the context of Indonesia, the integratif relation between religion and knowledge become dominant discourse. It goes as well as the growth of PTAI (Islamic University), mainly relates to the institutional transformation from IAIN to UIN. For that reason, the discourse of integration is basically a pragmatic thing in relation of the change of institutional status.

The integration of religion and knowledge is still becoming debatable thing and leaving many problems. Those problems finally lead to the dilemma between 'islamic identity' and 'academic excellence' The study toward Islam has many perspectives: philosophy, theology, science/humaniora. But, The islamic studies are dominantly still very normative. Islamic study from the philosophy perspective (critical study) and theology (inclusive study) do not grow well. In fact, those two perspectives become the basic structure of science integration construction. If it does not so, it is possible that the practice of integration will merely produce puritanical understanding toward Islam.

Base on the problem above, here are some important questions: Where should the discourse and integrated discussion begin? In what level?; How to place the integration of knowledge in the context of material and approach?; How to apply the concept of integration in the research?; How is the implementation of integration in the many fields of islamic studies? Each panelist will concern answering some of the questions above in his article. The article will be published after that in Islamic studies journal.

## **MISTIKO-FILOSOFIS: EPISTEMOLOGI INTEGRASI ILMU MULYADHI KARTANEGARA**

Ngainun Naim  
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Artikel ini bertujuan untuk melacak epistemologi integrasi ilmu yang dikembangkan oleh Mulyadhi Kartanegara. Relasi ilmu dan agama menarik perhatian perguruan tinggi keislaman dalam beberapa tahun terakhir, khususnya dengan banyaknya transformasi kelembagaan dari IAIN menjadi UIN. Transformasi tersebut semestinya tidak sebatas transformasi institusional, tetapi juga diikuti dengan basis filosofis yang mapan. Landasan filosofis yang mapan berimplikasi pada konstruksi keilmuan yang dikembangkan, pembangunan tradisi akademik, dan aplikasinya pada tataran teknis-metodologis. Dalam kerangka inilah pemikiran Mulyadhi Kartanegara penting untuk digali lebih jauh sebagai bahan penting dalam mengembangkan paradigma keilmuan di perguruan tinggi keislaman. Buku-buku dan tulisan Mulyadhi Kartanegara dan penulis lainnya yang berkaitan dengan tema penulisan menjadi bahan kajian dan analisis artikel ini. Hasil penelitian menyebutkan bahwa basis epistemologi integrasi ilmu yang dikembangkan Mulyadhi Kartanegara bercorak mistiko-filosofis. Mulyadhi Kartanegara membangun epistemologi yang khas dengan mengapresiasi aspek intuitif dan merekonstruksi warisan filsafat Islam klasik.

Katakunci: mistiko-filosofis, epistemologi, integrasi ilmu, Mulyadhi Kartanegara

## **EXCLUSIVE THINKING AND POSITIVE BEHAVIOR: THE AUTHENTIC MEANING OF ISLAM AS A RELIGION OF NATURE IN QURAISH SHIHAB'S THOUGHT**

Ahmad Zainal Abidin  
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There are a few primary questions can be asked of religious urgency related to human life. "Can humans escape from religion?" "Why would they have any definite religion? Why should Islam be religion?" These questions are answered by Quraish Shihab in his tafseer that to have religion is a nature, while the religion of nature is Islam as the teachings of the Prophet Muhammad, the last prophet. The focus of this research is: how is the authentic meaning on the concept of Islam as a religion of nature according to M. Quraish Shihab? This study aimed at analyzing Quraish Shihab's argument on Islam as a religion of nature in the Qur'an, and explaining the authentic meaning on the concept of Islam as a religion of nature. This research is a textual study using hermeneutics method. Hermeneutics theory utilized is the theory of double movement by Fazlur Rahman with an emphasis on tracking the authentic message or moral ideal as outlined in Tafsir Al-Mishbāh. Based on the research, it is concluded that the authentic meaning on the concept of Islam as a religion of nature according to the Quraish Shihab is an exclusive belief and a positive behavior. When all prophets are Muslims, but based on the view of Ibn Kasir's tafseer, Quraish Shihab states that all humans alive after Muhammad, the last prophet, should embrace Islam as part of their submission form to Allah by voluntary and peaceful ways. Non-Muslims should be

persuasively preached to convert to Islam. Not to convert to Islam is not only ignoring human nature, but also denying the final prophet of God. Even being exclusive in faith, but Quraish Shihab considers it is important for Muslims to respect other faiths and to uphold social justice in a way that Muslims can live in peace, dialogue and cooperation with non-Muslims while not compromising their faith.

Keywords: fitrah, Islam, authentic meaning, exclusive thinking, positive behaviour

## **MISTIFIKASI EPISTEMOLOGI HUKUM ISLAM KAUM PURITAN: PERSPEKTIF ILMU SOSIAL PROFETIK**

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This paper intends to elaborate a model of theanthropocentric Islamic law studies. The model is important because contemporary trend in islamic law studies refers to puritanic orientation. On the other side, the study of islamic law (fiqh and ushul al-fiqh) is almost never attributed to the issue of legal paradigm, whereas the legal paradigm is basis. The awareness of legal paradigm is so urgent by which the orientation of islamic law to be developed. Methodologically, this paper uses Kuntowijoyo's ideas of prophetic social science as a tool of analysis to the Puritans' epistemology of islamic law. From the paper discussion, it is concluded that epistemological demystification is very urgent for the contemporary study of Islamic law as a counter to the trend of puritanic orientation. Epistemological demystification, firstly, is to make transformation of deep structure of law (theological perspective), from theocentrism to theanthropocentrism legal paradigm. Transformative theology as deep structure has ability to contextualize Islamic law to be relevant not only to the faith community but to the society at large. The second step of epistemological demystification is to develop theoretical framework. Kuntowijoyo in this context offers analytic-synthetic theory. He claims the theory accommodates the vision of demystification as a link to the transformative theological foundation.

Keywords: mistifikasi, demistifikasi, teoantroposentris, hukum Islam

## **EPISTEMOLOGI QUR'ANI: ANALISA PENGGUNAAN KATA RA'A, NAZHARA, DAN BASHARA DALAM AL-QUR'AN**

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Epistemologi merupakan studi filosofis tentang asal, struktur, metode-metode kesahihan dan tujuan pengetahuan. Epistemologi membicarakan tentang pengetahuan bukan tentang ilmu pengetahuan, termasuk menjelaskan proses dan prosedur yang memungkinkan melahirkan pengetahuan, misalnya mengindra, berpikir dan merasa yang akan membuahkan pengetahuan. Dua tokoh utama epistemologi adalah Plato dan Aristoteles. Bagi Plato semua pengetahuan manusia bersumber dari dunia ide. Sedangkan menurut Aristoteles pengetahuan hanya bisa diperoleh melalui pengalaman empiris atau pengalaman inderawi (hissiyah).



Sebuah pengetahuan berawal dari hasil serap inderawi yang kemudian menjadi sebuah gambaran (Inggris: concept/Arab: tasawwur) yang tersimpan dalam pikiran seseorang. Secara garis besar dua hal inilah sumber pengetahuan menurut Epistemologi Barat. Al-Qur'an memberikan informasi berbeda terkait sumber pengetahuan. Ada beberapa kata kunci yang bisa digunakan untuk merumuskan epistemologi Qur'ani yaitu ra'a, nazhara, bashara, dzauq, syu'ur, ya'qilu, yafhamu dan yafqahu. Rangkaian kata-kata tersebut bila diklasifikasi dan dikategorikan akan terbangun sebuah sistem epistemologi Qur'ani. Penelitian ini hanya mefokuskan kepada tiga kata yaitu ra'a, nazhara, bashara.

Chair: Dr. Abd. Ghafur (STKIP PGRI Lamongan)

## **Title of Panel**

**Integrasi Islam dan Sains dalam Pendidikan Sains di Sekolah Islam di Indonesia**

## **Panelists**

**Prof. Dr. Joel C. Kuipers** (George Washington University), **Masthuriyah Sa'dan, M. Hum.** (UIN Sunan Kalijaga Yogyakarta), **Askuri** (Universitas Gadjah Mada Yogyakarta), **Ulil Fitriyah** (UIN Maulana Malik Ibrahim Malang), **Agus Ikhwan Mahmudi** (S3 Universitas Negeri Malang)

## **Panel Description**

Beberapa tulisan ini merupakan kajian konseptual dan hasil penelitian yang dilatarbelakangi dari sebuah realita bahwa sebagai Negara dengan penduduk muslim terbesar di dunia, Indonesia sedang mengalami kebangkitan yang bermuara pada simbol keislaman. Namun, ditengah gencarnya Islamisasi di era modern dalam beragam segmen tersebut, ada satu hal yang terlewatkan, yakni terkait masih rendahnya kemampuan literasi sains (TIMMS, 2015). Hal ini menunjukkan bahwa tingkat rendahnya literasi sains itu dialami oleh anak-anak muslim. Selain itu, realita di mayoritas masyarakat muslim menempatkan pendidikan sains hal yang berbeda dengan pendidikan agama. Perbedaan pada dua aspek tersebut juga menjadi salah satu alasan ketidaktertarikan masyarakat muslim untuk mempelajari sains. Padahal, di dalam Al-Qur'an, menurut (Purwanto, 2014; Kemenag LIPI, 2016) terdapat lebih dari 800 ayat yang membahas tentang sains. Makalah yang rencananya dipanelkan ini dikaji melalui interdisiplin ilmu, diantaranya teknologi pendidikan, antropologi bahasa, budaya dan agama, psiko-linguistik, filsafat Islam, dan psikologi pendidikan. Walaupun berasal dari beragam disiplin ilmu tersebut, semua tulisan mengarah pada pentingnya instegrasi Islam dalam pendidikan sains. Berdasarkan kajian tersebut, secara umum beberapa pertanyaan yang menjadi bahan diskusi panel diantaranya: 1) apakah rendahnya literasi sains terkait dengan agama? (merujuk pada doktrin Imam al-Ghazali tentang dikotomi ilmu keduniaan dan ilmu keagamaan), 2) bagaimana sains diajarkan di sekolah-sekolah Islam? Apa tantangan yang dihadapi siswa dan guru?, dan 3) bagaimana wacana keagamaan bisa diintegrasikan dalam pengajaran sains untuk meningkatkan hasil pembelajaran sains?. Jika pengajuan proposal panel ini diterima, beberapa makalah tersebut diharapkan bisa dipublikasikan dalam forum AICIS ke-17, baik dalam bentuk jurnal maupun prosiding.

## **EVALUASI DESAIN PEMBELAJARAN SAINS MELALUI MODEL ADDIE DI SEKOLAH-SEKOLAH ISLAM DI LAMONGAN**

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Penelitian ini bertujuan untuk mengevaluasi desain pembelajaran sains oleh guru dengan mengadopsi model ADDIE (Analysis, Design, Development, Implementation, Evaluation) di sekolah Islam di Kabupaten Lamongan. Penelitian ini dilakukan selama empat bulan menggunakan rancangan deskriptif kualitatif dengan teknik pengumpulan data melalui angket, wawancara, dan observasi. Subyek penelitian adalah siswa kelas VII MTs Putra Putri dan MTs Maslakul Huda yang dipilih secara purposive sampling. Hasil penelitian menunjukkan bahwa aktivitas pembelajaran sains di dua sekolah Islam tersebut lebih banyak dilakukan di dalam kelas, sebab keterbatasan ruang laboratorium dan alat praktikum. Metode pembelajaran yang sering digunakan oleh guru adalah ceramah, demonstrasi, diskusi, dan penugasan. Sebagai sekolah berlatarbelakang Islam, para guru juga sesekali menyisipkan pesan nilai-nilai Islam yang relevan dengan materi sains yang sedang diajarkan. Sedangkan karakteristik Pembelajar pada dua sekolah tersebut memiliki respon yang beragam dalam mengikuti setiap proses pembelajaran sains yang dilakukan oleh guru.

Katakunci: Evaluasi Desain Pembelajaran Sains, Sekolah Islam

## **MERANGSANG DISKUSI TENTANG INTEGRASI AGAMA DAN SAINS DI ANTARA SISWA DI SEKOLAH AGAMA INDONESIA**

*Joel C. Kuipers*  
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Dalam sebuah lokakarya yang ditujukan untuk pengembangan integrasi sains dan Islam di sekolah-sekolah Islam di Jawa, menjadi jelas bahwa banyak guru, peneliti dan pihak lain dapat mengintegrasikan keduanya, dan masalahnya adalah mengidentifikasi jalan yang benar. Hal ini juga menjadi jelas bahwa hanya menyesuaikan kurikulum – tanpa merekrut siswa sebagai mitra dalam proses integrasi – adalah jalur yang salah. Integrasi bukanlah titik akhir statis, ini adalah proses sosial dan diskursif di mana tujuan, proses, dan hasil diperdebatkan dan dinegosiasikan. Untuk merangsang diskusi semacam itu, siswa SMP Jawa dan menganggap perdebatan tentang integrasi dapat sesuai dengan wacana. "Mengintegrasikan integrasi" ke dalam kelas melalui diskusi di sekolah Islam mungkin mengharuskan guru untuk berpartisipasi sebagai fasilitator, bukan penyebar pengetahuan.

Katakunci: Integrasi, Agama, Sains

## **PERSEPSI GURU DALAM POLA INTEGRASI ISLAM DALAM PENDIDIKAN SAINS DI SEKOLAH-SEKOLAH ISLAM**

*Askuri dan Joel C. Kuipers*  
[Universitas Gadjah Mada dan George Washington University]  
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Di tengah kebangkitan Islam di Indonesia, sekolah-sekolah Islam berupaya membangun pencirian pendidikan sains di sekolah-sekolah Islam. Salah satu pencirian yang diupayakan

ialah mengintegrasikan Islam dalam pendidikan sains. Upaya ini disadari urgensinya bagi para guru sains di sekolah-sekolah Islam, tetapi tidak semua bisa mengintegrasikannya beberapa alasan. Secara umum, integrasi Islam dalam pendidikan sains di sekolah-sekolah Islam mengikuti pola hubungan sebagai berikut: (1) pendidikan sains dikontekstualisasikan dengan nilai-nilai agama; (2) pendidikan sains harus bersumber pada nilai-nilai Islam; dan (3) pendidikan sains dan pendidikan agama tidak saling terkait dan diajarkan secara terpisah. Akan tetapi, hal ini perlu kearifan tersendiri demi meningkatnya literasi sains di kalangan siswa Muslim.

Kata Kunci: Pendidikan sains, integrasi Islam, sekolah Islam

## **INTEGRASI ISLAM DALAM PENDIDIKAN SAINS SEBAGAI UPAYA PENINGKATAN LITERASI SAINS SISWA DI SEKOLAH ISLAM**

Ulil Fitriyah

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Penelitian ini dilatar belakangi oleh rendahnya literasi sains pada sekolah Islam di Indonesia. Landasan rasionalnya berpijak kepada minimnya minat siswa sekolah Islam untuk mempelajari sains, padahal pada abad pertengahan sejarah Islam, banyak lahir ilmuwan muslim yang temuannya dijadikan sebagai pijakan bagi perkembangan sains modern. Penelitian deskriptif kualitatif ini bertujuan untuk mengetahui bagaimana integrasi Islam dalam pendidikan sains dapat meningkatkan literasi sains siswa tingkat SMP di sekolah Islam. Data diambil dari dua sekolah Islam di Malang: MTs Negeri 3 kabupaten Malang dan MTs Sunan Kalijogo kota Malang melalui wawancara, observasi nonpartisipan, angket dan video etnografi. Hasil dari penelitian ini menunjukkan bahwa (1) Stakeholders pendidikan mengharapkan adanya integrasi islam dalam pendidikan sains, (2) Semangat integrasi Islam dan sains sudah termaktub dalam kurikulum 2013, namun penerapannya masih belum maksimal, dan (3) Stakeholder pendidikan sepakat bahwa integrasi Islam dalam pendidikan sains dapat dapat meningkatkan literasi sains siswa tingkat SMP di sekolah Islam.

Katakunci: integrasi Islam, pendidikan sains, literasi sains, sekolah Islam

## **PEREMPUAN & SAINS: SEKSISME DALAM PENDIDIKAN SAINS DI SEKOLAH ISLAM YOGYAKARTA**

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Kajian ini merupakan penelitian kualitatif di dua sekolah Islam di daerah istimewa Yogyakarta yakni di MTs Assalafiyah Mlangi Sleman dan SMP Ali Maksum Krpyak Bantul terhadap siswi-siswi di dua sekolah Islam tersebut. Riset ini menemukan bahwa pertama, dalam event-event kejuaraan sekolah baik regional maupun nasional, anak perempuan selalu lebih unggul atau lebih juara dalam hal fisika, kimia dan biologi ketimbang anak laki-laki. Kedua, dalam hal kebijakan pendidikan, pemerintah dalam hal ini Dinas Pendidikan dan Kementerian Agama mengajak seluruh guru dan kepala sekolah agar memberikan pendidikan yang setara kepada semua siswa baik

siswi perempuan maupun siswi laki-laki sehingga tidak terjadi diskriminasi. Ketiga, terdapat bentuk-bentuk seksisme dalam pendidikan sains di dua sekolah Islam tersebut. Bentuk seksisme itu adalah domestifikasi anak perempuan oleh orang tua, guru dan kepala sekolah kemudian harapan tinggi orang tua terhadap anak perempuan agar anaknya menjadi anak yang sholihah dan berakhlak mulia.

Katakunci: Perempuan, Sains, Seksisme

## **HIMMAH SAINS PADA PENDIDIKAN ISLAM DALAM INTEGRASI SAINS-ISLAM**

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Saat ini, sains pada pendidikan Islam belum sebaik pada pendidikan Umum. Dari 713 peraih Nobel, ada hanya 12 orang yang muslim. Dalam Jurnal Intelligence, pendidikan agama dianggap sebagai faktor rendahnya sains. Namun, fakta sejarah membuktikan bahwa mayoritas ilmuwan dari peradaban mediterania peletak dasar banyak sains modern adalah ilmuwan sekaligus agamawan/kyai. Dalam berbagai jurnal, Goal Setting menjadi faktor penting dalam keberhasilan pendidikan. Himmah/goal setting sains dalam pendidikan Islam menghambat integrasi sains dan Islam? Penelitian ini dilakukan dengan melibatkan 18 sekolah Islam di Jatim dan Jateng.

Observasi juga dilakukan di Aceh, Kaltim, dan Banten. Penelitian dilakukan dengan pendekatan deskriptif kualitatif. Data dikumpulkan dengan angket, wawancara, dan pengamatan. Hasil penelitian menunjukkan bahwa himmah/goal setting siswa terhadap sains pada pendidikan Islam masih rendah yang disebabkan beberapa faktor antara lain demarkasi sains dan agama. Himmah Islamtinggi dalam banyak sektor: mode, ekonomi, kuliner, SDM, pun pendidikan. Namun, himmah sains masih rendah.

Kata Kunci: Himmah Sains, Integrasi Sains-Islam

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Chair: Prof. Dr. Amril M, M.A. (UIN Sultan Syarif Kasim Riau)

### **Title of Panel**

**Building Muslim Reliability Based on the Integration Islam and Science**

### **Panelists**

Dian Cita Sari, M.Pd.I. (S3 UIN Sultan Thaha Jambi), Ahmad Zaki, M.Sc. (S3 University of Malaya Malaysia), Illam Sarima Lubis (IIUM Malaysia), Amelia Setiani (Universitas Riau)

### **Panel Description**

This panel discusses the integration of Islam and science. The integration of Islam and science has meaning with deep influence, as formulated from the Qur'an, As-Sunnah and prominent contemporary Muslim scholars. The integration of Islam and this science will be examined through the approach of applying several sciences, including education, technology, mathematics, and civil engineering. In each of these areas,

there is a next-generation education formulation. Which aims to print qualified persons, towards the rise of Muslims and the glory of Islam. The approach to integrating Islam from every concept of this field of science requires more fundamental technical applications to be more easily developed in every learning process. It can also create learning by combining Islamic values contained in the concept of "tarbiyah madal hayah." Its special value is the tawhid (unity) which is the spiritual and material unity, the unity of body and soul, the unity of the world and the hereafter, and the unity of thought and action. One indicator of the success of Muslim awakening is the creation of a quality culture. The main question: How do academic roles and functions answer the challenges of the global era? Central Panel: Building educational resilience toward the rise of Muslims in the era of globalization. Profile panel: Educational Profile The era of globalization in Muslim dominance. How to publish a work by gathering global opportunities and challenges. Revise ideas, and post.

## THE EXISTENCE OF PTKIN IN THE GLOBALIZATION ERA

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Higher education is a strategic energy source for improving people's lives. In Law no. 12 of 2012 explained about the purpose of higher education. The role and function of Islamic Religious Higher State Affairs is summarized in two working fields namely as an Da'wah institution and as an academic institution. The existence of universities in the Islamic world is in a weak position, unable to compete with universities in the Western world is much more advanced and strong in facing the challenges of the global world. Structuring and strengthening on these two lands are in fact very decisive presence in the performance competition in higher education. Improvement and renewal in education in Indonesia starts from the integration of content of academic content processed in KKN I to innovation of institutional areas of Islamic education. Analysis technique in this research is content analysis technique. This technique is directed to three areas of use, namely phenomenological reduction, metodololgc reduction and transcendental reduction.

Keywords: PTKIN, globalization, KKN I

## ABLUTION AS A SUCCESSION OF MENTAL REVOLUTION FOR FUTURE GENERATION

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Ablution/Wudhu contains many values that can be used as supporting the education of future generations of Muslim characters. The mental revolution is a rapidly changing way of thinking to change the order of Indonesian society to be a leader in a trustful and honest future so as to bring the nation of Indonesia into a better and prosperous future. The mental revolution is aimed at ensuring that Indonesians can become a politically sovereign, economically self-sufficient and socially-

socio-cultural country so that they can realize an independent, just, prosperous, civilized and civilized society. Mental revolution can utilize ablution as a process of education of character/mental revolution of future generation Indonesia in order to bring the nation of Indonesia mecapai happiness of life in the world and the hereafter. Through wudu, educators can make multi-use values, both physical health and psychic health as a succession of character education/mental revolution of future generations of Muslims.

Katakunci: ablution, mental revolution, future generation

## BETWEEN ISLAM AND CIVIL ENGINEERING

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Islamic civilization in the Gold Era has contributed significantly to the field of Civil Engineering. There are many of the monumental work that has been built in the Age of the Omayyad and Abbasid, such as the success of building dams, irrigation, roads, high-rise buildings and etc. Islamic civilization already had civil engineers in the 9th century AD before the western world claimed in the 18th century AD. Islam has encouraged civil engineers to learn based on Iqro' surah in the Qur'an and there are many words in the Qur'an that has explained the importance of civil engineering buildings. On the other hand, Islam has guided the work of a civil engineer in terms of the integrity and honesty, because of the civil engineering buildings have an impact on the lives of the many people. The building is built in according to the design and the materials because otherwise, it will cause a collapse that will cause the loss of human life.

Katakunci: Islam, civil engineering, civilization

## DIGITAL LITERACY FOR LEARNING AND ACADEMIC ACHIEVEMENT IN IIUM, MALAYSIA

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The objectives of this study were to identify the levels of digital literacy for learning among IIUM students and to explore the relationship between students' digital literacy for learning and their academic achievement in IIUM. Digital literacy for learning conceptual Framework was used as the framework to guide the study. The sample consisted of 389 students from postgraduate and undergraduate students in IIUM Gombak. The result from the mean percentages of digital literacy for learning levels obtained that among the Digital literacy for learning dimensions, Data presentation skills showed the high level among students in IIUM. However, four dimensions such as information search skills, information retrieval skills, information interpretation skills and information management skills indicated moderate level among IIUM student. Spearman correlation presented that Information search skill has significant relationship to the academic achievement. However, data presentation skills, information retrieval skills, information interpretation skills and information management skills were not significant relationship to the academic achievement.

Keywords: digital literacy, academic achievement, learning

## INTEGRATION OF ISLAM AND MATHEMATICS IN FORECASTING GOLD PRICES BY BOX-JENKINS METHOD

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The integration of Islam and mathematics must undergo a change in the context of Muslim awakening so as to enhance optimal knowledge outcomes. Applicative efforts are made for the realization of an innovative knowledge in accordance with the development of the times and technology. In addition to mathematics harmonized with technological advances, mathematics is also expected to build the value and character of every Muslim through the values of Islamic Integration. The Qur'an is a holy book of Muslims who is the source of all sources of knowledge. It shows that Islam is very concentrated in the development of science. Therefore, the integration of Islam and mathematics is no exception in the forecasting of gold prices because Gold is widely used for investment purposes. The main advantage of gold is to conquer inflation. Forecasting the price of gold needs to be done with the aim of the investor can minimize losses and optimize profits in gold investment. The method commonly used in forecasting is the Box-Jenkins time series method. This process as a whole requires integration of the values contained in Islam in each change.

Keywords: Islam, mathematics, Box-Jenkins, Gold Prices

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Chair: Muhammad Widus Sempo, Ph.D. (Universiti Sains Islam Malaysia)

### Title of Panel

**Towards Creating A Holistic Humankind, Encyclopedic, and Integrative by Mastering Tauhidic Science**

### Panelists

**Dewi Nur Suci** (STAIN Kediri); **Nur Faizin** (UIN Maulana Malik Ibrahim Malang); **Saeful Anam** (Institut Keislaman Abdullah Faqih Gresik); **Munammad Aniq Imam** (Sekolah Tinggi Ilmu Al-Quran Demak); **Dza Himmatin Aliyyah** (UIN Maulana Malik Ibrahim Malang)

### Panel Description

There are so many holistic approaches to revive the glory of Islamic civilization, traditionally dated from the 8th century to the 15th century. However, the challenge facing all people is the scientific dichotomy between science and the religious sciences in the national education system. The majority of observers of Islamic education realize that there is no other way to reach back this glory except by reviving the integrative education that combines science-technology and religion. Thus, various educational institutions throughout the Nusantara present the integration of naqli and aqli sciences as the best platform in soaring upward the Islamic civilization. Even though there are so many names and ways to integrate both disciplines, but their aim is essentially the same, it is mastering the world of science with the basis of integrating a religious education and science. Among the features of integration is the tauhidic science. So, the question is, What is the tauhidic science? What is the method of

tauhidic science in producing people who have an integrative personality, a holistic approach, and comprehensive insight? In answering the question which is the object of this paper, the author will analyze thematically all the writing related to the tauhidic science without forgetting al- Quran and Sunnah as the main reference.

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## SOME RABBANI FUNDAMENTALS OF TEACHING IN DEALING WITH THE MODERN SCIENCES

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There are so many holistic approaches to revive the glory of Islamic civilization, traditionally dated from the 8th century to the 15th century. However, the challenge facing all people is the scientific dichotomy between science and the religious sciences in the national education system. The majority of observers of Islamic education realize that there is no other way to reach back this glory except by reviving the integrative education that combines science-technology and religion. Hence, the researcher throughout this paper tries to point out the Rabbani basics of teaching in dealing with modern sciences as it should be based on the visions of our prominent Islamic scholars like al-Ghazali and Bediuzzaman Said Nursi. Indeed, they themselves have taken the Rabbani approach in their preaching. This study will be conducted by an inductive method, without ignoring the Koran and the Sunnah as an authentic reference when there is a need to refer them.

## ARE WE ISLAMIC YOUNG SCIENTISTS? PROFILING EXCELLENT STUDENTS AT MADRASAH

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The Muslim contributions in the religion and science aspects historically created greatest transmissions for the world civilization since the Dark Ages of European. However, more media recently change the mindset of Islamic young generations that Islam is backward and stagnant with the chronic of radicalism, intolerance, and violence. To tackle with this issue, this article is intended to elaborate the inspiring students' profiles at secondary madrasah of Insan Cendekia Serpong (ICS) for their grit, independence and perseverance in education. By interviewing the students, teachers, parents and peers, and documenting the management of institution, this research elucidates that the socio-cultural factors and the students' beliefs in nature can optimize the students' intrinsic and extrinsic motivations for the advancement of their academic tenacity in science. Accordingly, the exemplary students can be the agent of change maintaining tradition of being knowledge pioneer that instill a self-concept of being a scientific and religious scholar.

Katakunci: Islamic young scholar, excellent student, academic tenacity, science identity

## KONTROVERSI PEMIMPIN NON-MUSLIM MENURUT AL-MAIDAH (51): STUDI MAKNA AULIYA` PERSPEKTIF TAFSIR KLASIK DAN MODERN

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Akhir-akhir ini, umat Islam dihadapkan permasalahan pemilihan pemimpin non-muslim. Ayat 51 surat Al-Maidah dimaknai sebagai larangan memilih terhadap pemimpin non-muslim. Pendapat dan sikap keagamaan yang dikeluarkan MUI 11 Oktober 2016 dengan tegas menyatakan hal itu. Mengacu kepada dua versi terjemah Al-Quran Kemenag, kata "auliya" Al-Maidah: 51 ternyata diterjemahkan berbeda. Penelitian pustaka (library research) dengan metode deskriptif-kualitatif ini menggunakan perspektif klasik dan modern yang bersifat komparatif-diakronis dengan pendekatan tematik. Sumber data-data penelitian ini diambil dari literatur-literatur tafsir Al-Quran periode klasik maupun periode modern. Analisis terhadap pemaknaan kata "auliya" dilakukan dengan analisis hubungan antara makna-makna kata yang digunakan para mufassir dalam menafsirkan kata tersebut di dalam literatur tafsirnya untuk mencari basic meaning dan relational meaning. Hasil penelitian ini menemukan makna kata auliya` dalam Al-Maidah: 51 menurut penafsiran para mufassir periode klasik adalah: (1) ishmah (ikatan melindungi), (2) anshar (penolong), (3) chulafâ` (mitra), (4) ridla (yang ridla), (5) meminta pertolongan (yastanshir), (6) saudara (âkhâ), dst. Sedangkan menurut para mufassir periode modern adalah: (1) muwâlah an-nashr (perkawanan-menolong), (2) mudhâharah (mendemonstrasikan) atau memberikan dukungan (support), (3) wilayah at-tanâshur (membuat ikatan pertemanan untuk saling memberikan pertolongan/bantuan), (4) al-mawaddah (kasih), (5) khusnul mu`amalah (pergaulan baik), (6) mempekerjakan non-muslim dst.

## INTEGRATED CURRICULUM: THE IMPLEMENTATION OF QUR'AN LIVING CURRICULUM (KLQ) IN SURABAYA CIKAL SCHOOL

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Nowadays it is always very interesting to check the development of education, because the real education is the only way and hope of the nation that can change a human life. In education, there are three important components called input, process, and output. The second process is a curriculum, and the position of curriculum is very important to develop educational products (output). Focusing on the process can be believed to get better output that have dedication and high integrity, so that's why many institutions that combine curriculum education with local content in accordance with the needs of society (needing of society). The existence of Curriculum Living Qur'an (KLQ) is based on the necessary of modern society with various complex problems, it as an alternative answer multicultural society (Kebinekaan), which has a diversity of perspective in life, and KLQ has been implemented by Surabaya CIKAL School as the only educational institution that integrate between religion and science.

Keywords: integration, curriculum, living Qur'an

## نظرة جديدة إلى التكامل المعرفي في ضوء القرآن الكريم

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إن أبرز أثر للتكامل المعرفي على الصعيد المنهجي أنه يوحد منهج قراءة الكون والإنسان في ضوء هداية الوحي، وبذلك يحقق التكامل المعرفي مبدأ الجمع بين القراءتين: قراءة كتاب الوحي وقراءة كتاب الخلق، إن الخلل في نظام المعرفة الإنسانية الذي انطلق إلى بناء علوم وفق رؤى قصيرة قد أودت بمشكلات خطيرة من أبرزها تزيق وحدة كيان الإنسان وتجهيل علاقته بالكون، إن المشكلة التي تواجه الانشطار المعرفي المتعلقة بعلوم الكون والإنسان تتمثل في التشتت السلبي الذي ينعكس على الإنسان في رؤيته للكون وقدرته على ربط غايات تلك العلوم وأهدافها بتلك الرؤية، وهذا يجعل من قضية التكامل ضرورة من ضرورات العلم ومقتضياته المنهجية. يتناول هذا البحث نظرة جديدة إلى التكامل المعرفي بين العلوم من حيث مفهومه وأهميته وضرورته وآثاره وأسسها ومجالاته في ضوء القرآن الكريم. إن التكامل المعرفي هو الإدراك التام الواعي للحقائق المتصلة بالوجود الإلهي والكوني والإنساني، وما ينظم به من سنن، وما ينشأ عنه من علوم ومعارف، تظهر به الآثار العملية والجمالية للمعرفة في ربطها بأجزاء ذلك الوجود وانتظام علاقته وفق هداية الوحي وبعد التكامل المعرفي ضرورة من ضرورات الإعمار الآمن والمثمر للكون والحياة، لما أن الإنسان هو المستخلف فيه، وهو الذي عهد إليه بإعلاؤه. ولا يتحقق هذا الإعمار بدون فهم حقيقة الكون وغاية الإنسان فيه؛ فإعلاؤه ليس قصراً على الشعائر التعبدية، أو ما يشمل مظاهر العبادة المعنوية، وليس قصراً على مظاهر الإعمار المادي. إن الإعمار عملية شاملة لكل ما يسر سبيل الحياة الإنسانية على الصعيدين: المادي والمعنوي.

الكلمات الأساسية: التكامل المعرفي، المنهجية

## دور معهد الجامعة ومركز اللغة العربية في جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج في تكوين الإنسان أولي الألباب بمنظور التصوف

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إن تكوين السلوك الحميد هو أحد الأهداف التربوية بمناسبة الوظيفة وأهداف التربية الوطنية. وجامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج تهدف إلى تكوين الإنسان أولي الألباب الذي يركز على الذكر والفكر والعمل الصالح. وهذا البحث يستخدم مدخل الكيفي مأخذ التمثيل الانتقائي، وأما الأدوات المستخدمة في هذا البحث فهي الملاحظة والمقابلة وتحقيق الوثائق، وتحليل هذا البحث يستخدم منهج تنقيص البيانات ثم تقديمها وإثباتها. وانطلاقاً من هيكل العلوم في جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج، يكون للبرنامج المكثف لتعليم اللغة العربية ومعهد سونان أمبيل العالي علاقة قوية لتطوير النموذج الارتباطي. وهما مسؤولان في تكوين السلوك عند الطلبة. وهذا النموذج ينحصر من خلال المواد المرجحة منها. واستراتيجية التكاملية في العلوم تستخدم في تكوين السلوك عند الطلبة أولي الألباب. وأما البرامج المطبقة فهي: ختم القرآن، وقراءة مولد الرسول، وتعليم الأفكار، ومجلس الذكر رياض الجنة، وحفظ المحفوظات وصلاة العصر جماعة.

الكلمات الأساسية: قيم، أولي الألباب، تصوف

Chair: Salamah Agung, PhD (UIN Syarif Hidayatullah Jakarta)

## **Title of Panel** **Science, Religion, and Pedagogy**

### **Panelists**

**Nasser Mansour, PhD** (Exeter University), **Salamah Agung, PhD** (UIN Syarif Hidayatullah Jakarta), **Buchori Muslim, M.Pd.** (UIN Syarif Hidayatullah Jakarta), **Burhanuddin Millama** (UPI Bandung), **Luki Yunita** (Universitas Negeri Jakarta)

### **Panel Description**

Panel ini mencoba mendiskusikan wacana yang lebih implementatif tentang integrasi sains dan Islam dalam pembelajaran sains secara umum. Dalam panel ini membawa isu-isu seputar perspektif guru tentang integrasi sains dan Islam baik guru di Indonesia dan Mesir. Selain itu, dalam panel ini mencoba untuk memberikan contoh konkrit implementasi integrasi sains dan Islam dalam pembelajaran di sekolah, yaitu, buku ajar serta ensiklopedia. Pertanyaan Isu Utama Bagaimana perspektif guru dalam memandang pengintegrasian sains dan Islam? Bagaimana sains dan Islam dapat diintegrasikan dalam pembelajaran? Bagaimana kajian interdisipliner akan berperan dalam panel tersebut? Integrasi sains dan Islam menjadi perdebatan panjang para ilmuwan dari segala disiplin ilmu. Kajian interdisipliner akan memberikan kontribusi yang berharga dalam mendesain pengintegrasian sains dan Islam khususnya sebagai bahan ajar guru dan bahan belajar siswa. Apakah hasil panelnya akan dipublikasi? Ya Bagaimana cara mempublikasikannya? Publikasi dilakukan melalui kolaborasi dengan Dr. Nasser Mansour yang sudah memiliki banyak publikasi internasional di bidang sains dan Islam.

## **SCIENCE, RELIGION AND PEDAGOGY: THE TEACHERS' BELIEFS VS. THE ISLAMIC PERSPECTIVE**

*Nasser Mansour*  
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The application of the modern natural sciences to everyday life experiences has a deep impact on how people in the Islamic world view science and its value on the one hand, and their culture's intellectual, religious and scientific tradition on the other hand. This presentation argues that the relationship between science and Islam needs to be distinguished from Muslim views and attitudes toward modern science and scientists. The former relationship [Islamic perspectives of science] is concerned with an explanation of metaphysical and ontological underpinnings of the enterprise of science; the latter relationship [Muslim views of science] reflects time-dependent, socially, culturally and historically constructed interactions between individuals belonging to a religious tradition and equally time-dependent human enterprise entrenched in social, political, and economic conditions. This presentation will critically unpack these complex relationships and give empirical-based evidence through discussing these issues: 1) Science teachers' cultural beliefs of Science, Religion

and Scientists Vs. Islamic perspectives; 2) The impact of these cultural beliefs on teachers' pedagogical practices and views of teaching science

Keywords: Science teachers, relationship between science and religion, science education; cultural beliefs; Islamic perspective.

## **TEACHERS' PERCEPTION ON INTEGRATING SCIENCE AND ISLAM IN THE CLASSROOM**

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The integration of science in Islam is an issue that Indonesian Muslim scholars continuously discussed and debated, especially in the last fifteen years. One of the crucial points of the discussion is how to bring the issue of the relationship between science and religion (Islam) in the classroom. As one of the producers of Indonesian Muslim teachers, Faculty of Education of UIN Jakarta carries out a mission to enable future teachers, particularly science teachers, to bring together science and Islam in their classrooms. This study is carried out to understand the concept of integration between science and religion within Islamic education context, which is significantly important for designing the teacher education curriculum in the faculty. This study explores the extent to which teachers perceive the integration of science and the Islamic teachings; and how such integration is implemented in classrooms. The results indicate that teachers view the integration of science and Islam can only be happened when the concept of science matches with the verses in the Holy Qur'an. While they perceive the importance of integrating science and Islam in the classroom, the majority of teachers are of opinion that teaching such integration is the responsibility of both science and religious education teachers.

Keywords: Science and religion, Integration of science, science teachers, teaching and learning process, Islamic higher institutions.

## **INTEGRATING ISLAMIC PERSPECTIVE IN TEACHING GENERAL CHEMISTRY**

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This paper aims to explore and map the possibility of integrating Islamic perspective in the teaching of general chemistry at undergraduate level. Teaching chemistry by integrating Islamic values is urged to be conducted by the state Islamic higher education institutions in Indonesia as part of main vision and mission of the Ministry of Religious Affairs. Chemistry concepts that had been determined to be able to integrate with Islamic perspective were History of Chemistry, Atomic Structure, Chemistry Bonding, Stoichiometry, Thermochemistry, Chemical Equilibrium Acid and Base Solution, Salt Hydrolysis, and Colligative Properties. This study serves as a basic resource in order to explore the integration of Islamic perspective in more courses, particularly at chemistry education department.

Keywords: General Chemistry, Integration of Islamic Values

## THE EXPLORATION OF THERMOCHEMISTRY CONCEPT IN THE EVENT OF THE DAY OF JUDGMENT

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Research on relating and integrating human life and science with the holy Qur'an has been conducted since 19 century. The exploration of chemistry concept in the event of the Day of Judgment, however, is rarely published. This research is aimed at exploring thermochemistry concept in the event of the Day of Judgment. The concept of thermochemistry I, II, and III, namely respectively, conservation of energy, entropy, and crystal entropy, were found to be related to the event of the Day of Judgment. The exploration of is used mainly to understand more about the holy Qur'an and its use related to chemistry concept.

Keywords: thermochemistry, Day of Judgement, science

## THE DEVELOPMENT OF CHEMISTRY ENCYCLOPEDIA INTEGRATED WITH ISLAMIC VALUE FOR SENIOR HIGH SCHOOL

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The purpose of this research is to develop an encyclopedia of chemistry that is integrated with Islamic values. The issue of integrating Islamic values become more popular in the Indonesian curriculum. Even though the values are more related to affective domain, they can be generated from cognitive domain. This encyclopedia was developed using an ADDIE model, that is, Analysis, Design, Development, Implementation, and Evaluation. The feasibility of this book was determined from content, presentation, and readability. Ten chemistry teachers were participated in deciding the feasibility of this book. The chemistry encyclopedia resulted from this research can become a model for any school textbooks that are aimed to integrate Islamic values.

Keyword: chemistry, Islamic value, senior high school

## UNDERSTANDING SECONDARY METABOLITE COMPOUNDS IN INDONESIA'S PLANTS

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Indonesia is a tropical country rich in biodiversity. Biodiversity is present in the flora and fauna that exist in Indonesia. The purpose of writing this article is to know the wealth of natural products in Indonesia and its use in life. From the results of previous literature review and research, each species has a unique and distinctive secondary metabolite compound according to the needs of its life. These unique secondary metabolite compounds have enormous benefits for humans, such as antibacterials, antioxidants, anti-inflammatories, and anticancer agents. The benefits of biodiversity and the secondary metabolite compounds contained therein are a gift from Allah that should be thankful for and continue to be learned for a better life in the future.

Chair: Dr. Syamsun Niam (IAIN Tulungagung)

### Title of Panel

**Islamization of Knowledge vs. Scientific Explanation of Nature: Issues and Responses**

### Panelists

**M. Rusydi** (UIN Antasari), **Fadhlu Rahman** (STFI Sadra Jakarta Selatan), **Moedji Raharto** (ITB Bandung), **Ferli Septi Irwansyah** (UIN Sunan Gunung Djati Bandung), **Agung Sedayu** (UIN Maulana Malik)

### Panel Description

When the question of the relations that may, or should, exist between religion and science is raised, Muslim interlocutors often insist that Islam has never had a problem with science. Muslims invariably cite many Quranic verses to support the idea of Islam's encouragement of knowledge/science. However, this typical, widespread, and instinctive reaction betrays a number of misunderstandings of the issue, including the unending debatable definition of ilm as religious knowledge or science and the difficulty of Muslims to impose new principles of science. This panel continues the Muslim reactions to modern science over the last few decades, particularly issues of 'Sacred Science' and 'I'jaz' which claims that Islam's Holy Book contains numerous scientific facts preceding their discover by modern science. Some of the panelists attempt to provide a basic philosophical grounding of integration between Islam and science, and others tries to seek an Islamic perspective in the fields of astronomy, environment, and smart building. It will be interesting to see their ways to give the propositions in order to respond the unfinished dispute of the Islamization of knowledge and the scientific explanation of nature.

## MEREFLEKSIKAN INTEGRASI DAN INTERRELASI ILMU DARI 'SUDUT DALAM'

M. Rusydi

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This paper discusses a model of integration and interrelation of knowledge from within view. If currently the model of integration and interrelation of knowledge tends to be analyzed from outside look which offers such multidisciplinary, interdisciplinary and transdisciplinary model, this writing will reveal from another side, that is, a within view. What I mean with 'within view' is an analysis with a spiritual approach (philosophy of self). However, it does not mean that I minimize rational arguments or neglect outside look model. Moreover, I construct this writing based on reflection method. The basic question that I want to disclose is how the integration and interrelation of knowledge from within view is and how it can be the philosophical idea for UIN. From this global question certainly brings up some detailed issues such as what is the real reality? What is the real knowledge? How is the relationship among knowledge, subject and object of knowledge? So on. All of these questions will be analyzed in the paper. My review and reflection

show that since the nature of real reality is in gradation (tasykik al-wujūd) with the highest integrated and interrelated in its peak with spiritual character and the lowest integrated and interrelated in its ground with material character, in the same manner it happens to the nature of knowledge. Only from within view, therefore, the real integrated and interrelated knowledge can be understood and manifested while the outside look such as multi-inter-trans disciplinary, for me, is only can be mentioned as 'approaches toward the real integrated and interrelated knowledge' or 'the gradation of the integrated knowledge'. Nevertheless, because the reality is in gradation it is not plausible if we underestimate an outside look model even we must appreciate it. As a result, I believe that the ideal and comprehensive integration and interrelated knowledge is the combination and complementary action between outside look and within view. Finally, I offer, based on the abovementioned notion, the philosophical view for UIN which UIN needs to implement the integration and interrelation of knowledge not only from outside look but also within view as a complementary action.

Keywords: Integrasi, Interrelasi, within view, outside look, infinity, ilmu

### **SAKRALITAS SAINS ISLAM: STUDI HISTORIS SAINS ISLAM PADA ABAD PERTENGAHAN DAN SAINS MODERN**

*Fadhlu Rahman*

*[STFI Sadra Jakarta Selatan]*

Masalah Dimulai dari Sains Positivis yang mengajukan metodologi dan paradig baru. Paradigma tersebut berasumsi bahwa pengetahuan yang tak dapat diverifikasi secara empiris itu tidak bermakna, sehingga secara tidak langsung sains positivis mereduksi sistem pengetahuan dan membatasinya pada sesuatu yang bersifat fisik. Implikasinya, sains haus akan pencarian kebenaran sejati, karena secara alami manusia sebagai pelaku sains tak dapat terlepas dari kesakralan yang berstatus metafisik. Sains islam menjadi antitesis dari keadaan sains modern. Para ilmuan Islam mendasari proses pencarian ilmunya pada diri yang absolut (Tuhan), sehingga sains dianggap sebagai sebuah sistem penyingkap tabir penghalang pengetahuan Tuhan sekaligus mampu menjadi kiblat pengetahuan sedunia. Tulisan ini berusaha menunjukkan kemungkinan-kemungkinan sains secara potensial untuk kembali kepada realitas abadi dengan cara menunjukkan fakta-fakta sejarah sains Islam berbasiskan metode historis pada abad pertengahan, serta menjadikannya pijakan kritik pada sains modern. Ini sehingga dapat disimpulkan bahwa sains secara potensial dapat berkembang sekaligus kembali pada realitas yang abadi.

Kata kunci: sakralitas, sains Islam, sains modern, fisik, metafisik Abad Pertengahan. Abad Modern

### **MAKNA DAN PERISTIWA DALAM SISTEM BUMI, BULAN, DAN MATAHARI: SEBUAH UPAYA MEMAHAMI BAYANG-BAYANG BENDA DARI PERSPEKTIF INTEGRASI SAINS DAN ISLAM**

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Matahari sebagai benda langit gas pijar raksasa sebagai sumber kehidupan dan sebagai pusat massa tatasurya. Matahari mempunyai daya yang sangat besar 10 pangkat 26 watt, dan sangat terang. Daya yang besar untuk keperluan berbagai proses pertumbuhan kehidupan dan mengubah suasana siang dan malam serta kehangatan di planet Bumi sebagai planet berkehidupan. Terang Matahari menyebabkan kita dapat mengenal banyak benda langit yang berupa batuan beredar mengelilingi Matahari maupun Bulan yang mengorbit Bumi. Selain itu terang Matahari dapat membentuk bayang bayang sebuah benda langit maupun benda di permukaan Bumi maupun di Bulan. Kajian bayang – bayang benda di permukaan Bumi oleh Matahari diantaranya adalah untuk menentukan jarak dua tempat di permukaan Bumi atau untuk menentukan radius Bumi. Manfaat itu bisa diperluas untuk menentukan tinggi sebuah gunung atau tinggi sebuah pohon. Di luar planet Bumi, misalnya di Bulan bayang-bayang pinggiran kawah di Bulan juga dapat dipergunakan untuk menentukan kedalaman kawah Bulan. Sedangkan bayang-bayang benda langit oleh Matahari bermanfaat untuk memperluas pengetahuan manusia tentang orbit dan jarak benda langit, serta menjadi indikator lama/selang waktu berlangsungnya gerhana Bulan dan gerhana Matahari. Dalam perspektif astronomi dan al Qur'an, pemanfaatan bayang-bayang benda/tongkat istiwa oleh Matahari merupakan indikator waktu ibadah shalat umat Islam. Hasil kajian tersebut menyimpulkan bahwa bayang-bayang benda dan benda langit merupakan simbol tantangan intelektualitas dan teknologi bagi manusia. Dinamika suasana yang digubah oleh bayang-bayang memberi inspirasi seni dan budaya bagi manusia. Sedangkan kajian bayang-bayang untuk menentukan waktu shalat dan kalender Matahari memberi inspirasi bahwa bayang-bayang sebagai penunjuk yang unik tentang waktu-waktu berdzikir dan bekerja. Pada kesempatan ini kita memperingati sebuah bayang-bayang benda di ekuator Bumi yang lenyap ketika Matahari berkulminasi-atas. Pada saat ini posisi Matahari berada di ekuator langit sehingga bila saat Matahari berkulminasi-atas bayang-bayang benda diekuator Bumi akan lenyap. Hal itu memberitahukan bahwa lokasi kita berada di khatulistiwa, garis khatulistiwa membagi dua wilayah bola. Bumi, yaitu Bumi Utara dan belahan Bumi Selatan, di langit Matahari berkedudukan di ekuator langit yang membagi bola langit menjadi belahan langit utara dan belahan langit selatan. Bayang-bayang (azh zhilla) benda yang dibentuk oleh Matahari senantiasa berubah bentuk, panjang dan arah bayang-bayang diungkap dalam Surah 25 (al Furqaan) ayat 45 dan 46 untuk diperhatikan dan diambil hikmahnya.

Kata kunci: bayang-bayang benda, sains, Islam, bulan, bumi, matahari

### **ISLAM: THE SOLUTION FOR POLLUTION AND DAMAGE TO THE ENVIRONMENT**

*Ferli Septi Irwansyah*

*[UIN Sunan Gunung Djati Bandung]*

Conservation of nature and environment can not be separated from the role of humans, as the Caliph on earth, as well as pollution and damage that occurred during this time. Even in this era of capitalism, the environment is willing to be sacrificed for the sake of human greed. As with carbon trading which makes industrial (western) countries as a source of CO<sub>2</sub> gas and developing countries production is forced as a reservoir of CO<sub>2</sub>



gas. The practical solution needed to solve the problem of pollution, in general, is also a comprehensive solution to keep the environment clean and sustainable. The concept of Green Chemistry is an alternative that can be done, of course, supported by a solution of paradigmatic change in the world, based on Islamic values system that has been created by perfect substance.

Keywords: carbon trading, green chemistry, Islamic values

## **KAJIAN PENGEMBANGAN GREEN AND SMART BUILDING YANG ISLAMI DAN RAMAH LINGKUNGAN PADA FASILITAS DAN UTILITAS BANGUNAN PONDOK PESANTREN INDONESIA**

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Pondok pesantren sebagai lembaga pendidikan memiliki peran yang sangat penting dalam mencetak SDM yang handal bagi pembangunan umat dan bangsa. Beberapa fasilitas yang dimiliki berada di bawah standar kelayakan yang perlu dibenahi dan dikembangkan agar menjadi lebih baik. Penelitian ini bertujuan melakukan kajian yang mengevaluasi kinerja fasilitas dan utilitas pondok pesantren Al-Rifaie Malang dengan pengembangan konsep green and smart building yang Islami dan ramah lingkungan agar memiliki kinerja yang dapat menunjang aktivitas akademik dan non-akademik. Hasil analisis IPA memperoleh 20 faktor kinerja yang perlu diperbaiki, analisis QFD memperoleh 29 respon teknis, dan analisis SEM menghasilkan model tingkat pengaruh kinerja, dan Dynamic Modeling memreopeh optimasi tahapan perbaikan faktor kinerja.

Kata kunci: green and smart building, fasilitas, utilitas, pondok pesantren Indonesia

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Chair: Prof. Dr. Abdul Mujib (UIN Syarif Hidayatullah, Jakarta)

### **Title of Panel**

**Islam and Its Manifestations in Different Fields**

### **Panelists**

**Bambang Suryadi & Rena Latifa**, (Faculty of Psychology, UIN Syarif Hidayatullah), **Dr. Wasilah St Mt** (UIN Alauddin, Makassar) **Qurrotul Ainiyah** (STAI Alfalah Assunniah), **Muhamad Nadrattuzaman Hosen** (UIN Syarif Hidayatullah Jakarta), **Suprihatin** (FAI Universitas Islam 45 Bekasi)

### **Panel Description**

Every effort to describe the scope and the manifestations of Islamic field is challenging, given that most disciplines look back on a centuries-old history that allowed them to branch out and develop a large range of highly diverse subfields. This panel will discuss the relevance of different academic fields of Islam, including education, law, and architecture, in the contemporary world. It reflects upon the consequences of applying the methodological requirements of the Islamic paradigm. Many phenomena discussed in this panel are well known to

specialists in the field of Islamic studies, equated with either integrated curriculum in Islamic higher education, application of Islamic architecture art, and an Islamic jurisprudential approach to the customary law and bank indexes. This panel seems to focus on evaluating the relevance and utility of the manifestations of Islam as an experimental works that explore how different perspective found within the wider orbit of Islam interact with the theoretical proposals brought forward by the works of the panelists.

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## **CHALLENGES AND OPPORTUNITIES IN IMPLEMENTING INTEGRATED CURRICULUM IN ISLAMIC HIGHER EDUCATION INSTITUTION: A Case Study in Faculty of Psychology Syarif Hidayatullah State Islamic University Jakarta**

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Although the concept of integrated curriculum has been a widely practice in Islamic higher education institutions for more than one decade, its problems remained unresolved. However, it also provides the opportunities for improving the quality of education. The purpose of this study was to analyze the concept of integrated curriculum for undergraduate psychology program study. This study used Faculty of Psychology at Syarif Hidayatullah State Islamic University (UIN) Jakarta as a case study. Interviews, observation and document analysis were carried out as data collection technique. The results of the study showed that the implementation of integrated curriculum faced certain obstacles in term of human resources, learning materials, and supporting environment. Therefore, it needs improvement for better implementation of integrated curriculum concept in future. The results may be of interest to other psychology faculties especially in Islamic higher education institutions that share similar concerns with the integrated curriculum.

Keywords: integrated curriculum, psychology, Islamic higher education, policy analysis

## **ALIF LĀM MĪM: APPLICATION OF ISLAMIC ARCHITECTURE ART MANIFESTATION**

*Wasilah*

*[UIN Alauddin Makassar]*

Art in Islam has developed over the time by a spread of Islam as religion to worldwide. A peaceful Islamic teaching has influence some art subjects. One of the art areas are calligraphy and architecture. Calligraphy is the highest art in Islam that related on the role as a keeper of Allah SWT said in form of writing. Islamic Architecture initiated as the manifestation of human culture for a shelter based in Quran and Hadith. However, Islamic Architecture meaning narrows during its development as a praying place. Additionally, the art of calligraphy in architecture is only limited as ornament. Calligraphy has a challenge as two dimensions art on architecture foundation. Calligraphy require connected the method from postmodern architecture ideology. As a result, the two art dimensions would comprehensive to form the space, not only as ornament. One of application in calligraphy symbolic meaning is by metaphoric

concept. The application form adapts Alif Lām Mīm word that described by tangible metaphor approach, with sign reading (semiotic), then applied in macro with metaphor of calligraphy writing. Intangible metaphor generated from meaning in-depth analysis to express space impression, by sequences processing to produce a space chronology. As a result, Islamic calligraphy is not only practice as two dimensions element in design, but also forms the space through the meaning.

Keywords: application, postmodern architecture, Islamic architecture, calligraphy, metaphor

## **TA'ARUF LOCALITY: INTEGRATION OF ISLAMIC LAW AND CUSTOMARY LAW OF THE PHENOMENON USING TRIBE GREDOAN IN BANYUWANGI**

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This research is a study which used a qualitative approach with the type field research, which is related to the Gredoan tradition as the event of looking for a life partner in using community located on Macan Putih Village, Kabat district in banyuwangi. In this paper will explain how is the custom to find a mate in Banyuwangi society that has lasted since long ago. Gredoan is the relations between customary law and Islamic law which seeks to integrate between the customary laws with Islamic law in matters of marriage. the Contributions of research are: First, there is public space in the form of practice the ta'aruf process towards marriage in Banyuwangi Using society which known as gredoan custom. Second, that Islamic law turns out to have spaces to accommodate the customs as the joints of Islamic law. gredoan Tradition as an al-„urf in using community of banyuwangi in ta'aruf process towards marriage, it obtains legitimacy by the maqāṣid al-syarī'ah which is based on the rules is al-„adat al-Muhakkamah.

Keywords: Islamic law, customary law, Gredoan

## **APPLIED MAQASHID SHARIAH INDEX IN ISLAMIC BANK**

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This study aim to analyze the performance of Capital Adequacy Ratio (CAR), Financing to Deposit Ratio (FDR), Net Income Margin (NIM), Operating Expenses Ratio (OER), Maqashid Sharia Index (MSI), and Index of Islamic Social Reporting (ISR) to influence the level of profitability. The main purpose of this study is to complete the previous research with try to add the variables MSI and Index of ISR to estimating the change of profitability of Islamic banks in Indonesia. The study conducted eight Islamic Banks to be analyzed in the period from 2010 to 2012. The tool of analysis is used multiple linear regression for predicting the level of profitability. The results of study showed that all of the independent variables are significant affected

simultaneously to level of profitability. Partially, NIM and OER are significant affected to the level of profitability. The low level of Maqashid Sharia Index and Islamic Social Reporting implementation of the Islamic banks in Indonesia in the period of the study prove that these two variables are not a main indicator or a major achievement of most Islamic banks, eventhough Islamic banks shoul refer to attain mashlalah.

Keywords: CAR, FDR, NIM, OER, MSI, Index of ISR

## **MENGGAGAS KONSEP KESYUKURAN KONSUMEN MUSLIM DENGAN HUKUM ISLAM: SUATU KONFIRMASI PADA TEORI KEPUASAN KONSUMEN MELALUI PEMIKIRAN IMAM AL-GHAZALI**

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Latar belakang penulisan makalah ini adalah untuk menilai kebenaran penolakan sebagian Cendekiawan Muslim yang mengembangkan ekonomi Islam pada konsep kepuasan konsumen dan menggantinya dengan konsep masalah. Dalam perspektif hukum Islam, sikap penolakan ini perlu diuji kebenarannya agar bisa diketahui ketepatan penggantian konsep kepuasan ini dengan masalah sebagai bagian dari perilaku konsumen. Hal ini dilakukan agar penggantian penolakan istilah kepuasan dengan masalah ini bersifat objektif. Penggantian istilah secara objektif ini tentu akan lebih memberikan pencerahan dan lebih adil jika dibandingkan dengan penggantian yang bersifat subyektif. Oleh karena hal itu penulisan makalah ini bertujuan untuk mendapatkan jawaban apakah konsep kepuasan perlu diganti? apakah mungkin hukum Islam memberi konfirmasi pada teori kepuasan konsumen? Metode penulisan makalah ini menggunakan metode kepustakaan dengan pendekatan analisis kritis. Hasil penelitian ini adalah penjelasan tentang persamaan dan perbedaan teori kepuasan konsumen dan teori masalah konsumen menurut hukum Islam. pengungkapan konsep kesyukuran konsumen menurut hukum Islam dan implementasinya dalam teori permintaan konsumen Muslim.

Kata Kunci: kesyukuran konsumen, hukum Islam, konfirmasi, kepuasan konsumen

## Religion, Environment, and Biodiversity

Chair: Ahmad Afnan Anshori, M.A., M.Hum.  
(UIN Walisongo Semarang)

### Title of Panel

**Religion, Environmental Degradation and Conservation**

### Panelists

Prof. Dr. Budi Widianarko (UIKA Soegi Semarang), Saifullah Hidayat, M.Sc. (UIN Walisongo Semarang), Ahmad Fauzan Hidayatullah (UIN Sunan Kalijaga Yogyakarta), Luthfi Rahman, M.Si., M.A. (UIN Walisongo Semarang), Zaimatus Sadiyah, Lc., M.A. (STAIN Kudus)

### ENVIRONMENTAL DAMAGES IN THE PERSPECTIVE OF RELIGION AND HUMAN SECURITY

Ahmad Afnan Anshori  
[Faculty of Ushuluddin and Humanities, State Islamic University Walisongo Semarang]

Lately, natural disasters caused by environmental damage increasingly happen in many parts of the world including Indonesia. Some disasters have caused many human fatalities. Therefore, it seems clear that the threat to human security and safety comes not only from threats or attacks coming from outside and military, but also non-military threats that often cause more human fatalities. This non-military threat is now a concern of many people, so the approach used to overcome the problem is also more humane. This paper looks at the phenomenon of environmental degradation from the perspective of human rights and human security as well as the relevance of both with religious values. Some cases of disasters caused by environmental damage will be analyzed using human security approaches. Environmental damage and biodiversity are considered to have violated the principles of human security and religious teachings because both religion and human security have the same goal of protecting the security and safety of human beings as the most noble creatures of God.

Keywords: Religion, human security, human rights, environmental damage

### ECO-SPIRITUALITY FOR SAFEGUARDING NATURE

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In dealing with nature, humans seem to suffer from a split-personality syndrome. In most civilizations, metaphorically humans consider nature as parent, usually as mother, e.g. Ibu Pertiwi and Mother Earth. Although according to many religions, nature is spiritually regarded as sacred, anthropogenic environmental destruction and degradation, however, are still escalating in most parts of the world. This syndrome is easily observable at the population level down to the individual level. It is not astonishing to find an individual who spiritually pays respect to nature and, at the same time, he or she can deliberately engage in activities which degrade or destruct nature. Ironically, these activities are often referred as ecological suicides. In this case, humans commit an assault to the ecosystem and yet knowing that it will ultimately

exterminate themselves. This paper explores the opportunity for eco-spirituality to take lead in solving multitude environmental problems. The objective of this paper is to identify and describe factors contributing to the "missing link" between eco-spirituality and day to day interaction between humans and nature. This paper will evolve further by seeking a more fundamental explanation for that disconnection.

Keywords: Ecological Suicides, Missing Link and Reinforcing Eco-Spirituality

### BIODIVERSITY AND ETNOBOTANY OF UTILIZATION, ROLE, AND PHILOSOPHICAL MEANING OF LOCAL PLANTS ON MURIA MOUNT CENTRAL JAVA

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This study concerns on the biodiversity of Muria mountain. It locates in three districts i.e., Kudus, Jepara and Pati, Central Java. Muriais a protected forest area that has various resources of plants, which are locally considered by people to be the distinct plants such as Parijoto (Medinilla spp.), Jeruk Pamelo (Citrus grandis) and Pisang Byar (Musa parasidiaca, var. byar). However, the biodiversity of plants and the animals begin to vanish for the coming of new resorts, hotels and apartments. The area of Muria mountain is potential to be a critical land which can cause erosion and landslides if there is no attempt of prevention. This paper sheds light on the diversity of local plants, describes etnobotany of utilization, and builds understanding of people living in Muria on the importance of biodiversity preservation.

Keywords: Biodiversity, local plant, muria mountain, parijoto

### TRANSFORMING THE ETHICS OF CARE INTO THE CONSERVATION OF MURIA ECOSYSTEM

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For recent years, destruction and degradation of Muria Ecosystem are coming into being and become a serious environmental issue. It can be seen from how waterfalls located in Muria stop flowing and the local distinct plants start to be extinct. Based on some observation, there are anthropogenic causes regarding the issue. Therefore, it is important to promote an environmental ethics in order to cope with such issue. This paper proposes the ethics of care transformed to building environmental spirituality in the conservation of Muria. Furthermore, it suggests how to transform it. Accordingly, it elucidates significance of introducing environmental spirituality for protecting the ecosystem of Muria. For the final part, it delivers some recommendation for performing practicalities in other similar cases.

Keywords: Destruction and Degradation, Muria Ecosystem, Anthropogenic Causes, Ethics of Care and Environmental Spirituality

## **EMBEDDING NATURE MYSTICISM OF RELIGION FOR ENVIRONMENTAL PRESERVATION: QURANIC AND BIBLICAL PERSPECTIVES**

Luthfi Rahman

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This paper depicts Muria as a locus of Nature Mysticism. It actually urges nature mysticism and theological underpinnings for an environmental preservation. As part of the elements of religions, mysticism plays a role in shaping self-devotion of religious adherents. Nature mysticism is part of mysticism that entails a deep awareness and recognition that nature is part and parcel of God's manifestation. Through embedding such kind of mysticism for people living in preserved areas, it is expected that they will be agents of any environmental preservation. Besides, this paper gives scriptural basis (Qur'an and Bible) since introducing the idea with using Holy Books will be more effective to encourage people and will hook in the core for religious adherents. Also, it formulates a relationship between theology, mysticism and care of environment.

Keywords: Nature Mysticism, Nature Glorifying God, Muria Mountain, Quranic and Biblical Perspective, and Ecotheology

## **WOMEN AND THE CONSERVATION OF MURIA SLOPES: A STUDY OF FEMALE CRAFTERS OF NATURAL MOTIF BATIK IN KUDUS**

Zaimatus Sa'diyah

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The natural damage around Muria slopes has reached critical status. Furthermore, the landslide that occurred in early 2017 and hit some villages on the slopes of Muria underscores how the natural conditions around Muria need to get the attention of all parties, not only the government but also the community. Various conservation efforts have been done either by the community independently or supported by governments and companies concerned about nature conservation. One form of conservation efforts for the slopes of Muria is by combining three links of life; Business, education and conservation in the form of natural batik motifs undertaken by female batik crafters, especially in the district of Gebog. This paper tries to raise how the role of these female crafters of natural motif batik in this conservation efforts of slope Muria. The objective of this paper is to identify how these female crafters contribute in building public awareness of Muria slopes conservation through the relation of business, education and conservation.

Keywords: Conservation, Muria Slopes, Female Crafters of Natural Motif Batik

Chair: Dr. Asep Sumantri (UIN Syarif Hidayatullah, Jakarta)

### **Title of Panel**

**Revisiting Religion, Environment, and Ecology**

### **Panelists**

**Mardian Sulistyati** (UIN Syarif Hidayatullah), **Fikri Mahzumi** (UIN Sunan Ampel Surabaya), **Fahrurrazi** (Center for Religious and Cross-Cultural Studies UGM Yogyakarta), **Moh Mufid** (UIN Sunan Ampel Surabaya), **Aan Jaelani** (IAIN Syekh Nurjati Cirebon)

### **Panel Description**

The moral values and interpretive systems of religions are crucially involved in how people imagine the challenges of sustainability and how societies mobilize to enhance ecosystem resilience and human well-being. This panel not only provides a comprehensive overview of the state of the field of religion and ecology, it also relates this field for the first time to the growing area of environmental humanities. It encourages both appreciative and critical angles regarding religious traditions, communities, attitudes, and practices, ranging from Pesantren Ecofeminism, Pendekar Rimba, Pesantren Ath-Thaariq, Eco-Syariah, and Islamic logics of renewable resources. It presents contrasting ways of thinking about 'religion' and about 'ecology' and about ways of connecting the two terms. This panel uniquely intersects the field of religion and ecology with new directions within the local humanities and sciences in Indonesian archipelago. It explores the interpretations of indigenous traditions regarding modern environmental problems drawing on such concepts as way of life and indigenous knowledge.

## **PESANTREN ECOFEMINISM: STUDY OF PESANTREN ATH-THAARIQ GARUT**

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Development in Third World countries including Indonesia has been placing women as second citizens and inflicting ecological crises. Some studies were highlighting ecological and gender inequality related to developmentalism, but none of these has examined an integration of ecofeminism with Islamic values, on praxis level, as an alternative solution. The focus of this study is Pesantren Ath-Thaariq, Garut. By using phenomenological of Edmund Husserl, this study reads the depths of the philosophical internalizations of the teachings, movement models, and Pesantren motivations; as well as the global ecofeminism of Vandana Shiva and Maria Mies as the theoretical framework for holistically identifying the pesantren. This study proposes that ecofeminism in the new form of pesantren is able to eliminate unequal relation of power between human and non-human. Thus, it could be a solution to the latent problem of education, humanity, and environment in the last decades.

Keywords: ecofeminism, pesantren (islamic boarding school), developmentalism, agroecology, pesantren Ath-Thaariq Garut Indonesia

## **PEDEKAR RIMBA: UPAYA KH. NOER NASROH HADININGRAT MENCETAK SANTRI PERDULI HUTAN DI PESANTREN WALISONGO TUBAN**

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Kajian ini berusaha menjelaskan dan mendalami subjek KH. Noer Nasroh Hadiningrat yang telah menemukan suatu kesadaran tentang ekoteologi di pesantrennya, Walisongo Tuban. Subjek menggagas suatu perspektif kesadaran ekologi yang khas dengan perpaduan antara kearifan tradisi dan keilmuan modern. Sekolah Menengah Kejuruan Negeri (SMKN) Kehutanan menjadi wujud konkret upaya subjek mengintegrasikan antara keyakinan dan ilmu. Pada saat yang sama, ada visi kedepan yang sedang berusaha diraih oleh subjek agar kelak banyak lahir pendekar-pendekar rimba yang pada satu sisi memiliki kesadaran terhadap lingkungan juga bisa mencari hidup dari hutan. Penelitian ini menggunakan pendekatan fenomenologis yang mengfokuskan pada perspektif subjek dan fakta-fakta di lapangan. Dari penelitian yang dilakukan diketahui bahwa subjek primer, Kiai Noer telah melakukan suatu refleksi keagamaan melalui pendalaman terhadap teks al-Quran dan hadis, bahwa manusia punya tanggung jawab ekologis yang diamanatkan oleh Tuhan kepadanya. Nabi Muhammad juga dikenal sebagai Green Prophet karena beberapa sumber hadis menegaskan keberpihakannya kepada pelestarian lingkungan. Tidak cukup sampai di sini, Kiai Noer juga memadukan antara kearifan tradisi dengan ilmu untuk mencetak santri perduli hutan di Pesantren Walisongo Tuban.

Kata Kunci: pesantren, ekoteologi, hutan

## **BEING A MUSLIM IN ECOLOGICAL WAYS: A STUDY OF PESANTREN ATH-THAARIQ GARUT, WEST JAVA**

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In the last decade, a number of pesantren (traditional Islamic boarding schools) have adopted the program of eco-pesantren (that implements ecological practices in its activities and curricula) initiated by the Ministry of Environment. This paper examines the relations between religion and ecology, and questions how ecological practices could influence both the understanding of Islam and its ethics to nature. By looking at Pesantren Ath-Thaariq, a leading eco-pesantren located in Garut, West Java Indonesia, this paper argues that the practice of eco-farming has been Islamized so that the practice was used for deepening the teaching of Islam, and Islam has been used for accepting the practice of eco-farming.

Keywords: eco-pesantren, eco-farming, islamic understanding, ethics to nature

## **FIKIH KONSERVASI LAUT: REKONSTRUKSI FIKIH TANGKAP IKAN PERSPEKTIF ECO-SYARIAH (STUDI KASUS DI KABUPATEN LAMONGAN)**

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Makalah ini bertujuan merekonstruksi fikih tangkap ikan di Kabupaten Lamongan dalam perspektif eco-syariah. Eco-syariah merupakan nilai-nilai religius yang berfungsi sebagai alat kontrol sosial (a tool of social control) bagi masyarakat pesisir dalam memanfaatkan sumberdaya perikanan yang berkelanjutan. Upaya konservasi laut merupakan jaminan bagi perlindungan kekayaan laut agar tetap lestari dan berkelanjutan. Fikih tangkap ikan perlu dirumuskan untuk memberikan wawasan eco-syariah bagi nelayan dalam penangkapan ikan secara ramah lingkungan dan sesuai dengan nilai-nilai religius. Fikih tangkap ikan akan dikonstruksi berdasarkan praktik konservasi perikanan di Kabupaten Lamongan sebagai salah satu daerah pesisir Pantura yang telah ditetapkan sebagai kota minapolitan perikanan. Implikasi rekonstruksi fikih tangkap ikan ini diharapkan mampu membangun budaya sadar lingkungan laut dan mensinergikan aspek ekonomi dan ekologi sebagai budaya bagi masyarakat nelayan.

Kata Kunci: fikih, konservasi, tangkap ikan, eco-syariah

## **ENERGY CONSERVATION POLICY IN INDONESIA: CHALLENGES AND SOLUTIONS IN ISLAMIC ECONOMICS**

*Aan Jaelani*

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Indonesia's energy policy focuses on developing renewable energy sources as a substitute for fossil-based energy sources whose inventories are already depleting. Energy conservation in Indonesia aims to make energy savings, so as to prevent the occurrence of energy crises that affect all sectors. The use of natural gas emissions, pollution and environmental pollution, and ecosystem destruction are issues that demand energy conservation policies. This study applies a policy analysis and content analysis approach to Qur'anic texts on the energy and policies of the Indonesian government in 2016-2017. This paper concludes that the increasing public demand for energy consumption, industrial development and environmental degradation, energy conservation through energy saving, is not only a religious obligation in terms of Islamic legal goals (maqashid syariah) for every individual, institution, and government. In Islamic economics, energy conservation requires a strategic and actual implementation that can meet the needs of people's energy consumption such as electricity and fuel, replacing fuels from renewable energy at affordable and accessible prices, and sustainability of the environment and ecosystem.

Keywords: energy conservation, renewable energy, energy efficiency, Islamic economics

## Sufism, Spirituality, and Mental Health

Chair: Mohammad Yunus, Lc, M.A., PhD  
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### علاقة الصوفية بالعلوم الإسلامية

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#### Title of Panel

**Sufism, Good Consciousness, and Toleration in Contemporary Society**

#### Panelists

**Dr. Sayyid Abdul Aziz, Lc, M.A.** (Kementerian Agama Sarawak Malaysia), **Andi Ridwan, Lc, M.A.** (UIN Alauddin Makassar), **Dr. Abdul Ghofur Maemun, Lc, M.A.** (STAI Al-Anwar Sarang Rebang), **Dr. Zawawi, Lc, M.A.** (IAIN Pekalongan), **Dr. Badruddin bin Muhammad** (UIN Maulana Malik Ibrahim Malang)

العالم مقصد من مقاصد الشرع الحكيم به جاء واليه دعا وتحقق به إنسانية الإنسان، ولذلك اهتم به الصوفية كما اهتم به غيرهم من علماء الأمة. وقد تكلم الصوفية عن فضيلة العلم والتعلم وعن أقسام العلوم وعن العلوم الصوفية، ثم أكدوا في النهاية أن أفضل العلوم إنما هو علم التصوف باعتباره العلم الوحيد الذي جمع أصناف العلوم الشرعية المفروضة من علم الكلام والفقه والتصوف. وقد ابتكروا أفكاراً جديدة في موضوع العلم عندما حصروا العلوم الإسلامية في الشريعة والطريقة والحقيقة، ويرون أن هذه العلوم الثلاثة متكاملة، وأن لكل هذه العلوم وظيفتها الخاصة بها لا يستغني عنه كل من أراد الوصول إلى الله. وبفضل تلك العلوم الثلاثة أصبحوا صوفية حقيقيين، وانقلبوا من شخصية منحرفة إلى شخصية مسلمة مثالية متكاملة، وذلك من الناحية الإيمانية السليمة والعبادة الخالصة والمعاملة الصحيحة الحسنة والأخلاق الفاضلة، ينشر السلام بين الناس وينشئ الخير في كل شيء.

الكلمات المفتاحية: الصوفي، العلوم الإسلامية، التكامل، الوصول

### السلوك الصوفي والخلق الوطني في المجتمع

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التصوف في المرحلة الأولى محاولة جاهدة للسيطرة على النفس وضبطها، فالتصوف تجربة ذاتية لا يشترك فيه الآخرون معه، فهو سلوك ذاتي يبذل فيه الصوفي كل طاقته ليلبغ الصفاء الروحي المنشود. والمرحلة الثانية من التصوف هي مرحلة العودة إلى المجتمع والناس بعد تجارحه النفسي في التجربة الأولى. فقد تكون لدى الصوفي نجاح الوعي الذاتي عن مفهوم التعامل مع الآخر فلا ينبغي أن تسيطر فيها الشهوات وإذلال النفس. فهدفه الأول والأخير إيجاد الإنسان الفاضل بل الإنسان الكامل. فرحلة الصوفي تبدأ من الذات، ثم إلى الأقرب ثم الوصول إلى الناس، ابتداءً من مجتمع دائرته إلى مجتمع وطنه. ولا يقتصر ذلك على مشركيه بل المعتدل بل يتعدى إلى مخالفه فيه. فيعتبر التصوف ظاهرة عالمية قيدها الصوفيون بمعتقدات الإسلام وأساسياته. فالتصوف بمثابة نقطة الالتقاء بينهم وبين الآخرين، فيستفيد كل من الآخر مما يكون لديهم آفاقاً واسعة تُسبِّلهم لاحترام الآخر احتراماً فعالاً.

الكلمات المفتاحية: السلوك، الإنسان الكامل، الوطنية، الاحترام

### الحياة الصوفية السليمة وتحديات التطرف

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إن قضية العنف أخذت تؤرق مضاجع الشرق والغرب معاً، فأضحيت من التحديات الكبيرة والخطيرة هذه الأيام، ولا شك أن التطرف لا يجلب بالبيانات، ولا باللقاءات الظرفية، ولا بالمتقيات، بل يحتاج إلى رؤية فكرية واضحة، وعمل مدروس يجب عن الأسئلة التقليدية في أي خطة، والحياة الصوفية تتسم بالأخلاق والقيم النبيلة، وتقدم خدمة للدين والأمة والوطن عن طريق نشر العلم وإشاعة محاسن الأخلاق، والدعوة إلى الوحدة والتآخي، وعدم الانسياق وراء العصبية الطائفية أو المذهبية. إن الصوفية سلاح إسلامي معتدل نزعته في وجه محاولات الغلو والتطرف المشوبة بالعناد الذي يستند إلى الجهل ويعتمد على الخرافة ولا يبرك الدلالة الحقيقية لصحيح الدين، فالتصوفون يقدمون أنفسهم على أنهم صمام أمان المجتمعات في مواجهة التطرف وأهله لما يحملونه من قيم التسامح وتقبل الآخر، فإن الصوفية الإسلامية يمكن أن تساهم في مواجهة تحديات العصب والأصولية وكبح جماح التطرف العنيف.

الكلمات المفتاحية: الصوفية، المعتدل، التطرف

### الصوفية في الخطاب المعاصر؛ إشكالية عن الآلية

#### والحقيقة

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تمثل هذه الدراسة ملاحظة تغير الإطار المعرفي والمنهجي يمكن بها ظهور البحث العلمي عن الصوفية في الخطاب العلمي المعروف فيما بعد بالخطاب الصوفي. وينطلق ذلك من ملاحظة جذور الظروف المعرفية للدراسة المنخرطة في الخطاب الفكري والخطاب الاجتماعي، لتظهر الفروق لطبيعة البحث والنتائج التي حصلت من الآلية المعرفية التي نسبت إليها. وبعد الانتهاء من ذلك يلاحظ هذا البحث تغيرات الطبيعة التحليلية في كلا الخطابين الفكري والاجتماعي من التحليل المتزود بالمفاهيم الجاهزة التي تولى أنها ثابتة فوق الزمان والمكان إلى الإنصاف بأن الآلية المعرفية التي استقرت في الخطاب الفكري والاجتماعي تم تصبيغها باللاوعوية المركزية الأوربية الحديثة. فنتحتاج إلى إصلاح في بعض أنظمتها الداخلية وعلاقتها الخطابية حتى يتمكن باحث جامعي من أن يلاحظ الصوفية ملاحظة تناسب دورها في الخطاب الإسلامي من جهة، ودورها في المجتمعات المعاصرة من جهة أخرى، كما أنها تمكن ظهور الصوفية في السياقات المعاصرة بأشكالها وحقائقها المعرفية.

الكلمات المفتاحية: الصوفية، السلوك، الخطاب، الحقيقة، المنهج.

### الوعي الصوفي والتجربة الفهم الديني

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إن الصوفية هي الوسيلة الروحية للتقرب. قد بدأ تأسيسها منذ قرن ١٠ م، وفي عصرنا الحاضر انتشرت الفرق الصوفية في العالم الإسلامي، وكانت بلاد الجزيرة شرق آسيا لا تستثنى من ذلك. يعلن الفرق الصوفية بأنهم على نهج الإسلام الصافي من غير أن يعرف الائتقان الحقيقي عندهم. إن ذلك تقنية الانتقائية على الفرق الصوفية كانت بأنهم تنهجوا على نهج عقيدة أهل السنة والجماعة هي أمر هام يجب توضيحه إلى المجتمع الإسلام الحاضر. قد مر هذا البحث بتأمل الشعائر والائتقان عند أهل الصوفية بأنهم على الطريق السليم خال من الفساد الديني ويكون ذلك المبدأ التوجيهي في العالم الإسلامي. ملخص البحث أن للحكومة ولجنة التوفيق المنظمة دور مهم في تقنية الانتقائية على الأهداف والمبادئ التوجيهية للسلوك الصوفي. فكانت الشعائر والائتقان الصوفي الذي نهج على عقيدة أهل السنة والجماعة، وهي الوسيلة السليمة التي تركز القلب وتقرب الإنسان إلى الله.

الكلمات المفتاحية: إسلام شرق آسيا، الصوفية، التوجيه السليم

## الصوفية ودورهم في تحقيق السعادة الإنسانية

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الواقع في يومنا هذا أن القيم الإنسانية مجروحة مشوهة بعمل بعض أهل الأديان الذي يقهر مخالفه باتباع هواه المضلة بدعوى أنه في حق والأخرين في ضلالة، فيرتكب الجريمة الإنسانية على تيار الهزيمة السياسية والسلطة باسم الدين لعدم معرفته ما هو الإسلام والإسلامية. عرف المسلمون في عهد الرسول الإسلام ديناً وعلماً وعملاً، مع أن الرسالة تتكون من الإسلام والإيمان والإحسان. ثم وصل الإسلام إلى مناطق بعيدة، فكانت حاجة المسلمين إلى تخصيص فن من التعاليم الإسلامية مسيسة حتى يعرفوا علماً مستقلاً، مثل علم العقيدة بإطار كلامه في الإيمان والكفر الخ، والفقهاء بحديثه عن الواجب والمنسوب والحرام والمكروه. ومن تعاليم الإسلام التي لا تدخل في حدها، الكلام في التوبة والصبر والرضا والمحبة وحسن المعاملة، وهذه داخلة في الإحسان مع انضباطه المستقل علم الأخلاق والتصوف، وهذا كنهج يستخدمه الصوفية في لعب دورهم في تربية القيم الإنسانية وتحقيق السعادة.

الكلمات المفتاحية: الجريمة الإنسانية، القيم الإنسانية، التصوف

Chair: Dr. Abdul Rahman Shaleh  
(UIN Syarif Hidayatullah Jakarta)

### Title of Panel

**Implementation of Islamic and Psychological Approach to Mental Health and Wellbeing in Indonesian Context**

### Panelists

**Dr. Saliyo, M.Psi.** (STAIN Kudus), **Dr. M. Nur Ghufroon** (STAIN Kudus), **Muna Erawati, M.Psi.** (IAIN Salatiga), **Mujahidah** (IAIN Samarinda), **Mustadin** (UIN Sunan Kalijaga)

### Panel Description

The word of wellbeing in Indonesian is like plucking a piece of traditional cake in a box full of local food commonly found in traditional markets. Similar lempur, arem-arem and lontong is similar name to call the the snack as rice cake. Multiple names with different angles. So, wellbeing can be translated as wellbeing, happiness, and that comes from self-perception of lifes satisfaction. Simply put it;s show to general wellness. The word wellness itself refers to diverse and interconnected dimensions of physical, mental, and social well-being that extend beyond the traditional definition of health. In psychological approach it is refers to all of activities and choice to achieving physical vitality, mental health, satisfaction, accomplishment, and personal fulfillment.[1] Positive psychology used this concept as a core theme in their study and be concerned with eudaimonia, the good life. In short term, this mean the people must live a happy, engaged, and meaningful life in order to experience the good life. Martin Seligman referred to the good life as using your signature strengths every day to produce authentic happiness and abundant gratification.[13] In this context the understanding of psychology is directed at the achievement of mental health which at the end is focused on the various activities undertaken by individuals to achieve personal accomplishmentnya. In Flourish (2011) Seligman argued that the last category, meaningful life, can be considered as 3 different categories. The resulting acronym is PERMA: Positive Emotions, Engagement, Relationships, Meaning and purpose,

and Accomplishments. In this context, all of humans in the relationship and interaction with the environment both material and social, focus in action to adjust his life to achieve accomplishment. If there is no good adjustment, so he can be unhealth. One sign of achieving that fulfillment is that it can work with totality and peace of mind. The concept of psychology is known as work engagement. In order to work properly must have the support of spirituality in the workplace. This is what Fitriya Maria Amin Abdul Rahman Shaleh attempted in a paper on The Effects Of Job Resources And Workplace Spirituality To Work Engagement. While the way of tranquility one of them can be achieved through the path of spirituality and remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart is at peace (Surah Ar-Rad: 28). This study proved Saliyo through the paper The Relationship between Sufi Spiritual Behavior and Mental Health. The happiness is also sought by every couple who married and then have children. In the process of building relationships between couples and other members in the family. Problems arise when one of the couple is more concerned with his ego. Its just that in certain situations, couples are forced to be separated away because of work. In this situation requires a strong understanding with a belief based on the meaning that is bound by religious commitment. This is what Gufron Suminta tried to tackle in Relationship Between The Religious Commitment With The Satisfaction Of Marriage In Partners Of Indonesian Migrant Worker. In addition, the child as part of a family member experiences a pattern of impersonation of a parents behavior through his perception. One that appears in a childs mind is the perception of the religiosity of his parents. And this of course will affect the welfare of his personal self. Muna Erawati shows this in the paper Perceptions of Parents Religiosity and Student Wellbeing: A Correlational Study among Moslem Students. This pattern of imitation then forces parents to be good models. In one tradition it is mentioned that the old two are the first model known as madrasatul ula. Therefore, parents, for example, are not asked to ask but to invite children to pray and do many good things so that children can imitate. Even in children with mental disorders, such as Down syndrome must be applied the same thing. This is what the Mujahidan tried to explain through the paper The Use of Modeling Techniques Against Parents Who Have Children Down Syndrom. If this can not be done then there will be problems such as aggression attached to the child. Aggressiveness in children and adolescents has begun to be shown publicly in social media activities. Therefore, children should be taught to self-regulate through self-regulatory learning process. This is what Denisa Aprilawati Mustadin attempted to describe in the paper Aggression In Social Facebook Media Offered From Conformity And Self-Regulation. In relation to the above, as the end of proposal, the review and development of the theory and application base in explaining psychological phenomena and welfare can be done in a complementary approach between Islam and Psychology. This is what will continuously be guarded by the Consortium of Psychological Sciences in PTIKI. It can be implemented mutually reinforced between psychology and Islam to accomplish people wellbeing.

## THE RELATIONSHIP BETWEEN SUFI SPIRITUAL BEHAVIOR AND MENTAL HEALTH

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Tulisan ini dilatarbelakangi oleh munculnya kekerasan yang mengatasnamakan agama dan Tuhan yang dilakukan kelompok tertentu yang berafiliasi dengan paradigma Islam teosentris. Selain mengandung sisi positif karena menjadikan manusia sebagai hamba sejati Tuhan, paradigma Islam teosentris yang mulai merubah agama dari "ajaran" ke "ideologi" juga bisa membawa dampak negatif. Tidak jarang mereka merasa mewakili Tuhan dan merasa wajib membela Tuhan dengan menggunakan kekerasan sekalipun. Tidak mungkin menghadapi mereka dengan kekerasan yang sama, karena melawan pihak lain mereka nilai sebagai kewajiban agama (jihad). Tetapi juga sulit mengubah nalar mereka karena para penganut paradigma Islam teosentris ini telah merubah Islam, dari ajaran ke ideologi. Yang bisa dilakukan adalah "menawarkan" paradigma lain yang secara filosofis lebih memihak pada manusia, tanpa menigasikan Tuhan. Untuk itu, tulisan ini memanfaatkan teori taklif dan hak oleh Abdul Karim Soroush, dengan mengacu pada pertanyaan utama, apakah beragama merupakan taklif ilahi ataukah hak asasi manusia?

Katakunci: teosentris, teoantroposentris, antroposentris, nalar taklifi, nalar hak asasi

## HUBUNGAN ANTARA KOMITMEN BERAGAMA DENGAN KEPUASAN PERKAWINAN PADA PASANGAN YANG BEKERJA MENJADI TENAGA KERJA INDONESIA

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The aim of the present study was to determine the relationship between religious commitment and marital satisfaction among couples who work to become Indonesian labor abroad. This study involved 51 samples of married couples and one of whom worked as Indonesian Migrant Workers (TKI) who live in Ponorogo District. The sampling technique used is convenience sampling. Data collection techniques used in this study in the form of scales and checklists. The data analysis in this study Done by using correlation technique. Based on result of analysis test obtained that religious commitment have positive correlation with marital satisfaction equal to  $r = 0,364$ ;  $p = 0,009$ .

Keywords: religious commitment and marital satisfaction

## MODEL OF EDUCATIONAL VALUES INTERNALIZATION IN FAMILY CONTEXT

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This study was aimed to test the model of educational values internalization in family context from Cognitive Evaluation Theory perspective. Using questionnaire, this research have involved 338 junior high school students as respondent. Two

models were examined by structural equation modeling. First model verified adolescent perception of father's three socialization variables which were educational values, academic support, and academic expectation. Second model also verified adolescent perception of mother's three socialization variables which were educational values, academic support, and academic expectation. The both models confirmed that in family context, parents held important role to internalize educational values in order to develop adolescent's hardiness character.

Keywords: educational values, character building, cognitive evaluation theory

## AGRESI DI MEDIA SOSIAL FACEBOOK DITINJAU DARI KONFORMITAS DAN REGULASI DIRI

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This study aims to understand how conformity and self-regulation influence social media Facebook aggression. The amount of the participants are 99 (N=99). Participants were public community those are members of Forum Binangun Kulonprogo (FBKP). The scales used were social media Facebook aggression scale that was based on theory of electronic aggression by David-Ferdon and Hertz (2009), conformity scale that was derived from conformity theory by Bordens and Horowitz (2008), and self-regulation scale that was derived from Zimmerman (2000). The method used was correlational quantitative. Data was analyzed using two predictors regression analysis. The result showed that major hypothesis was accepted and a minor hypothesis was rejected. There was significant influence of conformity and self-regulation to social media Facebook aggression ( $p < 0,05$ ;  $R = 0,431$ ;  $R^2 = 18,6\%$ ). Whereas conformity as a single variable did not have significant influence on social media aggression ( $p > 0,05$ ;  $R = 0,084$ ;  $R^2 = 0,7\%$ ). Self-regulation was known significantly influenced social media Facebook aggression ( $p < 0,05$ ;  $R = 0,401$ ;  $R^2 = 16,1\%$ ). Self-regulation can be used as a predictor of social media Facebook aggression by using prediction formula  $Y = 42,304 - 0,281(X)$ .

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Chair: Dr. phil. Asfa widiyanto, M.A., (IAIN Salatiga)

### Title of Panel

Revisiting Sufism: Doctrines, Orders, and New Developments

### Panelists

Dr. Saliyo, M.Psi. (STAIN Kudus), Dr. M. Nur Ghufon (STAIN Kudus), Muna Erawati, M.Psi. (IAIN Salatiga), Mujahidah (IAIN Samarinda), Mustadin (UIN Sunan Kalijaga)

### Panel Description

This panel provides a discussion on Sufism in different terms of doctrines, orders, and new developments. In recent years, spirituality has been an area of research in neurosciences and both in the understanding of psychiatric morbidity and



extending therapeutic interventions which seems to be full of promises. Sufism has been a prominent spiritual tradition in Islam deriving influences from major world religions, and contributing substantially toward spiritual well-being of a large number of people within and outside Muslim world. Though Sufism started in early days of Islam and had many prominent Sufis, in the medieval period it achieved great height culminating in many Sufi orders and their major proponents. The Sufism aims communion with God through spiritual realization; soul being the agency of this communion, and propounding the God to be not only the cause of all existence but the only real existence. It may provide a vital link to understand the source of religious experience and its impact on mental health. This panel, finally, provides a vital link between Sufism and its influences on the mental health of its believers and practitioners in a significant way.

## **A SUFI'S PERSPECTIVE OF ENVIRONMENTAL PROTECTION: THE EXPERIENCES OF INDONESIA, UNITED STATE OF AMERICA AND UNITED KINGDOM**

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The challenge posed by the world's current environmental crisis has elicited a response from mainstream world religions in the form of efforts to construct an environmental ethics, based on religious and spiritual values. Suggestions for protecting and conserving the environment are a very ancient and fundamental aspect of religious teaching. The author will explore the perspectives of a number of environmental thinkers, including Fachruddin Mangunjaya of Indonesia, Llewellyn Vaughan Lee of United States of America and Fazlun Khalid of the United Kingdom. The paper draws on structured and unstructured interviews with these thinkers and on exploration of their published works on nature conservation. From these sources the author has realized the urgency for religious communities to engage in sustaining the planet. Finally author discover common doctrines held among them which closely tied to sufi's views relating to environmental protection. The author has also identified the means to utilize and empower sufi's doctrines for environmental conservation. From a sufi's perspective we can learn strategies for elaborating their doctrines of environmental conservation and promoting a greater need of engagement and collaboration among them in initiating practical conservation projects.

Keywords: environment, sufi's doctrines, spiritual values, conservation

## **HUBUNGAN EMOSIONAL ANTARA PENDERITA GANGGUAN JIWA DENGAN KELUARGA DALAM KAJIAN TEORI EXPRESSED EMOTION DAN KAJIAN ISLAM**

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Sebagian besar waktu kehidupan seseorang berada bersama dengan keluarga. Namun, tidak seluruh keluarga dapat memberikan atau menciptakan lingkungan yang mendukung (sakinah). Dalam banyak kasus, keluarga bahkan berpotensi menjadi sumber timbulnya tekanan psikologis. Tulisan ini

bertujuan, pertama, untuk mengetahui gambaran tentang Expressed Emotion (EE) dalam keluarga penderita gangguan jiwa (skizofrenia) dilihat dari teori Expressed Emotion (EE); kedua, untuk mengetahui urgensi keluarga sakinah dalam pandangan Islam. Penelitian ini dilakukan dengan cara studi literatur, yakni melakukan kajian terhadap literatur-literatur atau buku-buku hasil karya pemikiran para ahli dalam menganalisis atau menjelaskan konsep-konsep tentang teori Expressed Emotion pada keluarga penderita gangguan jiwa dan urgensi keluarga sakinah melalui tafsir-tafsir Al-Quran atau hadis yang berkaitan dengan keluarga yang ditulis para ahli tafsir dan hadis. Hasil penelitian menunjukkan bahwa menurut teori EE ada tiga dimensi EE dalam keluarga yang berdampak negatif yaitu critical comment (banyak mengkritik), hostility (menunjukkan permusuhan atau kebencian) dan emotional-over-involvement (terlalu banyak ikut campur), dan yang bernampak positif, yaitu: penerimaan, sabar, pengertian, tulus, dan adanya rasa tanggung jawab. Sementara dalam kajian Islam keluarga memiliki peran istimewa. Dalam al Qur'an, kata keluarga diulang sebanyak 79 kali, dengan penyebutan diantaranya: ahl, 'ali dan 'asyirah. Hal ini sebagai bukti tingginya perhatian Islam terhadap keluarga dengan segala fungsifungsinya di dalamnya.

Kata Kunci: expressed emotion, gangguan jiwa, hubungan emosional, kajian islam, keluarga

## **THE RITUALS OF THE TARIQA QADIRIYYA WA NAQSHBANDIYYA: CONTEXTS AND FEATURES**

*Asfa Widiyanto  
[IAIN Salatiga]*

The Tariqa Qadiriyya wa Naqshbandiyya, which is founded by Ahmad Khatib ibn 'Abd al-Karim Sambas (1803-1875), is considered the only orthodox order that was established by a scholar from the Indonesian Archipelago (Nusantara). Although the Qadiriyya and Naqshbandiyya themselves are widespread within an international context, the TQN is found solely in the Malay world. This paper is devoted to the variety as well as the characteristics of the rituals within the TQN. The discourse on ritual in the Islamic mystical tradition will be elaborated in order to cast light on the context of the ritual under investigation. More specifically, the features of rituals of the TQN will be discussed and situated within the framework of the tradition of the supposed parents of this composite order; namely, the Qadiriyya and the Naqshbandiyya.

Keywords: Tariqa Qadiriyya wa Naqshbandiyya, ritual, purification, context, feature

## **MENGAGAS WARGA NEGARA KHAIRA UMMAH DENGAN HIDUP SEHAT TANPA KORUPSI (PERSPEKTIF KONSELING SUFISTIK)**

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Korupsi merupakan suatu pengkhianatan terhadap amanah yang dapat merugikan rakyat secara finansial, moral, dan sosial. Dalam perspektif konseling, korupsi termasuk perbuatan yang menyimpang (malsuai). Korupsi dapat dicegah dengan pembentukan karakter kepribadian serta teknik pengubahan tingkah laku agar menjadi pribadi terbaik (khaira ummah) dan

terhindar dari perbuatan korup. Tujuan penelitian: mengungkap dan mendeskripsikan kualitas kepribadian dan teknik dalam perubahan tingkah laku untuk hidup sehat tanpa korupsi, perspektif konseling sufistik. Penelitian menggunakan pendekatan kualitatif tipe etnografi-hermeneutik. Data berasal dari dokumen dan fieldnotes. Langkah-langkah analisis data: data reduction, data display, dan conclusion drawing. Hasil: kualitas kepribadian antara lain: wara' (kemampuan dalam mengendalikan diri dan berhati-hati dengan meninggalkan sesuatu yang meragukan; zuhud (hidup sederhana dengan menghilangkan nilai-nilai keduniaan dan membebaskan jiwa dari pemuasan keinginan), sabar (lapang dada dan berani menghadapi kesulitan-kesulitan), qonaah (merasa cukup dan kaya hati) dan ridha (rela menerima ketentuan Tuhan). Kualitas kepribadian ini merupakan sikap pengendalian diri, tabah dan ulet dalam menghadapi problematika kehidupan, penerimaan hidup apa adanya yang akan menjadikan jiwa seseorang menjadi tenang dan bebas dari segala keinginan dan harapan-harapan semu. Sedangkan teknik perubahan tingkah laku dalam pencegahan korupsi antara lain: uswah hasanah (pemberian teladan yang baik), khidmah (melayani orang lain), gerbat (gerak batin atau riyadhah ruhaniyyah), ziarah kubur untuk mengingat kematian.

Kata Kunci: korupsi, konseling, pesantren

## **KUNCI SUKSES GERAKAN MASYARAKAT SIPIL BERBASIS SUFISME: KAJIAN ATAS GERAKAN HIZMET M. FETHULLAH GÜLEN**

*Sokhi Huda*

*[UIN Sunan Ampel Surabaya]*

Kajian ini mengkaji kunci sukses gerakan hizmet M. Fethullah Gülen sebagai gerakan masyarakat sipil berbasis sufisme, dengan perspektif analisis Hermeneutik Hans-Georg Gadamer dan Fenomenologi James L. Cox. Terdapat tiga pokok kesimpulan dalam kajian ini. Pertama, Gülen adalah tokoh kharismatik dan cendekiawan Muslim-Turki dengan pengaruh utama pemikiran Said Nursi. Dengan basis sufisme, Gülen menginspirasi gerakan hizmet sehingga sangat sukses sebagai gerakan transnasional yang paling mengglobal. Kedua, hizmet merupakan gerakan masyarakat sipil Islam transnasional yang menekankan layanan altruistik dan telah menarik banyak pendukung di lebih dari 160 negara. Inspirasi gerakan ini meliputi pendidikan, dialog antariman dan antarbudaya, serta bantuan dan pelayanan sosial. Dalam hizmet sufisme berperan sebagai landasan moral bagi dedikasi sosial secara tulus. Ketiga, hizmet memiliki tiga faktor yang menjadi kunci suksesnya, yaitu (1) sufisme sebagai ruh layanan tanpa pamrih, (2) kemandirian visi gerakan hizmet dalam kemasan pemikiran baru yang progresif, (3) kemampuan mengarahkan berbagai sumber ke dalam modal sosial yang efektif.

Kata Kunci: sufisme, gerakan masyarakat sipil, gerakan hizmet

## **RE-IMAGING SUFISM, SOCIAL-MEDIA LITERACY, AND ISLAMIC PEACEBUILDING**

*Atmari*

*[STAI Al-Azhar Menganti Gersik]*

This article will explore three urgent issues; sufism as a individual stance which is believed and practiced by moderate Moslem in order to portray the values of Islamic teaching; media

as a tools to spread and deliver Sufi's beliefs; and peacebuilding which is become an ultimate goal, for all people in this world. However, integrating these terms among each other is not as simple as to describe them one by one. It needs a thick approach to make every terms more detailed. This article will be divided into four sub-themes. First, sufi's belief in their teaching about peace and tolerance. Second, media convergence about sufism tradition and its obstacles to be accepted by every Moslem. Third, the way to collaborate sufism teaching and media. Fourth, they ways to build a peaceful life by tranforming a sufism teaching into more popularized one. These themes will be analyzed in contemporary time.

Keyword: sufism, media, peacebuilding

## Transnational Islam and the Threat of Radicalism

Chair: Dr. Syamsu Madyan, Lc, M.A.  
(ICRS UGM Yogyakarta)

### Title of Panel

#### How Do We Understand Transnational Islam and the Threat of Radicalism in Indonesia?

### Panelists

**Al-Khanif, S.H., M.A., LL.M., PhD** (Universitas Negeri Jember); **Khoirul Anam, M.A.** (UGM Yogyakarta)  
**Maufur, M.A.** (STAIN Kediri); **Sukron Ma'mun, M.Si.** (IAIN Salatiga); **Ahmad Shiddiq, M.A.** (UIN Sunan Ampel Surabaya)

### Panel Description

This panel collaborates at furthering an understanding of the contemporary issues and challenges related to radicalism, trans-nationalism and terrorism in Indonesia as the panel intends to question and enable deep and meaningful conversations about how peace and the rights of religious minorities being placed and challenged by the overwhelming waves of major-transnational religious movements, such as Islamism and Tablighi Jamaah coming to this country. Presenters of this panel will be coming together from a variety of disciplines and experiences, including but not limited to the fields of sociology, political sciences, inter-religious studies, media and social activism, as this collaboration will be allowing for rich discussions of the debates surrounding the issues within our globalised and transnational milieu. The panel will also elaborate to find strategic option to publish their papers after the meeting.

### RADICALISM AND A CHALLENGE FOR INCLUSION OF RELIGIOUS MINORITIES WITHIN A THEISTIC SECULAR STATE

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This article is a version of more in-depth discussion from my two previous articles published by the Jakarta Post; "Tolikara: Minority – Majority Ties and Its Discontent" and "The Paradox of Religious (in) Tolerance in Indonesia". The first article examines the persecution of minority Muslim in Papua as a Christian dominated region while the second article discusses the persecution of minority Christian in Aceh as a Muslim dominated region. In many incidents especially in these two regions, the discontent results in the segregation of interreligious public spheres and causes social and religious disharmony which frequently end up with the persecution of religious minorities by a certain radical religious group. The "radical majorities" generally rely on the "consensus" held by the majorities to persecute religious minorities. Additionally, they also use religion as the primary source to validate the rights of religious minorities. Even though Indonesia does not uphold a theocratic state where the state is the manifestation of the social group that adheres to a certain religion, repressions of minorities by the radical groups show an uneasy relationship

between religion and the state and the position of religion as a pillar of collective identity within society. This complex relation brings about the realisation of religious pluralism and the protection of minorities are in contention with the application of human rights instruments in a theistic secular Indonesia. In principle, I argue in these two articles that minorities, especially religious minorities have long experienced various forms of discrimination because they are seen as challenging established norms of the radical majorities. The established norms may include the exclusive interpretation of religious freedom in the constitution, the communal character of religion, and the concept of religious pluralism as well.

Keywords: Radicalism, Pluralism, Inclusion, Theistic Secular State, and Religious Minorities

### Online Radicalism: When Online Surfing Leads to Suffering

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Is a researcher and speaker on online radicalism, youth, pesantren and peace works. He worked in Indonesia national counter terrorism agency for almost three years, that brought him to many places to speak in front of thousands of youth about media and peace. He is now a senior officer for media and campaign in Wahid Foundation Abstract: The development of online media has long played big roles in the spreading of intolerance and radicalism, in some levels, the online media is also used as a media to spread propaganda and to conduct online recruitment. Data compiled by Gabriel Weimann shows that radical groups use online media seriously to spread their wings in influencing and asking people to joint their movement. In 1998, radical-terrorist groups only had 12 sites, while in 2003 they had 2.650 sites. The number increased so high in 2014 where these groups are known to have more than 9.800 sites. The shifting place, from offline to online, used by radical groups to conduct their activities impacts to the targets they aim; online radicalism targets youth to become 'jihadis'. A national survey conducted by Wahid Foundation on potency of intolerance and radicalism in Rohis (an after school program focused on Islamic spirituality) shows this facts, that is 33% or Rohis put terrorist suspect like Amrozi, Imam Samudra Abu Bakar Ba'asyir and Bahrn Na'im as the living example of Muslim practicing the real jihad. 37% believes that Osama bin Laden died syahid, 6% of them even support international terrorist group ISIS. The article is designed to analyze how radical groups use online media to radicalize youth, as well as supporting factors surrounding the live of youth, especially in big cities of Indonesia

Keywords: responses, terrorism, Indonesia policy

### NARRATING ISLAMISM IN INDONESIA: STATE, AGENCY, AND SOCIAL RESILIENCE

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Islamism or the so-called political Islam is conceptualized as a socio-political, rather than a solely religious phenomenon. Inherently characterized by a singularly defined religious concept of purity and a clear-cut distinction between "we" and "them", it manifests into a various form of activities where

“terrorism” is the most violent one. Following a series of terrorist attacks in the country, the Indonesian government through The National Counter-Terrorism Agency (BNPT) launched a de-radicalization program that aims to restrain and combat religious radicalism and “terrorism”, particularly through its “stick and carrot” approach. Despite its success story in pacifying some terrorist activities in the country, the program is severely criticized for not dealing with the root causes of terrorism. It is also considered counter-productive as it creates resistance and hatred toward the state for specifically targeting Islam and, therefore, it provides incentives for religious radicalism and terrorism. The research conducted in Yogyakarta Province found that Islamism spreads and gains acceptance in the certain sections in public through certain social channels and agencies. However, this paper argues that the existing cultural virtues and local wisdom could create social resilience against such radicalization process.

Keywords: Islamism, Radicalism, Terrorism, Local Wisdom

## JAMAAH TABLIGH, GLOBALIZATION, AND RADICALISM ISSUES

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Jamaah Tabligh is a transnational Islamic movement from India. The emergence of this movement is response on Hindy Arya Samaj sect and Christian movement as consequences on British colonialization, which were seen as a threat to vulnerable and non-practicing Muslims (Ali, 2009). As result, Muslims didn't practice and ignored their obligation as well as their tradition. Maulana Ilyas Al-Khandahlawi (1885-1944), the founder of Jamaah Tabligh, invoked the fundamental principles of Islam in these communities. Maulana Ilyas called the movement as “faith movement” with their motto “back to sunna” (Ma'mun, 2013). The movement grew gradually from local to national setting and ultimately traversed the globe. At the moment, the movement has spread to more than 240 countries. The important thing is that they have same culture, tradition, and view on religious life. The movement is looked as traditionalist, but they can adapt to modernity and consistence on faith movement. Even though some people attributed the movement to radicalist group. The paper is going to analysis how Jamaah Tabligh facing globalization and counter on radicalist mark which attributed to them.

Keywords: Jamaah Tabligh, transnational Islamic movements

## KNOWING AND UNDERSTANDING RELIGIOUS OTHERS ANOTHER WAY TO AVOID RADICALISM

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Blaming or demonizing others could appear from misunderstanding paradigm toward knowledgeable entities: individually or socially. Other people are social entities that must be recognized and understood. Inclusive approach to know and understand others is a basic principle to build interreligious relation. In his Dialogue Decalogue, for instance, Leonard Swidler (1986) persisted that to build interfaith

dialogue is to learn and understand reality. In this regard, religious radicalism could be perceived as an outcome of misunderstanding paradigm that allow people to exclude or ignore others. This paper aims to explore several books of Muslim scholars, both in classical (e.g. al-Shahrastani, al-Baghdadi, and Ibn Hazm) and contemporary period (e.g. Shalabi, Mustafa Hilmi, and Abu Zahrah) relating to comparative study of religions. I will argue that knowing and understanding other religions (and religious others)—articulated in these books as a sample—will create a level of acceptance within religious believer.

Keywords: religious-others, comparative religions, Dialogue Decalogue

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Chair: Nurdin, M.Com., PhD (IAIN Palu)

## Title of Panel

**Understanding Radicalism from Online and Offline Context**

## Panelists

**Dr. Toto Suharto, M.Ag.** (IAIN Surakarta), **Dr. Rusli, M.Sos.Sc.** (IAIN Palu), **Dr. Khamami Zada, S.H., M.A., MDCEF.** (UIN Syarif Hidayatullah Jakarta), **Dr. Syafwan Rozi, M.Ag.** (IAIN Bukit Tinggi), **Reza Fahmi, S.Sos., M.A.** (UIN Imam Bonjol Padang)

## Panel Description

This panel describes radicalism in online and offline context. The emergence of technology requires scientists to discuss radicalism phenomena from both online and offline context involving scholars across disciplines. This panel proposes academic scholars from information technology, education, sociology, psychology, law, and religious studies to discuss current radicalism phenomena. The main question that should be answered is; how do radical individuals and organizations interact and influence society in persuading, delivering propaganda to a global audience, recruiting new members, communicating with international supporters, soliciting donations, and fostering public awareness for their purposes. Radicalism ideology sometimes is rooted in our hidden education curriculum, ethnic conflict, and in online fatwas posted by heretics or radical actors which are deemed as deviating and exiting from the concept of ummah. This causes our society members are prone to be recruited by radical individuals and organizations through conventional face to face interaction or through an online social network. When our community members have been involved in radicalism activities, they will face severe regulation and psychological impact. This requires scholars, government actors, and security agencies to find solutions in countering radicalism in online and offline context to protect our society well-being and to boost our national security. All papers will be published in Scopus indexed journals. The journals are included Journal of Media and Religion with impact factor 0.30, Journal for the Study of Radicalism with impact factor 0.31, Journal Al-Jamiah (IF 0.16), Journal of Islamic Studies in Oxford (IF 0.61), and Journal of Studia Islamica, Journal of International Journal of Conflict and Violence (IJCV) (IF 0,57), and Journal of Studia Islamika

## **UNDERSTANDING INDIVIDUALS ENGAGEMENT WITH RADICAL SOCIAL MEDIA SITES FROM SOCIAL MOVEMENT THEORY**

Nurdin

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Previous studies found that young individuals have been influenced and recruited by radical and terrorist groups during their interaction in social media sites. However, little is known how exactly radical and terrorist group use social media sites to influence and recruit young generation such as university students. Through the use of social movement theory, this study examined Muslim students within two higher education institutions in Poso Central Sulawesi. This study was carried out in three stages; survey, focus group discussion, and in-depth interviews. From the survey, we found 25 students have interacted with radical and terrorist social media sites and then we conducted two sessions of focus group with those students. The result from in-depth interviews shows that the students have passed the four stages of social movement (emergence, coalescence, bureaucratization, decline or success) during their interaction. Our study also found that the students were incited and indoctrinated through social media sites before they decline or success to be recruited. This contradicts with Busher (2015) who argues that recruitment can often precede ideological engagement. We suspect that people who are able to be recruited without prior indoctrination are individuals with high social and political discontent surrounding their environment. Future research need to address why some individuals are able to be recruited before they are incited or indoctrinate.

Keywords: Social media, radical, terrorist, social movement theory

## **THE STRUGGLE OF MODERATE ISLAMIC EDUCATION IN COUNTERING RADICALISM: MUHAMMADIYAH AND NAHDLATUL ULAMA IN SURAKARTA RESIDENCY, INDONESIA**

Toto Suharto

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This article describes that education managed by Muhammadiyah and Nahdlatul Ulama ideologically carries with a moderate understanding of Islam. Objectives, curriculum and hidden curriculum in educational institutions of Muhammadiyah and Nahdlatul Ulama practically demonstrate the implementation of moderate Islamic education. With the analysis of ideology, this article intends to analysis the educational struggle of Muhammadiyah and Nahdlatul Ulama in countering radicalism in Surakarta Residency. This paper found that although education of Muhammadiyah and Nahdlatul Ulama teach a moderate Islamic understanding to their students, the educational institutions are not sufficient to countering radicalism. For educational institutions of Muhammadiyah, despite having many educational institutions, the insufficiency toward countering radicalism caused these institutions have been suggested defensive character. While the Nahdlatul Ulama, despite having an offensive character and followers of the majority, but with limited education institutions, these conditions make these educational institutions are

insufficient to counter radicalism when struggling with other educational institutions whose ideology is different.

Keywords: Muhammadiyah, Nahdlatul Ulama, Moderat Islamic Education, Defensive Struggle, Offensive Struggle

## **RADICAL TREND IN THE INTERNET DISCOURSE ON WAHHABI SALAFISM IN FATWA-ONLINE**

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This paper deals with cyber fatwa in the website of Fatwa-Online in terms of language, symbols used and the actors. In this research, the fatwas are analyzed by the method of discourse analysis, focusing on three-dimensional approach: text-discourse social context. It means, texts are related to discourses, and put in a social-historical context. In this way, the actors, relations, and practices under study will be revealed. This research concludes that website of Fatwa-Online, driven by the actors such as Ibn Baz and al-'Uthaymin in al-Lajnah al-Da'imah li al-Buh}uth al-'Ilmiyyah wa al-Ifta', is rooted in the ideology of Wahhabi, employing a literalist approach and using such strict terms as bid'ah and haram with the aim to protect the unity of Islam and its pure religious rituals from deterioration to Islamic belief and worship. In relation to social political language, it argues, heretics are deemed as deviating and exiting from the concept of ummah. Following human rules is believed as following taghut, a symbol of worshipping anything other than Allah.

Keywords: Wahhābī salafism, fatwa online, bid'ah, kafir, shari'ah, ummah

## **CHANGE AND CONTINUITY OF THE ISLAMIC MOVEMENT: A RESPONSE OF CIPARI'S MUSLIM TO DARUL ISLAM MOVEMENT IN GARUT**

Khamami Zada

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After the charismatic leadership of KH. Yusuf Tadjiri who has successfully fought against the radical movement of Darul Islam in Cipari (Garut), significant changes happened. Cipari's Muslims have fought against Darul Islam movement led by KH. Yusuf Tadjiri, but they do not see Darul Islam movement as their enemy anymore. On the contrary, Cipari's Muslims remain consistent in the fight against regimes/groups that do not pay respect to Islam, for example the Communist Party of Indonesia, the New Order's regime and the leadership of Basuki Tjahaya Purnama in Jakarta. This study found continuity of conservative ideology of Cipari's Muslims who always fight an Islamic state in Indonesia and they still reject the struggle for the existence of an Islamic state by rebellion where Darul Islam movement did in Garut. They consistently struggle for Islam in a constitutional political way. This is a continuity of Cipari Muslims to aspire Islam by political mechanism which do not contrast to Indonesian legal system.

Keywords: Islamic Movement, Muslim's Cipari, Darul Islam

## THE CONSTRUCTION OF RELIGION IDENTITY AND MINORITY ETHNICS IN MINANGKABAU FRONTIER AREA: LEARNING HOW TO MANAGE RELIGIOUS AND ETHNIC DIVERSITY IN PLURAL COMMUNITY

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Re-understanding the meaning of unity in diversity (Bhinneka Tunggal Ika) is an important effort in administering ethnic and religious diversity in the archipelago. According to Irwan Abdullah (2007) fundamental issues in the multiculturalism in Indonesia is not because of the great diversities, but how to manage those diversities. Various efforts have been conducted by the government to overcome the religion and ethnic conflict from military pressure to assimilation process, however the effort was still not solve the problem of the Indonesia diversity in the fenceless era and primordial ethnic revival. The religious and ethnic communities in Indonesia have a wisdom and local identity in carrying their social unity in diversity out actually. One of the wisdom and local identity in the ethnic diversity in Indonesia is the Minangkabau ethnic communities in the frontier area of West Sumatera. The area which lies between West Sumatera and North Sumatera is not only inhabited by native - majority is Minang ethnic-, but also inhabited by newcomers - Mandailing, Batak, and Malay are the minority. In addition, the ethnic community embraces Islam as majority religion by Minang and Mandailing ethnic and the Catholic as minority religion by Batak ethnic. Based on the study of religion identity and minority ethnics in the frontier of the Minangkabau, it is proved that the identity is not fixed, personal and can not be changed anymore, however it's social, change, can be debated, negotiated, and even constructed. Eriksen (1997) has also stated that in the process of modernization, the boundaries identity becomes blurred and even disappear. The constructed religious and ethnic identities show that the symbols and boundaries identity are constantly changing in the interaction between ethnicity and religion in the frontier area. The result of this study wish to render this multi-ethnic community as a natural laboratory: a local community which live together in their diversities.

Keywords: Construction, Religion Identity, Minority Ethnics

## PSYCHOLOGICAL IMPACT ON SOCIAL STIGMA RADICALISM IN ISLAMIC BOARDING SCHOOL TOWARDS PREJUDICE OF SANTRI ABOUT NON-MUSLIM COMMUNITY

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Most of public opinion always blame the Islamic Boarding School identified as suppliers of radical Islamic groups in Indonesia. So that the negative social stigma attached to the Islamic Boarding School, which impact on the Students. The research examines, "Psychological Impact on Social Stigma of Radicalism in Islamic Boarding School Towards Prejudice of Santri About Non-Muslim Community (Study at Modern Islamic Boarding School Darussalam Gontor, East Java). The population of 389 people. While the sample of 197 people. Data had been collected with psychological scale and interviews. Data analysis using SPSS Version 23 with statistical regression models. Result of research: (1) The mean of social stigma

dissemination about Islamic radicalism felt high. (2) Distribution of students mean prejudice against non-muslim society is low. (3) There were no correlation between social stigma and the students prejudice towards non-muslim community. The study found the effect of social stigma against prejudice in the non-Muslim community as much as 27%, the rest is influenced by other factors; mass media and social environment. It means that, despite the social stigma of Islamic radicalism is so strong towards Islamic Boarding School in the community, but the students do not had a negative prejudice against non-Muslim communities.

Keywords: Psychological Impact, Social Stigma Radicalism, Islamic Boarding School and Prejudice

Chair: Ahmad Rafiq, Ph.D. (UIN Sunan Kalijaga, Yogyakarta)

### Title of Panel

#### Expansion of Transnational Islam and Conflict Dynamics in Indonesia

#### Panelists

**Achmad Zainal Arifin, Ph.D** (UIN Sunan Kalijaga), **Ridwan**, (Center for Muslim States and Societies UWA Australia), **Ali Amin**, (Waseda University Japan), **Sholihul Huda**, (FAI Universitas Muhammadiyah), **Ana Aniati**, (IAI Ibrahimy Genteng Banyuwangi)

#### Panel Description

This panel provides an overview of the (hi)story of transnational Islam in Indonesia in special and in Southeast Asia in general. In addition, it also identifies key vectors of religious transmission and points of continuity between historical and contemporary patterns of cross-regional Islamic discourse. The contemporary manifestations of transnational Islam question conventional categorizations of movements and political ideologies through frequent cross-fertilization across political and militant tendencies, including the emerging of 'political' Hizbut Tahrir Indonesia (HTI) and 'militant' Front Pembela Islam (FPI). This panel further suggests that the emerging geography of globalized Islam calls into question the extent to which political manifestations of Islam can be analyzed with exclusive reference to local circumstances or sources of discontent. This panel also looks at the changing structure and ideology of these movements and their structural and cultural dimension of solution in general, giving particular attention to their embeddedness in everyday life and local communities of Indonesia.

## COUNTERING INTOLERANT IDEOLOGY OF TRANSNATIONAL ISLAM IN A RURBAN AREA: LESSONS FROM A SMALL HAMLET OF TEBON

Achmad Zainal Arifin

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Rurban (rural-urban) is a fast-growing rural area, as a result of modernization and industrialization, where people is starting to lose their rural characteristics and starting to search for a new identity to fit with rapid social changes. In this rurban situation;

people tend to receive new values and ideologies from anywhere, including from transnational Islamic groups. This paper describes in detail on how people of the hamlet, who are predominantly members of Muhammadiyah and Abangan, have to deal with Salafi activists who have built a two-story mosque but have threatened local values and traditions because of their takfiri ideology. The ideological contestations among members of the hamlet, such as: takmir (boards of the mosque), dukuh (head of the hamlet), modin (rituals leader in both Islam and Catholicism), public figures, and Salafi activists, have created a unique social interaction which enables them to softened social tensions in society.

Keywords: intolerant ideology, transnational Islam, rurban area

## **GERAKAN ISLAM TRANSNASIONAL DAN ANCAMAN RADIKALISME DI KOTA JAYAPURA, PAPUA: STUDI AWAL HIZBUT TAHRIR INDONESIA (HTI) DAN SALAFY JAFAR UMAR THALIB**

Ridwan

[Center for Muslim States and Societies UWA Australia]

This paper will explore transnational Islam in Papua. Before doing that, the author will review previous study and discourse on transnational Islam and followed by describing its development in Asia and Indonesia briefly. Afterwards, it will discuss the presence of transnational Islam, such as Hizbut Tahrir Indonesia (HTI) and Salafy of Jafar Umar Thalib (JUT) in Jayapura that have created tension and hostilities within Muslims communities, as well as toward non-Muslim. No doubt, both organisations have tried to promulgate or disseminate radical Islamic teaching through dakwah and other activities that threaten Papua Land of Peace (Papua Tanah Damai). As a result, their presence have gotten resistance from some Islamic mass organisations and non-Muslims. This paper is intended to explain their presence, their activities, including their radical teaching. In addition, this working paper will reveal tensions between both groups and Muslim communities, especially Nahdhatul Ulama (NU), and non-Muslims, as well as the impact toward peace and religious tolerance in Jayapura, the main city, in Papua. Kertas kerja ini akan mengeksplorasi Islam Transnasional di Papua. Sebelum melakukan hal tersebut, penulis akan mereview kajian terdahulu dan diskursus Islam transnasional dan diikuti oleh deskripsi perkembangannya di Asia dan Indonesia. Setelah itu, ia akan mendiskusikan kehadiran Islam transnasional, seperti Hizbut Tahrir Indonesia (HTI) and Salafy of Jafar Umar Thalib (JUT) di Kota Jayapura, yang telah menciptakan ketegangan dan permusuhan di dalam komunitas Muslim. Tidak diragukan, kedua gerakan tersebut telah menyebarluaskan pengajaran Islam radikal melalui dakwah dan juga aktivitas yang mengancam Papua Tanah Damai. Sebagai akibatnya, kehadiran mereka telah menimbulkan perlawanan dari sejumlah organisasi massa Islam dan Non-Muslim. Singkatnya, paper ini dimaksudkan untuk menjelaskan kehadiran, aktivitas dan pengajaran radikal mereka. Selain itu, ketegangan dengan ormas Islam, khususnya Nahdhatul Ulama (NU), dan non-Muslims, dan juga dampak terhadap perdamaian dan toleransi beragama di Kota Jayapura, kota utama, di Papua.

Keywords: transnational Islam, Hizbut Tahrir Indonesia, Salafy, Papua Land of Peace, tolerance

## **CONTESTING HALAL AND CHRISTMAS CELEBRATION: DISCOURSE AND PRACTICE OF GLOBALIZED ISLAM AMONG INDONESIAN IMMIGRANTS IN GREATER TOKYO**

Ali Amin

[Waseda University]

Immigrants' religious participation in the forms of group membership (church or mosque) and ritual activities can be either bridges or barriers for their integration into the host society. To what extent does such religious participation in the "post Islamist" networks among Indonesian Muslim migrants in non-Muslim lands influence their acculturation? Looking at Indonesian immigrants in Tokyo, I investigate whether immigrants' participation with the transnational Islamic groups (Islamism or post-Islamism) have transformed their concepts and practices of Islamic piety such as performing prayers, consuming halal, and rejecting Christmas celebration. Primary data are collected from ethnographic field works in Tokyo as well as internet social media observation between 2015 and 2016. The circulating Islamic discourses and practices among Indonesians in Japan indicate that Indonesian Muslims have socially distanced from Japanese society and culture due to their several social and cultural backgrounds including their Islamist ideas.

Keywords: halal, Christmas celebration, globalized Islam, Indonesian immigrants

## **KONVERSI IDEOLOGI MUHAMMADIYAH KE GERAKAN FRONT PEMBELA ISLAM (FPI)**

Sholihul Huda

[Religious Studies Department, Faculty of Islamic Studies, Muhammadiyah Surabaya University]

Tulisan ini merupakan hasil penelitian yang ingin memotret fenomena terkait proses, faktor, bentuk dan dampak konversi ideologi dikalangan aktifis Muhammadiyah ke FPI di daerah Paciran Lamongan. FPI merupakan salah satu pewujudan dari gerakan Islam Transnasional di Indonesia dengan mengusung ideologi keagamaan radikal, yang sangat berbeda dengan ideologi keagamaan yang dipraktikkan oleh Muhammadiyah yaitu moderasi Islam. FPI memiliki model dakwah amar ma'ruf nahi mungkar yang diaplikasikan secara fisik-ekstrem dengan cara memaksa, intimidasi dengan swipping kepada kelompok yang dianggap melakukan maksiat. Model dakwah FPI ini disambut dan didukung oleh sebagian aktifis Muhammadiyah di Paciran Lamongan, padahal secara ideologi dan strategi dakwah kedua kelompok ini berbeda. Dan menariknya Muhammadiyah di Pantura secara ideologi dan jaringan dakwahnya sangat kuat dibanding dengan daerah-daerah lain di Jawa Timur tetapi mengapa sebagian aktifisnya muda konversi ideologi. Fenomena ini tentu sedikit banyak akan mengganggu konsolidasi Muhammadiyah dan citra Islam di Indonesia. Jenis penelitian adalah kualitatif-fenomenologis, informan penelitian adalah aktifis Muhammadiyah yang aktif di FPI, teknik pengumpulan data wawancara, SGD dan telaah kepustakaan, analisa data menggunakan multidisiplin keilmuan (politik, ideologi, sosiologi, dll). Hasil penelitian proses konversi terjadi melalui jalur kultural, dalam bentuk infiltrasi pemikiran (Ghazwul Fikri), dengan faktor kondisi obyektif masyarakat yang maksiat dan kekecewaan terhadap elit Muhammadiyah, berdampak pada radikalisasi, erosi ideologi dan arabisme tradisi keagamaan dikalangan Muhammadiyah.

## **DEFENDING RADICALISM AND ISLAMIC-TRANSNATIONAL MOVEMENT: RENEWAL APPROACHES FROM STRUCTURAL TO CULTURAL DIMENSION**

Ana Aniaty

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This article will describe complete approaches to understand what trans-nationalism is, how to anticipate its negative effects through Islamic authentic feature which is lived in and attached by Indonesian-Moslems societies, and strategy to build a tolerance and multicultural society beyond rising Islamism and nationalism contestation, at least in few months ago. To construct this complex idea, this article will be formulated using sociological and anthropological design-approaches in every sub-theme. Yet this article was constructed using some researches reports which were have done. In the end, this article will conclude that; first trans-nationalism was not a dangerous theme, if Indonesian people belonging to their identities as attached feature. Second, Indonesian people had a strong institution (Pesantren) to build tolerance and multicultural Moslems societies. Third, Moslems scholars, such as Kyais and Moslem Intellectual ought to usually preach what Indonesia is based on cultural and nationalism values. The last, we have to recognize that uncertain political interest will arose all of Indonesia moderate world view.

Keywords: trans-nationalism, pesantren, tolerance and multicultural societies



## Ethno-religious violence and conflict resolution

Chair: Prof. Dr. Tomas Lindgren  
(Umea University, Sweden)

### Title of Panel

**Ethno-religious violence and conflict resolution**

### Panelists

**Dr. Amporn Marddent** (Faculty of Liberal Arts, Walailak University, Thailand); **Dr. Sharifah Nooraida Binti Wan Hasan** (Institute of Teacher Training Sarawak Malaysia); **Dr. Amanah Nuris** (Gadjah Mada University); **Adrika Fithrotul Aini** (STAI Pandanaran Yogya); **Dr. Saipul Hamdi** (IAIN Samarinda)

### Panel Description

Attention to ethno-religious violence has been tremendously important to the area of peacebuilding and conflict resolution studies. The facts that there have been many cases of violence that are provoked by ethno-religious based conflicts have proven that the issue of ethno-religious identity is still challenging. Not only the cases of conflict in African countries, some cases in Southeast Asian countries such as in Southern Thailand, the Philippines and Indonesia are some of the examples of ethno-religious conflicts that need to be addressed. This panel attempts to touch the issue from interdisciplinary perspectives and provide academic discussion by including researchers from different backgrounds. It is also intended to discuss the issue using various approaches including psychology of religion, studies of religion and gender, cultural anthropology, religious studies and social humanities. Islam and other religions are parts of the important aspects of discussion within the debates of conflict resolution in response to ethno-religious violence occurring in the world of modern information technology today.

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## WOMEN POLITICAL PARTICIPATION IN PEACEBUILDING IN SOUTHERN THAILAND

### Amporn Marddent

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This article explores the historical, practical and consequences of women in political participation in the peace process during the ongoing conflict negotiations from 2004 until the present time. The author examines the cases of the Malay Muslims, who are the dominated populations in this violent conflict region and a significant minority group in Thailand, and the non-Malays who are also active in paving the way for peace making in various forms of activity in southern border provinces of country. Gender analysis of the intertwined ethno-religious and political identities of the Malays and non-Malays demands a need to reorientation of the concept of peace and security which contributed to illuminate deeply understanding of the divided society during conflict resolution.

Keywords: women participation, peacebuilding, minority group in Thailand

## ETHNIC AND RELIGIOUS DIVERSITY IN SARAWAK: PEACEBUILDING AMONG MUSLIM YOUTHS

### Sharifah Nooraida Binti Wan Hasan

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Ethnic and religious diversity in Sarawak is the uniqueness among Malaysians. The need for tolerance and unity regardless of the existence of various ethnics and religions is the key to build peace in Sarawak. The state of unity like Sarawak is sustained with the role of Islam as the official religion, constitutional monarchy, structure of community, political will, social awareness, positive peace, economic stability and education for gender equality. The Muslim youths in Sarawak are also playing their roles in promoting peace through their esteemed programmes as an effort to engage peacebuilding among youths. 'Islam is the way of life' continues to be the principle in engaging Muslim youths towards peace. The Institute of Teacher Education (ITE) Batu Lintang Campus in Kuching, Sarawak is one of the higher learning institutions in Malaysia that is engaging youths in promoting peace. ITE Batu Lintang Campus participates in colouring Malaysia with 'The Youths Peace Campaign' accompanied by 394 youths from all over Sarawak. This paper aims to share the roles and opinions of the Muslim youths towards peace in their diversified ethnic and religious community. Although ITE Batu Lintang Campus endorsed that there is no specific course accentuating on peacebuilding education, but the youths in the campus are still the main asset in promoting peace in ethnic and religious diversity.

Keywords: Ethnic and religious diversity, peacebuilding, Muslim youths, state of unity, Sarawak

## FPI AND RELIGIOUS POLITICIZATION IN INDONESIA

### Amanah Nuris

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Aksi Bela Islam I (October 14) II (November 4) and especially III (December 2) were complex social, political and symbolic events. Like nearly all symbolic events they were ambiguous, or as the anthropologist Victor Turner put it "multivocal," perhaps deliberately so, and subject to multiple interpretations. They were opportunistic responses to Jakarta Governor Jakarta governor Basuki Tjahaja Purnama's (Ahok) September 27<sup>th</sup> reference to Surah al-Maidah: 51 of the Qur'an. We make three basic points in our analysis of these events. The first is that they should not be understood as reflecting the views of the Indonesian Muslim community as a whole, but rather of an emerging coalition of conservative groups of diverse theological orientation united by concern for Muslim identity, Shari'ah implementation and religious exclusivism. The second is that they have given Front Pembela Islam (FPI) and its leader Habib Rizieq the opportunity to erase collective memory of FPI violence and move into the political mainstream. The third is that there is wide spread opposition to this conservative coalition, especially among women's groups and groups led by women, but this opposition has yet to crystallize as social mobilization. This research paper is based on our anthropological fieldwork by using ethnography as well as media approaches.

Keywords: FPI, religious politicization, social mobilization

## THE CONSTRUCTION OF HARMONY WITHIN AHMADIYAH COMMUNITY: A CASE STUDY OF LIVING QUR'ANIN GONDONG VILLAGE

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In the midst of intolerant attitudes on Ahmadiyah, community Gondrong Kenanga present as a village that values diversity. In Gondrong village, not only Ahmadiyah are living, but also many other groups, such as NU, Muhammadiyah, and other groups. But in everyday life they are able to shield themselves from conflicts and creating a peaceful and harmonious life. Harmony in the village Gondrong appears in at least two things: First, the pattern of inter-community relations in the environment, secondly, the reality that is reflected in the social environment. Gondrong Ahmadiyah community is actively involved in various social activities that upholds tolerance, cooperation, and solidarity. The purpose of this study was to get the concept of peace in the Ahmadiyah society in Gondrong Kenanga. This research is a qualitative with sociological approach. This study examines the living Qur'an regarding the understanding of the concept of pluralism and harmony in Ahmadiyah members. This research is a field research, which is about the phenomenon of living Qur'an, which will lead to a study that examines the living Qur'an verses of the Qur'an understanding about diversity held by JAIG, and also the construction of peace that are built in their daily lives.

Keywords: Peace Construction, Harmony, Living Qur'an, Ahmadiyah

## CONFLICTING RELIGIOUS IDENTITIES, BLASPHEMING ISLAM, POLITICIZING AL-MAIDAH 51, AND THE FUTURE OF DEMOCRACY IN INDONESIA

Saipul Hamdi

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The article demonstrates the phenomena of conflicting religious identities by Indonesian politicians in regional election "Pilkada" in Jakarta province 2017. The Jakarta regional election for 2017 is the hardest political situation in Indonesia than ever which is causing socio-political drama along the process of Pilkada involving not only political identities, but also religious and ethnic identities. As the result, Indonesian people have been polarized base on political, religious and ethnic preference by engaging religious identities in political action. Hence the next question is how religious identities play role in political realm and how they politicize religious symbol as a tool to achieve political interest. This political drama in the Jakarta regional election also has strong correlation to Ahok's religious identity being the Christian as well as ethnicity being the Chinese, lies minority group in Indonesia in such difficult to win the stage for political contestation. At the same time some Islamist groups including Front of Islamic Defender (FPI) have contested his current position as non-Muslim governor and politically opposition to his candidacy for the next regional election. In doing so, this article aims to elucidate how Islamist groups carry religious identities to political stage and how they negotiate to Indonesian constitution magnifying Indonesian democracy values which ensure equal right for every citizen to vote and be voted. The event of mentioning al-Maidah 51 by Ahok

in Kepulauan Seribu reveals to the fundamental question that is it part of blaspheming Islam and insulting ulama and how Islamist groups taking advantage to politicize al-Maidah 51 to decline Ahok electability and disqualify him from political contestation by accusing him to blaspheme Islam? The complexity of applying Quranic texts to the modern politic platform bring this article to outline how Muslim scholars interpret al-Maidah 51 and how they situate the text into the context of modern politics realm, and how it influences the future of Indonesian democracy?

Keyword: Religious identities, blasphemy, and democracy

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Chair: Dr. Saidin Ernas, M.Si. (IAIN Ambon)

### Title of Panel

### Religion, Conflict, and Peacebuilding

### Panelists

Prof. Madya. Dr. Ahmad Sunawari Long, dkk. (Universitas Kebangsaan Malaysia), Dr. Hasse Juba, M.A. (Universitas Muhammadiyah Yogyakarta), Muhammad Isfironi, M.Si. (IAI Ibrahimi Situbondo), Dr. Ijudin, M.Si. (Universitas Garut) Dr. Subair, M.Si. & Ridwan Tunny (IAIN Ambon)

### Panel Description

The main problems that will be answer through this panel are: 1) why religion conflict or conflict in the name of religion occur? 2) how ethnic and religion identity have been constructed in social interaction that full of conflict, 3) how was the experience of conflict settlement and peace building that have been done by the society based on local initiative?

Hopefully from this Critical elaboration of main problems could give practice and theorists contribution to faced conflict threat and violence in the name of religion that always threaten Indonesia and Malaysia.

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## FROM CONFLICT TO SOCIAL INTEGRATION: LEARNING FROM THE SOCIAL INTEGRATION OF RELIGIOUS FOLLOWERS IN AMBON-MALUKU

Saidin Ernas

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Post-conflict in Ambon-Maluku, indicated that eventhough people were segregated in theIslamic-Christian areas, but gradually the social integration has begun to occur naturally. The process of integration that occurred also gave new values that give hope to the future of peace. Using the theory of social integration adaptation from Parsonian structural-functional Classic paradigm, this study successfully formulated several important findings. First, Social integration occurred in Ambon could run naturally throught economic interaction, consensus on political balances and inclusive religious spirit. Second, the new social integration has created an important meaning that leads to a model of active harmony characterized by a process of social interaction that more active between different religions. Third, this study also reminds us that

although there has been a process of positive social integration, people still need to be aware of the growth of radical religious ideologies and also strengthening political identity in local politics that are dangerous to the development of peace.

Keywords: Religious Conflict, Social Integration, Peace, Ambon

## WITH RELIGIOUS EXTREMISM: MALAYSIAN APPROACH

Ahmad Sunawari Long

Wan Fariza Alyati Wan Zakaria

Zulazmi Yaakob

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Since the Arab Spring and the widely emergence of the IS (Islamic State), ISIS and Daesh in Syria and Iraq, Malaysians as other their counterparts no longer feel secure. Being less secure, Malaysia has to take few steps in order to avoid any religious extremism internally or externally. Malaysia has had a long history of religious extremism, particularly after the post-Islamic Resurgence era. As a multi-racial and multi-religious country, Malaysia faces three groups of religious extremists, namely, inter-religious extremists (between Muslims and non-Muslims), co-Muslim extremists (between Muslims and Muslims) and inter individual (religious) and public. Malaysian government has introduced few steps in order to counter the religious extremism. They are de-radicalization programs, preventive law, rehabilitation programs and toolkit to educate against extremism. The country has been successfully countered the local religious extremism especially among the Muslims.

Keywords: Extremism, Malaysia, de-radicalization, rehabilitation

## ETHNO RELIGIOUS VIOLENCE IN DEMOCRATIC ERA IN INDONESIA

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Indonesia in democratic era gives hope for the growth of togetherness practices which is built based on ethnic, religious, racial, and group differences. However, in the last decade, violence practices happen in the name of religion. Violence is not only in physical form, but also in psychic (cultural) form such as discrimination, harassment, humiliation, and threat. The case of Jakarta governor election recently becomes a reference for violence practice in the name of religion. Why does ethno-religious violence practice still occur in this democratic era? It might be triggered indeed by misunderstanding and misinterpretation of religious texts, lack of respect and humanity spirit, and exaggerated truth claims of a particular group.

Keywords: Ethno-religious Violence, Democratic Era, Indonesia

## CULTURAL REPRODUCTION ON HYBRID CULTURE OF ISLAMIC IDENTITY CONSTRUCTION IN SITUBONDO JAWA TIMUR

Mohammad Isfironi

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This study looked the ways Islamic society is constructed in the culture of Pentalungan Situbondo East Java in the context of sociocultural fickle. At the moment the world has been integrated in an global order by which the limits of between the state of being melting to induced currents people, goods, information, ideas and values are more solid and intensive. Change referred to urging the community of Pentalungan Situbondo consisting of and with different ethnic of experienced a condition in daily life resulting in a need to think twice on the primordial identity. The discovery of information technology and communication is inevitable and has an impact on the new context of culture. Finally, the symbol of culture no longer as managing that determines code of conduct but has part of social global systems with contention of value shaper. What can understood from the community of Pentalungan Situbondo in the daily life is the existence of reproductive cultural represents a cultural negotiation process and acculturation that the basis of a process of the identity construction made Islam as main aspirations.

Keywords: cultural reproduction, pentalungan, identity construction, local Islam

## REVITALIZATION OF SOCIO-CULTURAL VALUE BASED ON ETHNO-RELIGIOUS IN PESANTREN

Ijudin

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The phenomenon of violence in the name of religion, ethnicity, and culture has shown that humans have failed to understand heterogeneity, diversity, and plurality as main characteristics of the Islamic educational institutions, such as Pesantren. For responding that phenomenon, pesantren believes that they will create the humanist and inclusive education. This research with phenomenological approach and qualitative descriptive method was focused on best practice done by pesantren, humanist and inclusive education. The results showed that the values of diversity in Pesantren were internalized in learning activities by integrating the values of religion, culture, and diversity. The integration generates socio-cultural values, such as appreciating 'mazhab' differences in religious practices, cultural assimilation and regional languages, tolerance and human rights, and social coherence among the pesantren communities. Thus, the social values that grow in pesantren can keep the values of social cohesion among people in pesantren.

Key Words: Revitalitation, Socio-cultural Value, Ethno Religious, Pesantren

## COMMUNAL CONFLICT RESOLUTION OF ISLAMIC VILLAGES IN MALUKU: CASE STUDY IN LEIHITU CENTRAL MALUKU

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The objective of this research to understand the conflict resolution of communal conflicts between Islamic villages in sub-district of Leihitu, Central Maluku in the period 2010-2015. This research uses analysis of dispute style (AGATA) in the form of agitation, mutual avoidance, compromise, competitive, and

collaboration. The results showed that there are two styles of conflict that is agitation (attack) and dodge. Both style of disputes are transformed into a compromise style after the mediator takes the initiative to de-escalate (decrease) the stress of conflict through the diplomacy of the half-room (shuttle diplomacy) and partial to each party. The solution is through approach not only from security aspect, but also from social aspect, culture, economy and religion.

Keyword: conflict resolution, communal conflict, dispute style

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Chair: Dr. Martin Kustati, M.Pd. (UIN Imam Bonjol Padang)

## Title of Panel

**Perlindungan Perempuan dari Kekerasan Struktural dan Kultural sebagai Upaya dalam Membangun Peradaban Berkemanusiaan**

## Panelists

**Nelmawarni, M.Hum., PhD.** (UIN Imam Bonjol Padang), **Dr. Silvia Hanani, M.Si.** (IAIN Bukittinggi), **Warnis, S.E., M.M., PhD.** (UIN Imam Bonjol Padang), **Dra. Hallen A., M.Pd.** (UIN Imam Bonjol Padang), **Prof. Dr. Junaenah Binte Sulehan** (University College Sabah Foundation Malaysia)

## Panel Description

Kekerasan seksual terhadap perempuan merupakan salah satu isu global yang mengancam kehidupan manusia diberbagai belahan dunia, termasuk di Indonesia. Bahkan belakangan ini Indonesia mengalami darurat kekerasan terhadap perempuan data Komnas Perempuan mencatat pada tahun 2015 terdapat 16.217 kasus kekerasan terhadap perempuan namun pada tahun 2016 meningkat dengan drastis, dimana ditemukan 259.150 kasus kekerasan terhadap perempuan --. Belum lagi kekerasan seksual terhadap perempuan ini, tidak kurang pula setiap tahunnya perempuan di negara yang berpenduduk 250 juta jiwa ini mengalami kekerasan seksual 2000 kasus pertahunnya. Hal ini bisa dilihat dari data yang dikemukakan oleh Komnas Perempuan dari tahun 2011 sampai 2016. Pada tahun 2011 kekerasan seksual di ranah publik atau komunitas terjadi 2.937 kasus, tahun 2013 sebanyak 2.521 kasus, tahun 2014 sebanyak 2.634 kasus, tahun 2015 sebanyak 2.183 kasus dan pada tahun 2016 terdapat 3.092 kasus. Sementara di ranah domestik jumlah kekerasan seksual yang dialami perempuan dua tahun terakhir ini juga tidak kurang dari 2000 kasus, pada tahun 2014 ada kekerasan seksual dialami oleh perempuan sebanyak 2.995 kasus, di tahun 2015 sebanyak 2.274 kasus dan pada tahun 2017 ditemukan sebanyak 2.017 kasus. Tingginya angka kekerasan terhadap perempuan dipicu oleh berbagai faktor, mulai dari faktor ekonomi, budaya, politik kultural maupun struktural baik di lokalitas maupun dalam konteks global -. Oleh sebab itu, panel ini berkolaboratif mengkaji berbagai perlindungan perempuan dari kekerasan tersebut dengan berbagai isu dan pendekatan.

## PERLINDUNGAN PEREMPUAN DARI TRADISI BAKABUANG DI SUMATERA BARAT

*Nelmawarni*

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Bakabuang dalam bahasa Minangkabau berarti memutus yang berasal dari kata dasar "kabuang" yang berarti putus. Memutus yang dimaksud di sini adalah memutus penghalang untuk rujuk kepada isteri yang sudah ditalak tiga kali. Dalam Islam, suami yang telah menjatuhkan talak tiga kali kepada isterinya tidak dibolehkan rujuk lagi kecuali apabila mantan isteri tersebut telah menikah lagi dengan laki-laki lain dan kemudian bercerai dengan laki-laki tersebut secara normal. Namun fenomena yang terjadi di tengah masyarakat, ketika suami ingin rujuk kembali kepada mantan isterinya, dia tidak sabar menunggu mantan isterinya menikah lagi dan bercerai dengan laki-laki lain, sehingga ia "merekayasa" pernikahan untuk mantan isterinya. Mantan suami mencarikan seorang laki-laki untuk menikahi mantan isterinya dengan bayaran dan perjanjian (nikah hanya semalam, harus menceraikan besok paginya) agar dia bisa menikahi kembali mantan isterinya setelah habis masa iddah. Inilah yang dikenal dengan nikah bakabuang di Sumatera Barat. Nikah bakabuang tidak sah menurut hukum Islam dan Undang-undang Nomor 1 Tahun 1974 tentang Perkawinan di Indonesia. Pernikahan bakabuang berdampak terhadap isteri atau perempuan karena merendahkan martabat perempuan dan mengabaikan nilai-nilai seksualitas yang sakral. Pernikahan bakabuang meletakkan perempuan pada posisi yang rentan kekerasan seksual: karena keterpaksaannya berhubungan seksual dengan suami bakabuang tersebut, berhubungan seksual dengan perasaan tidak aman, karena takut hamil atau terjangkit penyakit menular seksual. Sehubungan dengan itu artikel ini akan membicarakan lebih lanjut tentang perlindungan agama, negara dan adat terhadap perempuan dari tradisi bakabuang.

Katakunci: perlindungan perempuan, bakabuang, perkinahan

## PERLINDUNGAN PEREMPUAN MELAWAN KEMISKINAN: ANTARA REALITAS DAN JARGON BUNDO KANDUANG PEMILIK PUSAKO DI MINANGKABAU

*Silfia Hanani*

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Minangkabau merupakan salah satu suku bangsa di Indonesia dengan sistem kekerabatan matrilineal dengan berbagai konsekuensi terhadap perempuan, diantaranya perempuan menjadi pewaris tunggal dari harta pusaka dan diberi julukan terhormat sebagai bundo kanduang. Harta pusaka sebagai bentuk perlindungan perempuan dari kemiskinan sedangkan julukan bundo kanduang adalah jaminan sosial yang secara kultural menempatkan perempuan berkedudukan gender dalam ranah publik. Keduanya itu, sebagai perlindungan kultural untuk perempuan di Minangkabau. Namun realitasnya, kedua perlindungan tersebut telah jauh berubah disebabkan oleh berbagai faktor, sehingga jaminan sosial dan ekonomi itu hanya menjadi jargon ditengah-tengah kondisi yang berubah, perempuan pun mengalami kemiskinan dan berbagai masalah sosial. Dalam konteks ini, perempuan harus mendapatkan perlindungan ketika melawan kemiskinan itu.

Katakunci: perlindungan perempuan, kemiskinan, bundo kaduang pemilik pusako

## PEMBERDAYAAN EKONOMI PEREMPUAN KORBAN KEKERASAN DI MINANGKABAU

Warnis

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Perempuan sering mengalami kekerasan ekonomi. Kekerasan yang dialami perempuan tidak hanya kekerasan secara fisik dan emosional, tetapi juga berupa kekerasan ekonomi. Kajian ini bertujuan untuk menjelaskan bentuk kekerasan ekonomi yang dialami oleh perempuan korban kekerasan, serta menguraikan upaya pemberdayaan ekonomi perempuan korban kekerasan di Minangkabau. Penelitian ini menggunakan pendekatan kualitatif dengan alat pengumpul data wawancara, observasi dan dokumentasi. Sumber data adalah perempuan korban kekerasan, dunia usaha, dunia industri, LSM pemerhati korban kekerasan terhadap perempuan, dan masyarakat. Hasil penelitian menunjukkan bahwa bentuk kekerasan ekonomi yang dialami oleh perempuan korban kekerasan antara lain tidak boleh bekerja, pasangan menolak memberi uang belanja, dan pasangan mengambil penghasilan/tabungan tanpa persetujuan. Temuan penelitian menunjukkan bahwa berbagai upaya dalam penanggulangan kekerasan ekonomi perempuan korban kekerasan adalah dengan melakukan program pendampingan melalui usaha bersama, menjadi anggota koperasi simpan pinjam, dan melakukan pelatihan keterampilan.

Katakunci: pemberdayaan ekonomi, korban kekerasan, Minangkabau

## UPAYA P2TP2A LIMPAPAH RUMAH NAN GADANG DALAM PERLINDUNGAN DAN PEMBERDAYAAN PEREMPUAN KORBAN KEKERASAN

Hallen A.

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P2TP2A merupakan pusat pelayanan terpadu yang dibentuk oleh pemerintah berbasis masyarakat dalam rangka mengeleminir kekerasan terhadap perempuan dan anak serta berupaya untuk melakukan pemberdayaan terhadap perempuan dan perlindungan terhadap anak. Di provinsi Sumatera Barat telah terbentuk P2TP2A Limpapeh Rumah Nan Gadang sejak tahun 2003, yang konsen dalam memberikan pelayanan kepada perempuan dan anak korban kekerasan, mulai dari layanan pengaduan, pendampingan, bantuan hukum, konseling, intervensi, mediasi dan lain sebagainya sehingga perempuan yang mengalami kekerasan dapat dilayani dan terbantu dalam mengatasi permasalahan yang dihadapinya. Oleh karena itu menarik untuk melakukan penelitian tentang bagaimana upaya P2TP2A Limpapeh Rumah Nan Gadang melakukan pemberdayaan terhadap perempuan korban kekerasan. Temuan penelitian ini menunjukkan P2TP2A Limpapeh Rumah Nan Gadang dengan bermitra dengan instansi lain seperti Dinas Sosial, Baznas, dan dana CSR dari berbagai BUMN dapat dikumpulkan dana untuk melakukan upaya pemberdayaan terhadap perempuan korban kekerasan. Upaya pemberdayaan terhadap perempuan korban kekerasan itu dilakukan dalam bentuk pemberdayaan/penguatan psikis melalui konseling dan penyuluhan agama, baik secara individual maupun kelompok, pemberdayaan

dalam bidang kesadaran hukum dan pemberdayaan ekonomi dilakukan dalam bentuk melaksanakan workshop dalam pengembangan keterampilan berwirausaha.

Katakunci: P2TP2A, limpapeh rumah nan gadang, pemberdayaan perempuan, korban kekerasan

## PERLINDUNGAN TERHADAP PEREMPUAN DARI KEKERASAN STRUKTURAL DAN KULTURAL DI MALAYSIA

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Malaysia, melalui Enakmen Undang-undang Keluarga Islam Negeri Kelantan No. 6 Tahun 2002 telah mengadakan peruntukan-peruntukan demi untuk memastikan hak perempuan sebagai anak, sebagai isteri, sebagai ibu dan sebagai janda dijamin dan dilaksanakan seperti yang dituntut oleh ajaran agama Islam. Namun begitu, tidak dinafikan walaupun peruntukan disediakan, tetapi masih banyak berlaku keadaan di mana Perempuan diabaikan khususnya selepas bercerai seperti tidak diberi nafkah iddah dan mut'ah, harta sepencarian tidak dibahagikan dan anak dilarikan daripada mereka. Peruntukan sedia ada memang sudah baik dan memberi jalan untuk kaum perempuan mendapatkan hak mereka, tetapi ia hanya akan menjadi peruntukan undang-undang jika tidak digunakan.

Katakunci: perlindungan perempuan, kekerasan struktural, kekerasan kultural

Chair: Prof. Dr. Masdar Hilmy (UIN Sunan Ampel Surabaya)

### Title of Panel

**Negotiating Islam and Local Wisdom in Conflict Resolution**

### Panelists

**Mukti Ali** (IAIN Salatiga), **Arhanuddin Salim** (IAIN Manado)

**Mhd Ilham** (UIN Imam Bonjol Padang), **Suryo Adi Sahfutra**

(Fakultas Ilmu Sosial UIN Sumatera Utara), **Harjoni, M.Si &**

**Sudirman Syah S** (IAIN Malikussaleh Lhokseumawe)

### Panel Description

This panel reveals how the implementation of cultural values can coexist with Islamic values to strengthen the foundation of ethics such as justice, independence, democracy, equality, brotherhood, and tolerance. To shape the nation character and to curb the conflict escalation, Muslims society attempts to increase the local values, which embraces leadership system, social relationship, living in groups, the importance of sharing materials and experiences to others, and learning from nature, in order to realize the local wisdom and to show harmony in diversity, particularly ensuring basic rights of the Indonesian community. Indonesia has many latent potential conflicts, which may lead to disintegration if not managed wisely. This ranges from potential conflict between tribes, religion, race, class, regional centers, civil-military, government agencies or countries, Java and non-Java public authorities, and others. The presenters in this panel brought various works with different perspectives into the spotlight to pinpoint how Islamic values underpin the intricacy and criss-cross of Indonesian history and culture in maintaining harmony amidst the religious and cultural plurality.

## **MENANGKAL KONFLIK DARI RUANG SEMPIT: POTRET KELUARGA PEMELUK BEDA AGAMA DI JAWA**

Mukti Ali

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Jawa adalah satu wilayah memiliki the unique value. Realitas keunikan terlihat dari varian budaya, sehingga terbukalah pintu terjadinya proses pertemuan masing-masing budayat, tidak terkecuali pernikahan berbeda keyakinan dan sekaligus melahirkan model keluarga baru, keluarga yang memiliki keragaman penganut agamanya. Siapapun bersepakat, bahwa pernikahan adalah satu peyebab terbentuknya keluarga, sementara makna keluarga perspektif Ilmu Komunikasi merupakan kelompok yang memiliki sistem jaringan komunikasi bersifat interpersonal, mempunyai intensitas hubungan antara satu dengan lainnya. Jika dipandang sebagai permasalahan, maka proses pernikahan beda agama dapat dihindari, tetapi faktanya, banyak keluarga yang sudah 'terlanjur' membentuk keluarga dengan status beda agama, sehingga pada saat ini bukan lagi berbicara boleh atau tidaknya pernikahan, melainkan bagaimana keluarga yang dibangun di atas perbedaan agama berada pada raealitas fungsi, peran, dan mekanisme yang berlaku pada hakikat makna dasar dari keluarga. Guna melihat realitas keluarga beda agama tersebut, penulis dalam penyajian dan penelitiannya menggunakan metode kualitatif dengan pendekatan etnografi. Bertalian dengan realitas keluarga beda agama sekaligus membuka tabir tentang hakikat keberbedaan budaya.

Keywords: komunikasi, keluarga, Jawa, antaragama, intepersonal

## **INTERFAITH DIALOGUE IN INDONESIA: THE CASE OF INTERFIDEI AND INTERPERSONAL VERSUS THEOLOGICAL APPROACHES**

Arhanuddin Salim

[IAIN Manado]

This paper evaluates interfaith dialogue in Indonesia through a case study of Interfidei's dialogue programme. Interfaith dialogue is one of the most common ways to address interfaith tension in Indonesia. This paper thus asks whether Interfidei's SLI programme is an effective way to reduce mutual-suspicion between people from different religious backgrounds. In this paper I adopt Neufeldt's (2011) conceptual framework on theological dialogue to evaluate the SLI programme. I argue that while SLI is reasonably successful in reducing the pre-existing prejudice of its participants with regard to interacting with individuals of other faiths, it is less successful when the prejudice is related to theological differences.

Keywords: intefaitth dialogue, Interfidei, interpersonal and theological approaches

## **DARI BULAN SABIT KE PALU ARIT : GERAKAN WANITA INDONESIA (GERWANI) DI KECAMATAN SUNGAI BEREMAS 1958-1965 S**

Mhd. Ilham

[UIN Imam Bonjol Padang]

Penelitian ini merupakan penelitian sejarah yang bertujuan untuk mengetahui dan mengungkapkan latar belakang pembentukan dan aktifitas Gerwani di Kecamatan Sungai Beremas dalam kurun waktu 1963-1965 yang dilihat dalam

konteks perubahan perilaku politik dan gerakan sosial. Kemudian penelitian ini juga ingin mengetahui konsekuensi sosial politis yang diterima oleh anggota dan simpatisan Gerwani pada masa Orde Baru. Dalam penelitian ini ditemukan bahwa kehadiran Gerwani di Kecamatan Sungai Beremas, tidak bisa dipisahkan dari dilaksanakannya operasi penumpasan sisa-sisa simpatisan PRRI di daerah ini pada tahun 1958, dimana kaum wanita menjadi salah satu pihak yang merasakan dampak politis dan psikologis. Setelah berakhirnya operasi pembersihan simpatisan PRRI di Kecamatan Sungai Beremas, masyarakat kehilangan reference personal dan terjadi kevakuman kegiatan sosial politik di kalangan wanita-wanita yang selama ini aktif dalam organisasi Aisyiah. Kevakuman ini kemudian dimanfaatkan oleh Gerwani. Juga anggapan wanita-wanita mantan aktivis Aisyiah bahwa PKI dan Gerwani itu adalah dua entitas organisasi sosial politik yang berbeda.

Kata kunci: Gerwani, Sungai Beremas, aktivis Aisyiah

## **MANAGING RELIGIOUS DIVERSITY: A CONTENTION OF POLITICAL IDENTITY IN THE CONFLICT OF HOUSE OF WORSHIP IN TANJUNGBALAI CITY, NORTH SUMATERA, INDONESIA**

Suryo Adi Sahfutra

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The urban society possesses a complex level of diversity, not only religious aspect and ethnic, but also political affiliation, economical motive, and the different cultural orientation. Tanjungbalai City endures a high burden of conflict caused by the diversity. The management of diversity does not only need an immense sensitivity of the great variant articulation from each difference, but it also needs a well – adjusted consensus and the collective awareness from all levels of diversity. In regard to the focus of political identity, the result of research showed that the symbolic conflict becomes the tension culmination of social relation, economy, and unstable politic. It was indicated by the emergence of construction of symbolic domination caused by the establishment of Buddha statue in the Tri Ratna Temple. The political identity worked on accumulating a variety of meaning appeared by the form of unstable relation. In consequence, the tension of symbolic religious identity strengthened to the surface. The religious relation currently presents as the consequence of society in post – conflict namely the change of relation in everyday life.

Keywords: political identity, the conflict of house of worship, Tanjungbalai

## **INTERAKSI DINAMIS KONFLIK DENGAN KEARIFAN LOKAL DALAM BINGKAI RESOLUSI KONFLIK**

Harjoni & Sudirman Syah Selian

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Tulisan ini bertujuan untuk menganalisis kearifan lokal sebagai resolusi konflik keagamaan di Indonesia. Dalam beberapa kasus konflik yang terjadi di Indonesia, agama bukanlah sumber utama, namun rivalitas antar elemen masyarakat dalam memperebutkan sumber daya alam, ekonomi, politik serta kekuasaan dalam pemerintahan (birokrasi) yang menjadi

permasalahannya. Agama hanya menjadi faktor pendukung yang menyediakan adanya legitimasi moral dan identitas politik untuk melakukan kekerasan terhadap orang lain. Sebagian besar dari sejarah konflik yang terjadi di Indonesia menunjukkan adanya relasi subordinasi dan dominasi yang menghasilkan adanya diskriminasi dan marginalisasi di tengah masyarakat. Karena itu, kearifan lokal dalam resolusi konflik harus dikedepankan, kearifan lokal dalam resolusi konflik telah terbukti dapat menyatukan keragaman bangsa ini. Selain itu, pemerataan kesejahteraan dan akses ekonomi serta representasi dalam birokrasi juga memegang peran utama dalam mereduksi konflik yang terjadi antara elemen masyarakat di Indonesia.

Keywords: agama, Indonesia, kearifan lokal, resolusi konflik

## Sharia, Identity Politics and citizenship

Chair: Prof. M. Arskal Salim GP, MA, Ph.D

### Title of Panel

**Sharia, State and Society in Southeast Asia**

### Panelists

**Faradilla Fadlia, M.A. & Ismar Ramadhani** (Universitas Syiah Kuala); **Al Fitri LLM, PhD** (IAIN Samarinda); **Muhammad Anshor, M.A. & Yase Amri** (IAIN Langsa); **Al Chaidar, M.Si., dkk.** (Universitas Malikul Saleh); **Yogi Febriandi** (IAIN Zawiyah Cot Kala)

### Panel Description

Despite its original meaning refers to 'a pathway' or an all-encompassing way of life in a general sense, Sharia is often perceived to include only family legal issues or daily religious practice. In the modern world, Sharia has even become a political vocabulary. In the post-colonial period, the constitutional making process in some Muslim countries in Asia saw the debate of the extent to which Sharia has an official status as the law of the land. When the varied role of Sharia in the constitution is eventually accepted or rejected, this could lead to complex legal consequences and unpredicted social dynamics.

The implementation of Sharia provides a ground in which to investigate Sharia as it is promoted and enforced by various actors or entities at different levels (i.e. district, provincial and national). Sharia thus increasingly features not only in the academic discourses, but also in the social fields in which Islamic political identity is often reasserted. Finally, practical arrangements for Sharia compliant financial products and services are also invoked.

### PRIVATE SPACE AND PUBLIC SPACE IN THE IMPLEMENTATION OF QANUN JINAYAH IN ACEH

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lecturer from Faculty of Political and Social Sciences,  
University of Syiah Kuala Banda Aceh, Lecturer from Faculty of  
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This paper will discuss how the Qanun Jinayah differentiates the concept of private and public space in the implementation of sharia in Aceh. This paper will particularly discuss how private and public space being defined in the Qanun and how broad the scope of this Qanun is. This paper finds that there is no private space in Qanun Jinayah. There are only two conditions that listed in Qanun Jinayah, first, when at the work place, second evidence by the family card. A person who committed to criminal Act (Jarimah) in private and public space, he or she will be punished by Qanun Jinayah. Because of that Government in this case Wilayatul Hisbah and investigator has right to enter a person's private space if that person is suspected to Jarimah crime. This paper sees that the authority has changed to violate the human right.

Keywords: Private Space, Public Space, Qanun Jinayah, Aceh

### SHARI'A, LEGAL FICTION, AND POPULAR SUPPORTS: CASE STUDIES OF COMPLIANCE WITH CORPORATE ZAKAT DUTY IN INDONESIAN ISLAMIC COMMERCIAL BANKS

*Alfitri*

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No corporations are enthusiastic about paying tax. Yet, Islamic Financial Institutions in Indonesia voluntarily pay corporate zakat despite its ambiguous status in Islamic jurisprudence and Indonesian law. Why? This paper explores how the corporate community views the legitimacy of corporate zakat duty. It focuses on case studies in Islamic Commercial Banks (ICB) to identify whether legal or moral obligations that have prompted ICB comply with this legal fiction. The finding reveals that ICB's view on its legitimacy is affected by: (1) their type of business; (2) their attitudes toward the principles of zakat; (3) their size; and (4) benchmarking to other competitors. A Combination of factors (1) and (2) becomes the most salient driver for corporate zakat compliance. Hence, notwithstanding the state enforcement and ulama promotion, their business identity has influenced ICB to feature zakat more as a moral than legal obligation in order to materialize the shari'a objective (maslaha).

Keywords: corporate zakat; moral obligation; legal consciousness; Islamic Commercial Banks

### BEING CHRISTIAN IN THE ACEHNESE WAY: ILLIBERAL CITIZENSHIP AND WOMEN'S AGENCY IN THE ISLAMIC PUBLIC SPHERE

**Muhammad Ansor and Yaser Amri**

*IAIN Langsa Aceh*

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This article examines the ways in which Acehese Christian Women's identities expressed and mobilized in the Islamic Public Sphere, using data drawn from semi-structured observation of, and interview with, 20 women in two major cities, i.e. Langsa and Banda Aceh. The article argues that although theoretically Islamic Shari'a only applies to Muslims, its implementation in Aceh has a significant impact on the daily life of Christian women, be it in their capacity as citizens, women and non-Muslims as well. In defending that position, the first part of the article presents a critical review regarding the Islamic sharia in Aceh dealing with the discourse of citizenship and the position of non-Muslim. Furthermore, drawing on agency theoretical frameworks, the author describes the experiences of Christian women from diverse backgrounds to show how they became Christians in Acehese way. The article ultimately shows not only religious-based public sphere arrangements that often result in marginalization and discrimination of minority groups, but also affirms the multiplicity of Acehese Christian women's agencies in negotiating with the dominance of Islamic public sphere.

Keywords: Citizenship, Agency, Christian Women, Aceh

### THE SYIAH TURMOIL IN A SHARIA SOIL: AN ANTHROPOLOGICAL STUDY OF HIDDEN SYIAH MINORITY ENTITY IN CONTEMPORARY ACEH



*Al Chaidar, Abidin Nurdin, Muhammad bin Abubakar, Apridar  
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Syiah had ever been a major Islamic denomination in Aceh for centuries. This research is not only about how much classical Sharia rules can be a reference to resolve political problems of majority and minority division, but also to examine the power of sharia in protecting and marginalising Syiah. Based mainly on classical Snouck Hurgronje ethnography, this study elaborates the the former sharia as a living law in old Aceh and comparing it with recent legal pluralism of Aceh nowadays. With a spectacular growing of traditional Dayah (conservative Sunnism) in present politics, and the transnational Salafi Wahabism intrusion into Aceh, the position of Syiah is at the most tip of the edge in society. Those who embraced or converted Syiah are living scatteredly all over Aceh by a unique ideo-syncretic way of survival. Achenese Syiah are now facing hardest situation in this Syafii-dominated land and hardened with the rage of Wahabism. Syiah entity in Aceh is a hidden entity rather than a group, or community or as a society with definite criteria. As an entity, Syiah is something that exists as itself, as a subject or as an object, actually or potentially, concretely or abstractly, physically or not. It need not be of material existence. In particular, there are legal fictions which are usually regarded as Syiah entity. In general, there is also no presumption that the entity remains active. In law, a legal entity is an entity that is capable of bearing legal rights and obligations, such as a natural person or an artificial person (e.g. business entity or an ideological entity) and Syiah is a secretive movement that have rights to live and to maintain its prolonged tradition, ritual, moral and political attributes. This study concludes that the fundamentalism of Syiah can be manifested in such a latent nuance of adaptive ideology and survive the life of ritual, tradition, and its millenarian believe even in the turbulent time.

Keywords: syiah, aceh, wahabi, sharia, entity

## **“THERE IS NO HOME FOR CHRISTIANS”-THE EXPERIENCES OF CHRISTIAN STUDENTS IN GETTING ACCESS TO RESIDENCE IN LANGSA, ACEH**

*Yogi Febriandi, IAIN Langsa  
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This article examines the difficulties of Christian students to access residence in Langsa. Spatial arrangement in the name of religion often becomes the dominant arena of majority groups against minority groups. The problem of room dominance is also felt by Christian students in Langsa who find it difficult to find a place to live. In this article, researchers used the life story method by following 5 Christian students studying at Ocean Langsa University. The results show the presence of Christian students difficult to accept within the Muslim community. The difficulties of gaining access to housing are felt by Christian students because of different religious identities. However, due to the dominance of space performed by the identity of the majority, created an alternative space formed by Christian students in Langsa.

Keywords: Christian students, access to residence, religious

Chair: Prof. Dr. Mujiburrahman, M.A. (State Islamic University, Antasari, Indonesia)

## **Title of Panel Sharia, Identity Politics, and Citizenship**

### **Panelists**

**Prof. Dr. Nabil Chang Kuan Lin** (National Chengkung University, Taiwan); **Chiou Syuan-Yuan, PhD** (National, Chengchi University, Taiwan); **Lena Hanifah, M.A.** (University of New South Wales, Australia); **Yang-Hua Jing, BA** (Mahidol University, Thailand)

### **Panel Description**

The panel will discuss the subtheme of the conference concerning sharia, identity politics and citizenship. Like others, Muslims are living in a nation state and at the same time they are connecting to the global world. In other words, they are citizens of a certain state and of the world. Moreover, as a world religion, Islam claims universality, but as a religion embraced by people living in a specific context, it cannot be separated from local culture. Muslims also live in a plural society where followers of other religions become their neighbor. This situation inevitably leads to tensions and adaptations. This panel will present five papers talking about how Muslims in different particular contexts interpret and practice their religion. In the Indonesian context, Mujiburrahman will discuss the government regional regulation prohibiting people from opening restaurants during the day of Ramadan, while Lena Hanifah will analyze a daughter's right to inheritance within the Indonesian Compilation of Islamic Law. Similarly, Nabil Chang Kuan Lin will present the problems faced by the Taiwanese Muslim minority in Taiwan, while ChiouSyuan-yuan will talk about sermon through mobile phones among Indonesian Muslim diaspora in Taiwan. Finally, Yang Huajing will describe the implication of the China's policy on one belt and one road for Islam and Muslims in Uzbekistan

## **THE STATE AND (NON-) FASTING PUBLIC: THE CONTROVERSY ON THE RESTRICTION OF OPENING TIME FOR RESTAURANTS IN INDONESIA**

### **Mujiburrahman**

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Ramadan is known as a Muslim fasting month. During the days of the month, the Muslims are religiously not allowed to eat and drink until the sunset. In Indonesia, Ramadan is very special, not only at home, but also in the public sphere. In Ramadan of 2016, a controversy erupted on the issue of the local government regulation of Serang City of Banten Province, prohibiting people from opening restaurant during the days of Ramadan up to four o'clock in the afternoon. The controversy came up after the public watched television news showing a middle age woman, crying hopelessly when the food in her humble restaurant was forcefully taken by the SatuanPolisiPamongpraja (a 'civilian' police of the local government). She was accused of breaking the regulation. The news then became viral in the social media, triggering public sympathy and a call for donation. She finally

received Rp 170 million! The case inevitably reopened the debate on the issue of state-religion relation in Indonesia. This paper will discuss this controversy both at the national and local levels.

Keywords: fasting public, restaurants, restriction of opening time

## **HIJRAH AND MUSLIM AQALIYYAT: THE DILEMMA OF SECULARIZED MUSLIM COMMUNITY**

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The doctrine of Hijrah in Islam has its due historical background of Ummah development. Muslim Hijrah originated from Prophet Muhammad and his companions' migration to al-Madinah. Throughout the spreading of Islam into different regions, various ethnic groups came to embrace the faith, and resulted in establishing multifarious Muslim communities outside the central lands of Islam (Arabia). The communities in various regions have witnessed the shaping of Islamic multiculturalism by localization and cultural assimilation. After Islam entering the Middle Kingdom (China), in the course of survival, various ethnic Muslim groups were forced to assimilate into the Han-Confucian society, then developed into alternative local Muslim Ummahs; and even resulted in secularization of daily life. Later, due to various factors Chinese Muslims migrated again out of the Middle Kingdom to different regions such as Taiwan, Hong-Kong, or Southeast Asian countries. The development of localized and secularized Muslim communities outside Islamic central lands can be understood from their interpretation and implementation of al-Shari'ah and practice of Islamic traditions. This essay attempts to explore the relation between migration and localization that lead to the secularization of Chinese Muslim minority community, and also tries to re-define the "sub-diasporic community—religious minority" of Taiwanese Muslims while analyzing its dilemma.

Keywords: hijrah, Muslim aqaliyyat, secularized Muslim

## **SERMON THROUGH MOBILE PHONE AMONG INDONESIAN MUSLIM DIASPORA IN TAIWAN**

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There have been a significant numbers of Indonesian Muslim migrant workers in Taiwan. However, due to the limitation to join religious activities for reasons such as insufficient mosques and non-flexible working hours, some Indonesian migrant workers (TKW) have to find their alternative way of attending pengajian in Taiwan. An interesting organization entitled "Komunitas on Air Muslim Indonesia Taiwan" (KOMIT) was established in 2010. This study intends to discuss the KOMIT, exploring how Indonesian graduate students help to organize TKW for arranging pengajian through networks of mobile phone. It will also touch an issue regarding media and soundscapes of Indonesian Islam in East Asia.

## **LOSE THE KNOT: DAUGHTER'S INHERITANCE AND GENDER EQUALITY AGENDA IN INDONESIA**

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What does it mean to become a daughter in Indonesia? When it comes to inheritance aspect, the answer will also depend on whether she has a brother or not. In a predominant Shafi'i school such as Indonesia, one of the critical inheritance challenges confronted by Muslim women is Kalala situation. The different interpretations of the word 'children' resulted in different implementations of the law which has potentials to affect women's rights in cases of inheritance. Some cases revealed that the absence of son in a Muslim family could be a viable cause of poverty among Muslim women. The Indonesian Supreme Court has issued several jurisdictions advancing gender justice in Kalala cases and supported by the Compilation of Islamic Law (KHI) which allows the daughter to exclude sibling of the deceased to inherit. KHI, although still strictly rule the 2:1 portion of men and women, trying to lose the knot by enacting an article about equal position of daughter and son regarding their capability in excluding brother or sister of the deceased to inherit. This paper aims at examining the struggle of gender equality agenda in inheritance matters which also capture women's position in a legally pluralistic situation of Indonesia. The discussion will be framed in Islamic feminist perspective. One of the specific goals of this paper is to draw attention to a particular issue of inheritance affairs which potentially subverted gender equality agenda in Indonesia.

Keywords: daughter, inheritance, gender equality

## **THE IMPLICATION OF ISLAM FOR THE CHINESE INITIATIVE OF THE BELT AND ROAD IN UZBEKISTAN**

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As a crossroads of Eurasia, Central Asia has been an important political, economic and cultural base in neighboring countries for centuries, as well as of geopolitical and religious furnace. With the disintegration of the Soviet Union, the geopolitical changes in the political landscape of the state had broken the state that had been controlled under the Soviet communist regime almost a century. In the wake of increased enhancement by development of the world economy and the new global order transform, China, as the world's second largest economy, provides a possibility with the regional economic cooperation initiative "Belt and Road" in 2013. The regions which this national strategic initiative passes through almost Islamic civilization countries. Uzbekistan, as the historical center of Islamic civilization in Central Asia, is not only the best way to westward extension of Chinese initiative through land route, but also carries historical responsibility of religious and cultural revival of Central Asia. In this paper, as the case study, the author aims to explain and analyze the significance and impact of this initiative in Uzbekistan from religious perspective of Uzbekistan's Islamic heritage, development and resurgence, as well as potential threat and the response from Uzbekistan.

Keywords: belt and road, Uzbekistan Islamic heritage, Chinese initiative

Chair: Dr. Euis Nurlaelawati, M.A.  
(UIN Sunan Kalijaga Yogyakarta)

## **Title of Panel**

**State's Governance of Familial Issues in Muslim countries: Age, Gender and Religion**

## **Panelists**

**Prof. Livia Holden** (Oxford University and Padua University on Pakistan); **Dr. Muhrisun Afandi** (Indonesia on Indonesia)  
**Dr. Nargiza F. Amirova** (Nagoya University, Japan, on Uzbekistan); **Dr. Najibah, Mohd Zin** (Malaysia on Malaysia)  
**Dr. Bunyan Wahib** (Indonesia on Indonesia)

## **Panel Description**

Islamic family law is the area of Islamic law that is dominantly applied in Muslim countries. The governments of Muslim countries have made necessary attempts to control their citizens' attitudes in regard with the administration and resolution of familial issues by accommodating a number of relevant elements, such as local tradition and women's demand, as to adapt with the present day condition and by incorporating Islamic law into their national legal system. Indonesia, Egypt, Malaysia, and Pakistan are the examples of Muslim countries that have developed their state laws in such a way. Referring to Sharia their national laws however have remained to consider such aspects as gender, age and religion of their citizens in the administration of familial issues. Although having provided quite different faces of Islamic family law, those countries have the same direction in looking at those three aspects of human and therefore citizens. The rules of minimum age of marriage and of the share of daughters and sons are two evident examples of such the tendency.

This panel is proposed to AICIS conference to be held on 20-23 November, taking the theme on Sharia, politics of identity and citizenship. By referring to those key words of the theme, this panel will look at the state's governance of familial issues and examine how and to what extent the governments of Muslim countries have modified the rules of familial issues and how they have attempted a good governance of their citizens' familial issues. The panel seeks to observe how gender, age and religion remain to be significantly considered in the legal rules of the administration of familial issues as to see how the Muslim persons as country citizens are governed and treated. The panel is interested in observing the legal rules of the familial issues, where difference of sex, age, and religion remain vital and their Islamic legal rationale. It shall display a number of cases to demonstrate that in a number of cases women, children and minority have remained discriminated. Presenting five presenters, the panel will provide discussions on the issue from a number of Muslim countries, Indonesia, Egypt, Pakistan and Malaysia. The discussion will provide a good overview of how these Muslim countries have made reforms and argue that they have also maintained the Islamic principles in the governance of their citizens in the familial issues context. It will also show how the legal apparatus, including judges in Islamic courts adhere to Sharia to identify themselves as Islamic judges and that the Sharia they deploy is often the conservative ones which often uphold discrimination in religion and gender.

## **WOMEN'S RIGHTS IN PAKISTAN AND IN THE DIASPORAS**

*Livia Holden*

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This paper explores the formulation of women's rights in Pakistan and in the Pakistani diaspora in two fields: divorce initiative and daughters' inheritance. The first part of this paper explores and analyses Muslim practices of khula in Pakistan and its treatment in the UK diaspora. On the basis of more than one hundred cases observed at the lower courts and published precedents at the higher courts, the author outlines the recurrent legal arguments developed regarding khula and their resulting legal outcomes. The author also draws from her own experience as expert in court for legal proceedings related to migration and asylum in which khula is received in the UK. The second part of this paper explores the widespread custom that requires daughters to forfeit their share of inheritance in favor of their brother in spite of Muslim law foresees a share. It scrutinizes the notion of custom, non-state law, and positive law as crucial dynamics that shed light on the ways social actors make sense of law. This paper will retrace with the formation of statements – their temporalization and their becoming to understand the potential logics of the perpetuation of gender discrimination in inheritance laws. This paper suggests that the everyday arguments that play a role in the elaboration of the story told to the courts and received by the judge have social reasons. Within the framework of proceedings it is possible to isolate the micro-units on which the legal discourse is elaborated either for state- or non-state jurisdiction, or for both of them, not necessarily seen as antagonistic places, and not necessarily seen within a framework of justice and injustice. This paper concludes that notwithstanding polarized discourses on centralized and decentralized governance, everyday practices of law in Pakistan tend rather to perpetuate non-state law together with positive law as continuous and concomitant interlegalities in and beyond the state instead of exclusive and conflicting sources of legitimacy. This paper shows that the pro-women arguments that are relevant in the Pakistani context may be relegated to the background in the legal proceedings developing in the context of diasporas - where formal aspects of law become the object of primary attention. This paper concludes on the benefit of understanding in a concerted construction of knowledge with social actors, the instances contradicting, even if indirectly, the conventional image of Muslim law without however undermining the power dynamics that are at play even within pro-women interpretations of law.

Keywords: women's rights, Pakistan, Diaspora

## **CURRENT REFORM TO ISLAMIC FAMILY LAW: BRIDGING THE GAP BETWEEN THE LAW AND FAMILY REALITIES**

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Family law does not necessarily able to resolve family realities. However, efforts must be done to resolve the gap in ensuring that the parties would be able to resolve their conflicts and justice is achieved whenever the party deserved. Islamic family

law in Malaysia is in the process of reform while maintaining Shariah as legal framework especially in balancing gender rights and relationship between husband and wife and rights of children. Therefore, the paper will expound on reform to several areas of law to make it in line with international standards and universal values within Shariah framework.

## ISLAMIC JURISPRUDENCE AND THE DISCOURSE OF CHILDREN'S RIGHTS IN INDONESIA

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This paper examines the interplay of children's rights policy in Indonesia as it relates to the government policies and Indonesian Muslim concepts and practices. It focuses on the extent to which Muslim communities in Indonesia define their source of authoritative guidance on children's rights and the manner in which they acknowledge and adjust to such national and international policies as child protection law and the Convention on the Rights of the Child (CRC). A combination of quantitative and qualitative approach was employed in this research, using a survey involving Muslim parents and a series of interviews conducted with Muslim leaders and religious judges. The interviews focus especially on exploring participants' insights and perspectives on how the community perceives and acknowledges national and international policies and programs related to children's rights. It is evident from this study that religious variability appears to be an important variable that leads to the failure of Muslim communities in Indonesia from different cultural backgrounds to comprehend contemporary concepts of children's rights. The findings emphasize that, in the case of Muslim communities in Indonesia, incorporating religious perspectives into the discourse of children's rights can easily be interpreted as applying different standards in ensuring the rights of children. In some case, moreover, religious beliefs can also be a catalyst that locates children in a vulnerable position to abuse and any type of violations of their rights. The fact is that very limited attention has been paid to discourses related to children's rights in contemporary Muslim society, particularly with regard to the family law, Marriage Law No.1/1974. The common belief that family law is considered to be the core of sharia has made any attempt to challenge or change the content of the law problematic, as any proposed changes to the law are regarded as corrupting the core of the religion.

## MUSLIM JUDGES AND THEIR ISLAMIC IDENTITY: LEGAL REFERENCES IN THE DISPENSATION OF MARRIAGE (CASE OF RELIGIOUS COURT (PA) YOGYAKARTA)

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This paper discusses about the Islamic legal references deployed by Muslim judges in the cases of the dispensation of marriage. Taking the Religious Court of Jogjakarta, this paper will look at how Muslim judges show their Islamic identities by referring to Islamic legal doctrines. The paper focuses on the types of religious legal doctrines referred to by the judges: what

kinds of Islamic legal considerations used by the judges in issuing verdicts; how do the judges use the considerations. It will explain the quotes of the various types of Islamic references: Qur'anic verses, prophetic traditions (sunna/hadith), Islamic legal maxim (al-qawā'id al-fiqhiyya), and Islamic jurisprudence (al-fiqh) in the verdicts. The complexity and the intricacy of the cases influence the quote of the sources in the verdicts. Some simple verdicts contain only Quranic verses and or the prophetic traditions (hadith). The others add the opinions of Muslim scholar(s) (fiqh), even, Islamic legal maxim in the legal consideration. In the case of Islamic legal maxim, it seems that the principle on public interest (ma la a) is the most principle argued by the judges. There are some legal maxims of ma la a quoted by the judges such as dar'u al-mafāsīd muqaddam 'ala jalb al-maṣāliḥ (avoiding mischiefs is more important than bringing interest), ta arruf al-imām manūṭ bi al-ma la a (state regulation should be on the basis of ma la a). Usually, the judges quote the legal maxim on ma la a to finish controversy. Some fiqh books in Shafi'ite tradition such as al-Iqna', Kifāyat al-Ahyar, Gāyat al-Maram, al-Muhadhdhab, and comparative fiqh works such as Bidāyat al-Mujtahid of Ibn Rusd and Fiqh al-Sunna of as-Sayyid Sābiq are some works quoted by the judge. However, some verdicts do not quote any Islamic reference.

## GOVERNANCE OF DIVORCE CASES IN UZBEKISTAN: LOOKING FOR A MORE HARMONIOUS APPROACH

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After gaining independence in 1991, Uzbekistan declared its adherence to a democratic state and a secular society. However, the absolute majority of its population are Muslims, so the country belongs to a few of those, where secularism is compatible with Islam. Religion plays a significant role in the society and has a great influence on social life, particularly on familiar issues, with divorce being the most discussed and topical of them. Being intimate by nature, and with children involved in most of the cases, divorce remains one of the most delicate civil cases in Uzbek judicial system. It is, therefore, obvious that more attention must be paid to the methods used in divorce procedures in order to avoid unnecessary aggression, irritation, pain and hostility between spouses, while also protecting children's rights and legal interests as well. Clearly, reducing the level of conflicts throughout the whole divorce procedure will help ex-partners to keep a normal relation afterward which is extremely important in case they have common children. Besides, most researches prove how negatively divorce itself and post-divorce parental conflicts can influence on children and how great the impact is on their health.

Unfortunately, divorce procedure in Uzbekistan nowadays is presented by a very complicated and rather confusing picture. Recently, the number of divorces in Uzbekistan is increasing year by year, and the courts are overloaded with this particular legal issue. Almost all judges on civil cases tend to use their right of adjourning process and appointing a 6-month reconciliation period, without paying any attention to the nuances of each particular case. Moreover, a judge often requires for an inquiry (certificate) from Mahalla- neighborhood

communities – reconciliation committee. However, a lot of them confirm the fact that neither usage of Mahalla reconciliation committee, no appointment of reconciliation period likely to be an effective tool in reconciling couple and keeping the family. Thus, even though Mahalla reconciliation committee became an integral part of divorce procedure in the country, there are a lot of concerns related to the effectiveness of this committee and its appropriateness.

The paper promotes the idea of mediation in family disputes resolution as the only possible solution of this problem, although not suggesting to copy any of existing models of mediation, but on contrary arguing for the need to take into consideration the mentality, religion, traditions and culture of Uzbek people. There is a mistaken assumption among many people that mediation is a totally western construct. On the contrary, mediation has a very long history in the teachings of the Holy Qur'an, and needs to be thoroughly researched, since Islamic way of family mediation will be of a great interest to a Muslim-majority country like Uzbekistan. Thus, basing on the analysis of reconciliation committee's activities, its current problems and defects, the author will explore possibilities for transforming reconciliation committee into a real mediation tool for family disputes and thus to undertake a new step in divorce procedures in Uzbekistan.

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Chair: Dr. Phil Khoirun Niam

## **Title of Panel**

**Scientific Publications and Indonesian Islamic Identity: The Contestation between Islamic Traditions and Local Wisdom, Women's Right and its Diaspora**

## **Panelists**

**Dr. Muhammad Munadi & Muslimah Susilayati** [IAIN Surakarta], **Asep N. Musadad, S.Th.I., M.S.I** [Islamic College (STAI) of Sunan Pandanaran Yogyakarta], **Welhendri Azwar, M.Si, Ph.D.** [Department of Islamic Community Development, Faculty of Da'wah and Communication, The State Islamic University of Imam Bonjol Padang, West Sumatra, Indonesia], **Abu Rokhmad, SE., M.Si & Sulistiyono Susilo** [UIN Walisongo Semarang], **Roma Ulinnuha, Ph.D** [UIN Sunan Kalijaga Yogyakarta]

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## **SCIENTIFIC PUBLICATIONS IN MUSLIM COUNTRIES: OPPORTUNITIES AND CHALLENGES FOR ISLAMIC UNIVERSITIES IN INDONESIA**

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This research has the objective to determine the profiles of scientific publications in Muslim countries, including: the position of Muslim countries developing scientific publications through scientific journals; an overview of scientific journals that develop in Muslim countries; and an overview of scientific journals that develop in Muslims countries - as an indicator of opportunities and challenges of scientific publications for

Islamic Universities in Indonesia. The research method used was content analysis with the main data source from ISC at web address: <http://www.isc.gov.ir/>. The data analysis used descriptive statistics with percentage model, and it was described in qualitative descriptive. The results demonstrate that the most widely owned scientific publications are from Malaysia, followed by Iran and Pakistan, which is above 100. The scientific publications, over 40 in number, come from Turkey, Saudi Arabia, and Egypt. The scientific publications, at around 14-24 in number, come from India, Jordan, Indonesia and Azerbaijan. In addition to the 10 countries mentioned above, 20 other countries have approximately 1-7 scientific publications in average. The lack of scientific publications in Muslim countries becomes a great opportunity and challenge for Islamic Universities in Indonesia for producing quality scientific publications.

Keywords: Scientific Publications, Muslim Countries, Islamic Universities

## **CONTINUITY AND CHANGE IN SUNDANESE PANANYAAN: Contesting an Islamicate Tradition and the Story of Islamization in West Java**

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This paper aims to discuss the development of pananyaan, a name for Sundanese-Priangan local shaman. It will provide an anthropological account of these elderly people through the investigation of the several major shifts and their meanings for the grand narration of Islamization course in that region. The main question to be explored; "what are the major shifts of pananyaan and what historical values do they contain related to the spread of Islam in West Java?" The exploration based on the research question leads to several conclusions. First, pananyaan is a representation of Islamicate occultism in Sundanese-priangan culture. The Islamicate character of pananyaan lies in their identities as the crystallization of Sundanese experiential entity across the times, whose constructions are historically configured by a set of cultural learning among these people along with surrounding determinations. The existence of pananyaan reflects a continuation of what had going on before with different cultural packaging in the same pattern as "the places to ask". Second, there are several major shifts in the historical dynamic of pananyaan; the shift of domestic Spiritism from local spirit to Islamic saints, that reflected an elementary form of the intersection of Islam and local supernatural forces. The emergence of Ahli Hikmah is also responsible in shaping the Islamic identity of pananyaan. In this phase, pesantren and its exponent, santri, began to flourish coloring the course of Sundanese occultism with Islamic spectrum and Javanese accounts. Third, today pananyaan can be regarded as the contemporary shaman, whose Islam and local customs are united in one fashion with the influences of modern determination. In addition, the still-taking place Islamization brought by the modernist and puritanist muslim, has also become a challenge for the existence of pananyaan and the shaping of their identities.

Keywords: Pananyaan, Shifts, Continuity, Change, Islamization.

## THE RESISTANCE OF LOCAL WISDOM TOWARDS RADICALISM: THE STUDY OF TAREKAT COMMUNITY IN WEST SUMATRA

Welhendri Azwar

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In West Sumatra, radicalism does not develop and even tends to decrease because of the self-defense system of the local society, in the form of religious and socio-cultural system that arises from the doctrine, values and teachings of Islamic version of Tarekat community. The study aims to understand the conceptual world of the Tarekat community faith towards radicalism and to explain the struggle of radical idealism in the midst of the dynamics of religious Tarekat culture in West Sumatra. This research uses descriptive-phenomenological approach. For that reason, the researchers firstly conducted focus group discussion with the teachers (mursyid) and Tarekat congregation; secondly, conducted in-depth interviews to teachers and Tarekat congregation. Observations were made to examine the socio-cultural conditions of the community in which the activities of the Tarekat were practiced, in relation to the religious teachings and ideals of the Tarekat. This study found that; firstly, the fusion of tarekat teachings with (custom) of Minangkabau causes radical idealism in West Sumatra undergoing the process of death naturally because it cannot compete the struggling with tarekat religious idealism and culture from the teachings of tarekat. Secondly, the "elasticity and resilient" nature of the Tarekat religious cultures establish the typical local wisdom of Minangkabau, which causes radicalism to "bounce" naturally in silence, thus capable of reducing social conflict. Thirdly, the opposition of the Tarekat to radicalism reveals a cultural pattern, which can be referred to as "dakwah culture", that is resistant with a cultural approach, which then shapes a civilized culture.

Keywords: Resistance, local wisdom, Tarekat community, radicalism

## CONCEPTUALIZING AUTHORITY OF THE LEGALIZATION OF INDONESIAN WOMEN'S RIGHTS IN ISLAMIC FAMILY LAW

Abu Rokhmad [UIN Walisongo Semarang] and Sulistiyono Susilo [UNDIP Semarang]  
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Various studies on Islamic family law (IFL) in Indonesia demonstrate an enduring paradigm of patriarchal culture both in ideas and practical applications in attempts of enacting traditional Islamic doctrines in modern law. The domination of this culture in the IFL has led to a call for revision as well as improvement of other derivative legal products, such as local sharia regulation, as representations of the contemporary dynamics and social change for the sake of justice and equal rights of children and women. This paper attempts to conceptualize a construction of patriarchal authority in legalizing the rights, role, and status of gender in Indonesia. The finding reveals that reconstruction of authority in the modern legislation of Islamic Family Law should be started with ensuring the equal rights of women both in the legal and judicial aspects by involving women in appropriate proportion in the

making of public policy, family law legislation, and advocacy of women's rights to avoid legal gender bias due to the political and legislative authorities dominated by male group.

Keywords : legal authority, women's rights, islamic family law, indonesia, library research

## VALUES REMITTANCE AND HYBRID AGENCIES ON INDONESIAN MUSLIM DIASPORA IN JAPAN: A STRUCTURAL-FUNCTIONALISM PERSPECTIVE

Roma Ulinnuha

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This research deals with the way people carried out various strategies among Indonesian Muslims Diaspora in Japan. It deals with what-can-be-mediated among migrant workers that came partly from being "the strangers in the city". Applying Talcott Parsons' structural functionalism perspective, the queries include the values remittance and forms of agencies that can be explored in order to live a meaningful life. The study shows that the strategy contained values and agencies that affected how people creatively adapt in the new environment in a form of participation in union, socio-religious gathering and cultural bound such as friendliness. These pivotal ideas can be in the forms of convergence between facet of culture into another cultures and societies. The hybrid agency such as hospitality, togetherness, obedience and hard work lead the social practices that accentuated in everyday life among distinctive cultures.

Keywords: Values; Agencies; Indonesian; Muslim; Japan

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Chair: Dr. Mohamad Abdun Nasir (UIN Mataram)

### Title of Panel

**Sharia, Identity Politics, and Citizenship: Perspectives from Southeast Asia**

### Panelists

**Dr. Muhamad Ali** (University of California, Riverside, USA and UIN Syarif Hidayatullah Jakarta,), **Dr. Ahmad Fauzi Abdul Hamid** (Universiti Sains Malaysia), **Dr. Mundi Rahayu** (UIN Maulana Malik Ibrahim Malang), **Ahmad Suaedy, M.A.** (Institute for Southeast Asian Islam UIN Sunan Kalijaga Yogyakarta), **Dr. Badrus Sholeh** (UIN Syarif Hidayatullah Jakarta)

### Panel Description

This panels brings together scholars from Muslim majority countries of Southeast Asia, especially Indonesia and Malaysia to explore the issues of shari'a and its interplay with identity politics and citizenships. Although Shar'a basic meaning refers to Islamic law, but in recent years, shari'a has become a political mark that greatly (re)shapes and influences politics and the concept of citizenship. Indonesia and Malaysia provide a good example to explore this contestation and examine how sharia is brought into political constellation, legal system and cultural domain and how such transformation bring about changes in politics, law and citizenship of the minority. What is called as

shariatization in the legal and political fields is now on the rise in both countries.

Questions that will be addressed in this panel include, but not limited to, (1) In what field has shari'a become dominant discourse in Muslim majority countries of Southeast Asia (2) How does the implementation of sharia-based laws influence citizenship, especially the minority (3) How is sharia politically used to endorse Muslim leadership or to reject non-Muslim political party or figures in election (4) What are Muslims and non-Muslim reactions to the demand of the implementation of sharia (5) in what ways does sharia become either hindrance or advantage for the formation of political identity for both Muslims and non-Muslims?

This panel thus aims to investigate this issue. It receives papers from scholars, experts, activities or graduate students that approach the topic from various perspectives, be it historical, political, legal and media studies. A comparative study that put two countries in Southeast Asia as a case study is also welcomed.

## CONCEPTION OF SHARI'A AND MODERN CITIZENSHIP IN INDONESIA AND MALAYSIA

Muhamad Ali

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Indonesia and Malaysia offer comparative perspectives concerning the relationship between loyalties to the Muslim umma, to ethnicity and to the nation-state and the ways in which shari'a and modern constitution, laws and policies intersect in a complex way. This paper seeks to compare and contrast contemporary discourse and practices of the way Indonesian and Malaysian scholars, politicians, and activities construct and negotiate their conceptions of shari'a and its place within the framework of constitutionalism and citizenship. Indonesia does not specify Islam and the state religion but states six official religions, whereas Malaysia states Islam as the state religion while recognizing religious diversity. Indonesia does not conflate particular ethnicity with Islam, whereas Malaysia integrates Islam and Malay ethnicity. Yet in these countries different people and institutions have demonstrated diverse interpretations of shari'a and citizenship and have produced eclectic, often contradictory legal products and policies that resist the binary opposition between shari'a conservatism and modern law liberalism. Colonial legacies, demographic composition and cultural politics explain such similarities and differences.

Keywords: sharia, modern citizenship, Indonesia, Malaysia

## SYARIAHIZATION OF MALAY-MUSLIM IDENTITY IN CONTEMPORARY MALAYSIA

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Malay-Muslim identity has been pivotal to the functioning of the modern nation state which attained independence from Britain on 31 August 1957 as the Federation of Malaya, and that came to be known as Malaysia as of 16 September 1963 with the

incorporation of Sabah, Sarawak and Singapore into the federation. Not only do Malay-Muslims constitute the majority of Malaysia's population, albeit not by an overwhelming percentage, but they also control the major levers of power as institutionalized in the definitive features, structures and conventions of the Malaysian state. Despite its grounding in the Federal Constitution, Malay-Muslim identity has undergone metamorphoses as a result of shifting boundaries in the conceptualization and praxis of Islam among Malay-Muslims. This paper discusses some of the causes and ramifications of the contemporary essentialization of Islamic thought and practice in Malaysia. The Islamization phenomenon, it is argued, has suffered from a syariah-centric Islamist bias that paradoxically, during Najib Razak's administration (2009- ), is close to uniting hitherto opposing sides of the Malay-Muslim religio-political divide.

Keywords: syariahization, Malay-Muslim identity, contemporary Malaysia

## THE DISCOURSE OF INDONESIAN MUSLIM IDENTITY POLITICS REPRESENTED IN ONLINE NEWSPAPER

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Media plays important role in reshaping political constellation and identity in the post Indonesian reform era. One major event that attracts national and international media coverage is "AksiBela Islam", which was held to resist against BasukiTjahjaPurnama (Ahok) nomination as a candidate of Jakarta governor. This paper will discuss this event that occurred on 14 October 2016 and on subsequent demonstration that followed in November and December 2016. This "AksiBela Islam" is important to understand the trend and shift of identity politics of contemporary Islam and its relation to the idea of sharia law application in Jakarta proposed by Ahok's contenders and citizenship (pribumiv non-pribumi). This research focuses on how the discourse of "Bela Islam" (Defending Islam) is represented in online (national and international-based) newspapers. It will explore four online newspapers. Two are national newspapers, namely Kompas, and Republika. Two other represent international newspapers, namely al Jazeera and BBC. This study shows that the politics of identity of Islamic populism is on the rise in Indonesian context through many actions under the flag of "Bela Islam" the year before the election, and through many channels especially the digital media that shape the political space of contemporary Indonesia.

Keywords: Indonesian Muslim, identity politics, online newspaper

## ABDURRAHMAN WAHID PRESIDENTIAL POLICY CASE IN THE COMPLETION OF VERTICAL CONFLICT IN ACEH PROVINCE 1999-2001

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In the discourse of contemporary citizenship there is a debate between conventional citizenship with cultural or multicultural citizenship. Both understandings place every citizen in the same position or equality by ignoring ethnic, religious and gender differences. Conventional citizenship, however, emphasizes the approach of individualism whereas cultural citizenship emphasizes collective rights by paying attention to marginalized groups, including separatists. While in Islam there is also a debate between ideological approach and cultural-interpretative approach, marked by different interpretations of what in Islamic Shari'a is known by the theme of word ummah and dhimmi. While the ideological approach emphasizes the interpretation of the ummah as a symbol and representation of Islam positioned as a single identity with discrimination against dhimmi (imagined identities), the cultural-interpretative approach emphasizes the nationalism of the country in which the ummah is part of an equivalent or equality national citizen and ignores the notion conventional interpretation of the dhimmi (imagined identities). Taking a case of finding a peaceful solution between the people of Aceh or GAM with the central government of Indonesia, this paper argues that the government of Abdurrahman Wahid 1999-2001 has used cultural citizenship and interpretive cultural approach in Islam in the search for a peaceful solution. Unlike previous New Order approaches that emphasized security and violence, Wahid administration's approach has led to dialogue and mutual trust and anti-violence between Jakarta and Aceh. Wahid government's approach is in line with a new approach of the post-Cold War to peaceful resolution of various conflicts in other parts of the world such as the Balkans and former communist states in Eastern Europe and even in Western European Community in accommodating fragments of former communist countries.

Keywords: Abdurrahman Wahid, presidential policy, Aceh conflict 1999-2001

## GLOBAL CITIZENSHIP, ISLAMISM AND POLITICAL VIOLENCE

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Islamic jurisprudence covered status of citizenship with varieties of interpretation. Minority groups of non-Muslim citizens have to pay special tax to Muslim rulers as part of requirement for protection in the period of Chaliphate. Yusuf Qardlawi attempted to interpret differently to minority Muslim citizens in the West. Fiqh of Minoity as Qardlawi argued giving freedom to Muslims to manage their religious practice differently to majority Muslims with exceptional emergency (dharurah). However, the global pressures to Muslims affected to the rise of political violence conducted by radical jihadist networks with their status as global citizens under radical jihadist umbrella both the Islamic State and AlQaidah (Akbarzadeh&Mansoury 2010). AymanAzzawahiry, Bin Laden or Al Baghdady called the importance of global war under global or transnational jihadist movements. This article examines how minority Muslim citizens in the Western countries responded to the pressures of the West to Muslims after September 11. It argued the pressures of the West contributed to the rise of sympathy to transnational and global jihadist spirit which

became a backlash to the West. This article is based on in-depth interviews to Jihadists in Indonesia and analysis of reports by scholars to understand global citizenship related to the call for jihad against US allies.

Keywords: global citizenship, islamism, political violence

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Chair: Jajang Jahroni, PhD (UIN Syarif Hidayatullah Jakarta)

## Title of Panel

**From Puritanism to Sharia-Pietism: The Salafi Dakwah in Contemporary Indonesia**

## Panelists

**Izak Y.M. Lattu** (Satya Wacana Christian University Salatiga)  
**Delmus P. Salim** (IAIN Manado), **Dr. Muhammad Arafat** (NUS Singapore), **I Nyoman Kiriana, S.Ag., M.A.** (Institut Hindu Dharma Negeri Denpasar), **Dadi Darmadi, M.A.** (UIN Syarif Hidayatullah Jakarta)

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## FROM PURITANISM TO SHARIA-PIETISM: THE SALAFI DAKWAH IN CONTEMPORARY INDONESIA

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As a result of Salafi dakwah, Indonesian Muslims are becoming more puritan in religious life. This fact can be seen that they refrain from practicing a number of rituals which do not have religious bases. This religiosity is called puritanism, a highly religious form which stresses on the idea of authenticity and is embedded in the Salafi dakwah. Many urban Muslims are attracted to puritanism because its direct connection with the Qur'an and the Sunnah, which becomes parts of the Salafi campaign. The problem is that this religiosity is highly physical and energy-consuming. This is not to say that puritanism brings poor engagement and even conflicts with other Muslim groups. Puritanism is located at the opposite side of mystical piety, a piety achieved by abiding Sharia and various forms of mysticism, which the Salafi consider syncretic. This imbalance is pulled to the middle, while a form of piety derived from fulfilling Sharia is put into it. I call this model is Sharia-piety, a piety achieved by fully abiding the injunctions of Sharia. I argue that many Muslim people have experienced this form of moderation, from puritanism to Sharia-pietism. Unlike puritanism which is hostile to un-orthodox rituals, Sharia-pietism is more concerned with personal achievements and gives less attention to the controversy of bid'ah.

Keywords: puritanism, sharia pietism, salafi dakwah

## CULTURAL TEXT IN CHRISTIAN-MUSLIM ENGAGEMENTS IN TANATORAJA, SOUTH CELEBES

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This abstract explores the place of cultural text (Alexander 2011) in Christian-Muslim relationships in TanaToraja Indonesia. Interreligious engagements in TanaToraja take different path than that of interfaith/interreligious dialogue global context. Interreligious communities in TahaToraja employ cultural texts in forms of rituals, symbols, and oral narratives to bridge diverse groups that underwent social conflict in the past (Bone-Toraja conflict and DII/TII). Jeffrey Alexander theory of cultural texts (Alexander 2003) will be the touching point of this research for Alexander perceives text beyond written texts by incorporating aspects of social performance such as symbol and ritual. The research avoids the trap of textual texts that based on print capitalism (Andersson 1996; Ong 2001; Goody 2010). The research is qualitative based research that employing observation, in-depth interview, and documentary study to gain the data. The paper concludes that interreligious relationships in Toraja have anchored in the cultural text that opens avenues for the employment of local means of social engagements and communications.

Keywords: cultural text, Christian-Muslim engagement, Tana Toraja

## **CHANGING RELIGIOUS LANDSCAPES IN SOUTHEAST ASIA: FROM KERUDUNG TO HIJAB: POLITICS OF ISLAMIC DRESS IN WEST SUMATRA, INDONESIA**

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In the last decade, desentralisation has seen the introduction of local regulations designed to promote and enforce dress seen to be Islamic in Indonesia. Across Indonesia, the initiatives have been seen as ways of dealing with 'maksiat' including prostitution, adultery, and immodest dress. They have affected women much more than they have affected men. The paper examined changing landscapes of Islamic dress at a global, national and local level. It describes that Islamic dress moves from one from to another from time to time in Islamic world. In West Sumatra, it moves from kerudung to hijab and is seen as a necessary part of the local governments' arsenal in the fight against social problems in the region. However, it is also a political tool to redirect responsibility of those social problems towards the community.

Keywords: hijab, kerudung, Islamic dress, West Sumatera, religious landscape

## **ISLAMOPHOBIA, CONTEMPORARY ARTS, AND THE CONFLICT IN THAILAND'S FAR SOUTH**

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Islamophobia has been on the rise in the post 9/11 world. The US-led War on Terror together with other events such as the Arab Spring and political volatility in the Middle East has heightened the fear and suspicion for the role of Islam in politics. The conflict in Thailand's Far South, comprising the provinces of Narathiwat, Pattani, and Yala, has been similarly perceived through this lens. Despite the complexity of the situation, religion is often cited as a major factor in the

occurrence and sustenance of the violence. The mobilization of Buddhist religious figures and communities against Muslims in other parts of Thailand in recent years shows that the impact of Islamophobia cannot be downplayed. I argue that such trends exhibit a straightjacketed approach to the issue in which the nuances of the religious landscape in Thailand's Far South is flattened and disregarded. Scholars, including anthropologists whose discipline is well situated to bring attention to the highly textured nature of social life, might play an important role in directing our attention to the varied trends in the religious and social life of the Muslims in the Far South to counter the discourse of Islamophobia, which could further alienate the Thailand's minority Muslim community if left unattended. In this paper, I do this by discussing the emergence of contemporary arts in the Far South and its role and reception among the region's Muslims.

Keywords: islamophobia, contemporary art, conflict, Thailand

## **"BECAUSE THEY ARE DANGEROUS": ISLAM AND THE EVOLUTION OF THREAT NARRATIVES IN INDONESIA**

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In recent years, Indonesia's quest to re-establish interreligious harmony is hampered by the increased public narratives suggesting that "Islam in Indonesia is under threat." This is of course not a new pattern, but a more powerful message has been produced and reproduced to show that Muslims as the majority in the country are being threatened religiously, socially and politically. This narrative is time and again presented in various forums of Muslim gatherings in mosques, offices, as well as street protests. Some Muslim speakers became famous for their videos containing this threat narrative tropes uploaded, shared and gone viral in social media. Using initial findings from a recent ethnographic research in Jakarta, Medan, Pontianak and Surabaya this paper will discuss how the attitudes and views of certain groups are expressed, using religious narratives, in the form of opinions they construct that the existence of Islam in the country is in danger because of internal and external factors. This is even more problematic as, in their narratives, the threat narratives are coined with the rejection of the other—most of whom are considered different such as the Shias, the Ahmadi, and the Liberals.

Keywords: threat narratives, religious narratives, Islamic groups

Chair: Muhaimin, M.H.I. (IAIN Jember)

## Title of Panel

نظرية الفقه السياسي لطلاب المعهد، سياسية الهوية  
التطرف السياسي

## Panelists

Muhaimin, M.H.I. (IAIN Jember), Dr. Holil Thahir, M.H.I.  
(STAIN Kediri), Syamsuri, M.H.I. (UIN Sunan Ampel Surabaya),  
Nidhom Hamami, M.Pd.(IAIN Jember), Nina Sutrisno, M.Pd.  
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## دور المعهد الإسلامي في إعداد تصميم القوانين المحلية في مقاطعة جمر

محمي

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كان بعد عهد الإصلاح تشعر الحامسة من الحرية النقابية والأراء في الديمقراطية. ويبدو ذلك في أن المعهد الإسلامي. وكان رؤساء المعهد يتنافسون في السياسات العملية والهيكلية، وخاصة مع اللامركزية التي تسمح للمنطقة أن تتمتع بالاستقلالية في إدارة حكومتها لتكون نسيم جديد للنخبة المعهد الإسلامي في تطبيق التعم الإسلامية (الشريعة) في تنظيم القوانين المحلية، وفي منتصف اليوم حتى الآن في تشكيل دولة الشريعة. تهدف هذه المقالة إلى الإجابة على الأسئلة. الأول، إلى أي مدى يكون دور وصياغة المعهد الإسلامي في تصميم القوانين المحلية أو القوانين المحلية في جمر؟ والثاني، ما هي صورة دور وصياغة المعهد الإسلامي في تصميم القوانين المحلية أو القوانين المحلية في سياق التنمية السياسية الوطنية نحو الديمقراطية الكبيرة وكان يسمى السياسة الإسلامية مع مختلف أشكال المعنى.

كلمات البحث: المعهد الإسلامي، إعداد تصميم القوانين

## السياسة وضوابطها في منظور مقاصد الشريعة

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إن الحياة لا تخلو عن السياسة، سواء كانت بمعناها العام أم الخاص. والسياسة في اللغة اللاتينية هي politicus بمعنى كل ما يتعلق بالجمع. وفي العربية أنها مصدر ساس ومعناها الأمر والتدبير والتنظيم. وأما في المعجم الإندونيسي—فإن لها ثلاث معان: الأول العلم عن الحكومة والدولة ومبادئها، والثاني كل شئ يتعلق بالحكومة، والثالث كيفية الحل عن المسألة التي يواجهها الناس. والسياسة التي نريد بحثها في هذه المقالة هي كل عمليات سياسية قام بها الناس في الانتخاب العام لانتخاب رئيس الجمهورية ونائبه وأعضاء مجلس النواب الشعبي بجوارى الشرقية ورؤساء المحافظات فيها. وللعلماء دور هام في استمرار العمليات السياسية في أندونيسيا حيث يكونون منهم مسؤولاً من مسؤولي الأحزاب السياسية. ومنهم من لهم ميول لاختيار بعض الأحزاب السياسية أو لاختيار المرشحين السياسيين وأثر ذلك الاختيار والميول إلى نفوس المنتخبين ولو كانوا لا يعرفون ما وراء اختيار العلماء بجوارى الشرقية بعض الأحزاب السياسية أو شخصاً سياسياً من المصالح لهم وللجمع. بناء على ذلك، يرى الباحث أهمية بحث ما يلي: ١. ما ضوابط العلماء بجوارى الشرقية في الانتخاب العام؟ ٢. أي المصالح التي يرومها العلماء في اشتراكهم في الأحزاب السياسية واختيارهم شخصاً سياسياً في الانتخاب العام؟ هذا البحث بحث كيفي يراد به وصف البيانات التي تتعلق بالعمليات السياسية حول العلماء بجوارى الشرقية وأثرها نحو المجتمع بمقاربة مقاصد الشريعة.

كلمات البحث: السياسة، مقاصد الشريعة

## بناء السياسة المتحضرة بأندونيسيا من خلال فهم خطر الرشوة الانتخابية : دراسة عن المال السياسي في منظور الفقه الإسلامي و القانون الوضعي

شمسوري

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المال السياسي في الانتخابات كعرض انشر من مشارق إندونيسيا إلى مغربه في سنوات عديدة يصيب الرجال السياسيين والمرشحين والناخبين وغيرهم. يزداد عاما بعد عام مع أن أكثر سكانه المسلمون. و الشريعة الإسلامية تمنعهم من هذا المال السياسي لأنه رشوة محرمة كما نبت أيضا القوانين الوضعية الإندونيسية صراحة عن تطبيقه. ولكن الواقع هو العكس كلما حضرت الانتخابات تسابقوا في دفع المال السياسي وأخذوه. وهذا طبعا يهدد بناء السياسة المتحضرة إندونيسيا. وسبب هذا الواقع عدم فهمهم إلى أنه رشوة إنتخابية. كما صرح به الشريعة و القوانين الوضعية. حرمة الشريعة في كثير من الآيات و الأحاديث و الكتب الفقهية. ونبت عنه القوانين الوضعية مثل القانون رقم ٣١ لسنة ١٩٩٩ كما نبت عنه القانون رقم ٢٠ لسنة ٢٠٠١. بل نبت القانون عن الانتخاب العام رقم ٨ لسنة ٢٠١٢ في المادة ٨٦، ٨٨، ٨٩، و ٩٠ صراحة و بين فيه ما يعاقب به مجموعهم بيانا واضحا. فالجمع في حاجة ماسة إلى فهم خطر هذا المال السياسي من منظورين: الشريعة و القانون الوضعي.

كلمات البحث: السياسة المتحضرة، الرشوة الانتخابية، المال السياسي

## تحليل النص على الانترنت وبدونها من المقالات:

## تصور الطلبة حول الإسلاموفوبيا

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الخوف من الإسلام، هو في الوقت الحاضر الحس السليم تنتشر في العديد من وسائل الإعلام. المطبوعة والمرئية والمسموعة والمرئية؛ حتى على الانترنت وغير متصل بسبب عمليات التشويه والتعميم المتعلقة بالأحداث العنيفة الفعلية، تم تنشيط شعور واسع من الخوف والتهديد، ويتجلى في أشكال كثيرة مثل الاجتماعية والفيزيائية والسياسية والثقافية واللغوية. واستنادا إلى المنظور اللغوي، صيغت العديد من الكلمات لإدامة التحيز ضد المسلمين ودينهم. هذه الدراسة تفسر طلبه الدراسات الإسلامية حول مصطلح الإسلاموفوبيا؛ فإن التعريفات المستخدمة لربط الإسلام بالمفاهيم والأفعال التي لا يوافق عليها الدين وممارسة المسلمين، أقل من ذلك، ويعرض نتائج تصورات الطلاب في إطار التعليقات المتعلقة بأنشطة القراءة والفهم والمقابلات المفتوحة إلى ١٠ دراسات في الدراسات الإسلامية. وتهدف الأسئلة إلى الكشف عن تصورهم وبناء الإسلاموفوبيا. ويأتي إلى تحليل النص على الإسلاموفوبيا. وحفر تصور الطلاب على التطرف، والاستجابة موضوعيا لشرط ذلك. وقد تم تحليل البيانات في المقام الأول ضمن إطار نظرية الهوية الاجتماعية لإظهار الكيفية التي تركز بها الأهمرة اللغوية والخطاب بشكل مباشر على التفسيرات الذاتية للطلاب وبناءات الواقع الاجتماعي من خلال نص القراءة. وهكذا، فهم مصطلح الإسلاموفوبيا يدفع إلى نقطة من التطرف.

الكلمات الرئيسية: الإسلاموفوبيا، تصور الطلاب، قراءة النص، SIT

## تفريغ الطريق المسدود نحو تجميع النظام الرئاسي لتعدد الأحزاب قي إندونيسيا

نظام هامي

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وستكشف هذه المقالة عن المعضلات المشتركة بين نظام متعددة الأحزاب والنظام الرئاسي التي تنفذها إندونيسيا اليوم. ويخلق الموقف الموارى بين المؤسسات التنفيذية والتشريعية في السياق الإندونيسي – مشاكل عديدة. وخلفية نظام متعدد الأحزاب هي واحدة من الأسباب. ويريد الحزب كله أن يستوعب مصالحه، وإذا لم يتم الوفاء بهذه المصالح فإن الرئيس سيفقد دعم الأطراف. وفي ظل هذه الظروف، لم يعد مشروع القانون الذي وضعته السلطة التنفيذية والتشريعية أداة لإنفاذ القواعد، بل سلعة يمكن تداولها لاستيعاب مصالح مجموعة معينة، وبالتالي فإن النظام الرئاسي يمكن أن يعمل بشكل جيد إذا دعمه واحد على الأقل من اثنين الشروط: أولاً، الحزب الذي يدعم الرئيس يسيطر على أغلبية الأصوات في المجلس التشريعي؛ وثانياً، إن الاختلافات الأيديولوجية بين الرئيس والمعارضة ليست حادة جداً. ولذلك، يجب أن يكون العدد المطلق للأطراف محدوداً حيثاً أمكن. على الرغم من أنه ليس بالضرورة أتباع نظام دويارتاي لأنه سيكون من الصعب أن يحدث، يجب أن يكون نظامنا السياسي قادراً على تشييد تعدد الأحزاب.

الكلمات الرئيسية: النظام الرئاسي، تعدد الأحزاب، عتبة البرلمان

Chair: Kamilia Hamidah, M.A. (Institut Pesantren Mathaliul Falah Pati)

### Title of Panel

**Promoting Social Integration through Inclusive Socio-Economic and Political Life in Islamic Framework**

### Panelists

**Dwi Sulastyawati** (STAIN Curup Bengkulu), **Muhammad Zaki, M.A.** (STAI Yasni Muara Bungo Jambi), **Nur Rohim Yunus, M.Sc.** (UIN Syarif Hidayatullah Jakarta), **Isyrokhu Fuaidy, LL.M** (Institut Pesantren Mathaliul Falah Pati), **Badrah Uyuni, M.A.** (UIN Syarif Hidayatullah Jakarta)

### Panel Description

Every country in the world has its own uniqueness in fostering and maintaining social harmony, including Indonesia. The uniqueness mainly due to a several factors such as history, political, social, cultural/ethnic, geographic, demographic, educational, economic, and religious diversity factor itself. Indonesia, a country with more than 1,128 ethnic groups spread across its 17,508 archipelagos making Indonesia the largest archipelagian state in the world. Within those diversities we need to look other in positive way this is what called 'inclusive'. The paradigm of inclusive is not stand by itself, it needs to be promoted and practiced to create equality, equity, and harmonious world in term of "inclusive society". Inclusive society is not a new concept this issue has taken place of discussion since year 1995 in the world summit for social development in Copenhagen. Some points agreed in this issues are; commitment to promote full respect for human dignity and to achieving equality, equity between women and men, and to recognizing and enhancing the participation and leadership in political, civil, economic, social, and cultural life development. In the context of equity between women and men, this is needs

to be taken in to consideration, as women build half of society and responsible for the current and future generations.

The consciousness and the awareness of the women responsibility for her to developing their authentic identity is should be recognized not only by them, but also by the community in general. The family, the society and the Government in general should accommodate their existence, and never ending awareness to be always mature in building the inclusive society. Commitment to promoting and attaining goals of universal and equitable access to quality of education, the highest attainable standard of physical and mental health care, making particular efforts to rectify inequalities relating to social conditions and without distinction as to race, national origin, gender, age, or disability; respecting and promoting our common and particular cultures; striving to strengthen the role of culture in development; preserving the essential bases of people-centered sustainable development; and contributing to the full development of human resources and to social development.

The purpose of these activities is to eradicate poverty, promote full and productive employment, and foster social integration. (World summit for social development; 1995). These agreements create a concept of inclusive society which means "a society for all". The value and important of "a society for all" is not only as a jargon, but it is rather than ethical norm, moral imperative, legal principle, and even societal purpose and practice. The concept of inclusive society is in line with the concept of Islamic teaching. Islam, which has majority people in this country, teaches its people to live in tolerance, respect, and solidarity among society basically on the multiethnic, multi religions, and diversity in political view, inequality in economics classes and social status. Islam is religion of peace, the original meaning and character of Islam. And the word of Islam should be characterized and practiced in every personality of Muslim, which are; full of respect, kind, good, generous, affectionate, and benevolent. Scope The objective of this paper is to study conceptual basic of inclusive society in the context of; economic, politic, civic, and social aspect, and Inclusive society in Islamic framework. How it is implemented in the daily life of all people in the society, especially Muslim.

This paper is focusing on the issue of socio-economic and political life on Islamic perspective. Inclusive society Inclusive society it is a society in which all members, regardless of their backgrounds are able and motivated to participate in civic, social, economic and political activities. For inclusive to happen, legal, regulatory and policy framework must be inclusive, and uphold and promote just and inclusive processes in all areas of implementation (United Nations department of economics and social Affairs, 2009). So that many goals included diversity and pluralism are respected and accommodated. Indonesia where the people are belongs to different ethnic, beliefs, culture, languages, civic, social, economic and political view. Little issue will easily arise the conflict. This case shows that the peoples are vulnerable and easily influenced by fake issues and information. Namely, radicalism, terrorism, religion politicization, and intolerance attitude towards social problems of community, it becomes easy practice happen in daily life of community. And this is why inclusive society is needed to be taken in to the way of life of everybody in cultural diversity and pluralism. Nevertheless, it should be placed within the spirit of democratic principle of sovereignty, equality, consultation and majority role, besides it should be accompanied within the spirit

of four pillars of Indonesia state, namely; NKRI, Pancasila, the 1945 Constitutions and Bhinneka Tunggal Ika (Unity in Diversity) as necessary source of inspiration for any political actions. Another dimension of inclusive societies is tolerance for and appreciation of cultural diversity. This includes societies that celebrate multiple and diverse expression of identities. In this sense, a social identity takes important role to be kept. Where all people are having their own freedom of thought and speech. The world Islam intentionally, literally, and proverbially means 'peace' through submission to the will of Allah. Islam aims at islami democracy in islami welfare state and society through peaceful progress in fraternal freedom on the basis of moderation and balance in the worldly and other worldly. It is strictly against all extremes and excesses, including fanatic, terrorism, and obscurantism (Ikram Azam, *The New Political Economy Paradigm*, 2003: 80). Islam provides an integrated system of life. It creates integration between all aspects of human life; it may be social, economic, and politic. It create a guidance for its believer to interact each other, how to respect each other. It gives strong identity for its believer that they are not supreme upon another in respects of tribal, sect, nation, and religion. Mutual consultation, tolerance and resorting to persuasive measure are the guiding principle for resolving the social and political issues (Khalid Nazir, *In Search of Justice*, 2003: 80). In an Islamic state along with their economic, politic, and social agenda inclusive society are expected to promote a culture of harmony and mutual respect between the citizens. They should work for the betterment of ummah, in accordance with the injunction of Quran and Sunnah. Sharia injunction allows right to differ and freedom of thought and expression with certain limitation. One of its limitations is; respect, solidarity and tolerance. Human beings must respect one other, in all their diversity of beliefs, culture and language. To maintain peace and tranquility in public life is supreme and fundamental objectives of shariah. Islamic injunction intends to create a culture of harmony and brotherhood in the society. Difference of opinion should not reach to the point of intolerance. It should not lead to armed clashes and violation of sanctity of social life, a threat to the person and property of the citizen (Khalid Nazir, *Islam and Secularism*, 2003: 73). Inclusive society in term of social inclusion has close meaning to social cohesion in which elements that brings and holds people together in society. Without hesitation, inclusive society is In line with the Islamic teaching. Islam respects for diversity in tribal, beliefs, race, ethnic, nationality, social status, economic classes, political view and religious diversity.

To promote and to make inclusive society to be practical is comprehensive task which must take place at all level of society. Inclusive society in its wide elements and objective takes one thing in common with the teaching of Islam and it is to create a culture of harmony and brotherhood in the society.

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## THE TREND OF EMERGING IDENTITY POLITICS IN INDONESIA AND THE CHALLENGE IN FOSTERING SOCIAL COHESION

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In multicultural society like Indonesia, the issue related to ethnic, religion and race frequently being used as strategic political approach to generate popular support from the masses. The inevitability of the issue related to SARA could not be easily avoided in a country where political culture is overshadowed by identity politics. Nevertheless, it should be placed within the spirit of democratic principle of sovereignty, equality, consultation and majority role, besides it should be accompanied within the spirit of four pillars of Indonesia state, namely; NKRI, Pancasila, the 1945 Constitutions and Bhinneka Tunggal Ika (Unity in Diversity) as necessary source of inspiration for any political actions. This paper will address the phenomena of extreme trend toward political identity, for example during the case of Jakarta gubernatorial election and how it gives tremendous influence in splitting society into different categorization, the unfolding hate spin and how it further disturb the prevailing social cohesion in society. Political campaign tend to put religious sentiment to generate massive support, by any means and putting common people as exploited political commodities in term of popular support despite their cognitive ability to be politically matured. Thus, the current political transformation is not in line with the spirit of democracy, eg: (1) Respect the rights of others, (2) Respect for the ideas and concepts of others, (3) Not impose their own will, (4) Express rationally or factually. Following the popular trend of religiosity, conceptualizing 'cultural' democratic in the light of accepted tradition is crucial in fostering inclusive society.

Keywords: Social cohesion, identity politics

## EMPOWERING WOMEN TO UNDERSTAND THEIR ROLE AS THE PRIME BUILDER OF INCLUSIVE SOCIETY

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The inclusive society is the condition where all people feel valued. Their differences are respected, and their basic needs are met so they can live in dignity. There are many ways to achieve this dream to become true in society. One of the best ways is to acknowledge woman's roles as the prime part of the society. As women build half of society and responsible for the nurturing, guidance and reformation of the generations of both men and women. When the women as the first teachers do not have a strong foundation in their own divine identity, we are distorted our beliefs about relationships and our own world, and when it could be accommodated this so called inclusive society. In fact, they are often at a disadvantage condition due to many factors which are rooted in the society. There are some steps that have been done to increase women's dignity by the Government, society, non-governmental organizations and the like. And it is considered successfully develop the life style of most people from the outlook of the education, economic, health, politics and others. However, there is missing link that should be existed on these improvements. The consciousness and the awareness of the women responsibility for her to developing their authentic identity is should be recognized not only by them, but also by the community in general. The family, the society and the Government in general should accommodate their existence, and never ending awareness to be always mature in building the inclusive society.

Keywords: Empowering women, inclusive society

## **SOCIAL INCLUSION: PRACTICAL STRATEGIES TO PROMOTE EQUALITY OF SOCIO-ECONOMICS IN ISLAMIC ECONOMIC FRAMEWORK**

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Indonesian economic condition for the last decade increases its rate of economic growth. Unfortunately, it also raises the rate of inequality of income distribution of people. In this case, needed any integrated strategy to slow down inequality to attain equality of socio-economics of community. Social inclusion in Islamic economic perspective is one of the key policy ingredients to attain stable and just economic development of society. Social inclusion is focusing on creating conditions for equal opportunities and equal access for all in all aspect of life. Social inclusion means full and active participation of every member of society in all aspect of life including; civic, social, economic, and political activities. This paper will examine the concept of social inclusion focused on economical aspect. In this context, social inclusion can be understood as the process by which society combatting poverty. Combatting poverty means to remove the main factor of social exclusion. Participation and inclusiveness should structure the new approach to combating poverty. This requires paradigm shift from exclusion to inclusion. More than that it should be; ethical norm, moral imperative, allowable principal and societal purpose, and hand in hand with economic system of Islam. One of the strategies to promote equality of socio-economic is consideration, the concern on needs of individuals and group. Integrated objective from this subject is to reduce poverty, employment opportunity, and sustainable development. In line with the objective of Islamic economic system to attain equality of income distribution of all of society. Methodology of paper on this subject is developmental research. In developmental research, the theory of social inclusion is reproduced, rectified, and perfected in line with Islamic economic framework. There are many researches regarding social inclusion, this paper specifically discusses social inclusion in promoting equality of socio-economic in Islamic economic perspective.

Keywords: Social inclusion, socio-economics, Islamic economic

## **BUILDING AN INCLUSIVE SOCIAL CHARACTER ON SHARIA PERSPECTIVE ISYROKH FUADY**

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The social unrest and uncontrollable chaos that increasingly occurred among today's society shows the weakness of character and personality of Indonesian people, especially for those of lower-middle class communities. The weakness of the character will consequently lead to the emergence of intolerant attitude, not recognizing diversity, anarchism, social distrust, low emotional control and sensitive behavior which ultimately affect the peaceful living atmosphere in society. Street courts, persecution against the freedom of expression, and other criminal acts are examples that often threaten the peace and comfort of the Indonesian people's atmosphere nowadays. Therefore, the inclusive religious values on the sharia

## **INCLUSIVE SOCIETY: CROCHETING THE TOLERATION OF NATION ON THE BASIS OF RELIGION, ECONOMIC, AND POLITIC**

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Evolvements of diversity of believe, culture, language, civic, social, economic, and political activities in Indonesia is blessing and inevitable which is undeniable by anyone in the society. Like or unlike. As legitimate entity. Indonesia community should make those differences as a power in order to attain noble goal and objective of our beloved country, Indonesia. By presenting welfare for all society, inner and outer, vertically and horizontally. The phenomenon happen to society currently is lack of inclusivity among community in various aspects of life. This is becoming serious problem for integration and unification of community. This fact can be seen from many occurrences in our sovereignty lastly. The nuance of exclusivism such; radicalism, terrorism, religion politicization, and intolerance attitude towards social problems of community. And this is happening caused by some factors, namely deviation from understanding religion's teaching by its devotees, politic interest, economic, social and cultural problematic. And that's why inclusive understanding among society is important and needed to be crocheted in all element of society. This research aims to ricocheting people understanding about inclusivity, as well as ready to apprehend any distinctiveness among society. Building inclusive society in this research is on the basis of divergence of religion perceptive, diversity of politic paradigm, and differences on social, economic, and culture attentive by Indonesian community.

Keywords: Inclusive society, toleration among community

## **INTOLERANCE CLAIM OF MUSLIM COMMUNITY UPON MINORITY**

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Social inclusion is one of the very basic of Islamic teaching. Muslim is not allowed to discriminate others regardless of their background, believe, race, and identity. Respect, dignity, and tolerance toward other society are an obligation. There is a Freedom of religious choice to each of community in Indonesia. Even tough, there is a freedom, but it is limited to some aspect, such; respect and tolerance. This stipulation is adopted in The Unitary State of the Republic of Indonesia. Our nation gives protection and assueance for all its society to embrace any religion without any disturbance and threat from any party. It was regulated properly in the Indonesian Law Number 1 of PNPS, year 1965. Here it is the clarity attitude of national regulation of Indonesia which prohibits any sides to interfere and intrude legal religion confessed by a state. Current phenomenon, social inclusivity of Muslim is regarded lack upon minority. It can be seen clearly from some of protesting action of Muslim on presumption of insulation of ex Jakarta governor. Many people claims that Muslim threat political identity of minority by conducting bad attitude, no respect, anarchism, prejudicing. This paper will examine claim and prejudicing of intolerance of Muslim community upon minority intensely and comprehensively.

Keywords: religious identity, intolerance, muslim community

Chair: Dr. Masnun Thahir (UIN Mataram)

## Title of Panel

**Everyday Life Sharia : Dari Identitas Politik hingga Identitas Ekonomi di Indonesia**

## Panelists

**Zuhri Humaidi** (STAIN Kediri), **M. Zainal Anwar** (IAIN Surakarta), **Khaerul Umam** (STAIN Kediri), **Syukron Affani** (STAIN Pamekasan), **Syaiful Bahri** (STAIN Kediri)

## Panel Description

Bagi seorang muslim, syariah adalah pedoman dalam kehidupan keseharian. Aspek normatif ini telah mendarah daging bagi seorang muslim. Akan tetapi di sisi lain, syariah tidak hanya berkaitan dengan keyakinan yang berada di ruang privat, melainkan tampil dalam ruang publik yang lebih luas. Di Indonesia, diskursus syariah dalam ruang publik ini semakin mengemuka seiring dengan kian terbukanya sistem politik pasca reformasi. Syariah menjadi elemen yang mendesakkan diri untuk menentukan arah kebijakan publik dalam kehidupan sosial dan kenegaraan. Syariah menjadi identitas politik dalam bentuk partai-partai Islam, wacana kembalinya piagam Jakarta, serta berbagai peraturan daerah. Sementara dalam 5 tahun terakhir, perbincangan syariah tidak lagi dalam bingkai pemerintahan tetapi bergeser ke dalam aspek ekonomi yang ditandai dengan maraknya hotel syariah hingga produk-produk makanan dan non-makanan dengan label halal. Tidak terhindarkan, syariah tidak lagi eksklusif dalam aspek normatif, tetapi telah bertransformasi sebagai identitas keseharian, baik dalam politik maupun ekonomi. Panel ini mengajukan pertanyaan utama bagaimana syariah bergumul dalam masyarakat kontemporer Indonesia baik dalam kehidupan politik maupun kehidupan ekonomi dalam bingkai politik kewargaan? Bagaimana syariah berdialog dengan isu-isu global seperti hak asasi manusia? Bagaimana memahami masa depan syariah, tempatnya dalam NKRI, serta reinterpretasi yg perlu dilakukan? Pertanyaan ini penting dikemukakan karena ada indikasi muncul gejala bahwa syariah tidak cukup menjadi pedoman dalam hidup sehari-hari tetapi harus diterangkan menjadi simbol bahkan identitas pembeda. Merujuk pada pertanyaan di atas, panel ini hendak mempresentasikan beberapa kajian yang penting untuk disimak, di antaranya; (1) Syariah dalam masyarakat multikultur; dinamika, Tantangan dan Strategi; (2) Diskursus syariah dan Hak Asasi Manusia; (3) Evolusi Syariah di Indonesia: Dari Identitas Politik Menuju Identitas Ekonomi; (4) Reinterpretasi syariah dengan formulasi Ushul Fiqih baru. Kajian tersebut diarahkan untuk menjawab pertanyaan-pertanyaan yang sudah diuraikan di paragraf sebelumnya, dengan menggunakan perspektif interdisipliner. Teori-teori Antropologi, Sosiologi, Sejarah dan Hermeneutika akan digunakan akan digunakan secara kreatif dalam kajian ini, seperti teori Strukturalisme Levi Strauss, Genealogi Michel Foucault, Fenomenologi Edmund Husserl, Continuity and change John Voll, dan Hermeneutika Gadamer. Panel ini akan menghasilkan makalah utuh yang sesuai dengan standar penulisan dalam jurnal. Hal ini karena pasca konferensi, makalah yang ada dalam panel ini akan ditawarkan ke beberapa pengelola jurnal terakreditasi untuk bisa dimuat dalam edisi

khusus. Peluang untuk publikasi ada di jurnal Ulumuna (UIN Mataram), Al-Ihkam (STAIN Pamekasan), Dinika (IAIN Surakarta), dan Universum (STAIN Kediri).

## **HAM DAN PROBLEM PENEGAKANNYA PERSPEKTIF MAQASID AL-SHARI'AH: PROSPEK DAN TANTANGAN**

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Tulisan ini mengangkat isu penegakan HAM dalam perspektif Maqashid Al-Syariah. Jika dianalisis secara filosofis-paradigmatis, HAM tidak bersifat oposisional dengan Shari'ah, khususnya menyangkut prinsip-prinsip dasar yang diformulasikan dalam Maqashid Al-Syariah. Maqashid Al-Syariah bisa menjadi basis legitimasi filosofis-paradigmatis dalam konteks penegakan HAM di dunia muslim. Penulis menyimpulkan bahwa problem muncul ketika menyangkut kasus-kasus spesifik, seperti hukuman mati, isu gender dan perlakuan terhadap non muslim. Perdebatan tentang isu-isu tersebut mengiringi diskursus demokrasi, kesetaraan dan civil society di satu sisi, di sisi lain menguatnya isu shari'ah dan politik Islam. Kecenderungan tersebut menunjukkan, bahwa perdebatan HAM dan Syariah lebih bernuansa politis, sosial dan ekonomis, seperti merosotnya wibawa negara sebagai otoritas yang netral, menguatnya politik identitas, euforia keterbukaan, globalisasi, ketidakadilan, dan sebagainya.

Kata Kunci: HAM, Syariah, Maqashid Al-Syariah

## **EKSPANSI SYARIAH: DARI IDENTITAS POLITIK MENUJU IDENTITAS EKONOMI**

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Pada masa awal reformasi, banyak sekali muncul peraturan daerah syariah (perda syariah). Regulasi ini mengatur berbagai aspek misalnya tata cara busana hingga baca Al Quran. Setelah lebih dari 15 tahun, gerakan yang mendorong perda syariah tidak lagi bergaung keras bahkan cenderung tenggelam terutama ketika dilihat dari perhelatan politik elektoral. Yang muncul adalah simbol syariah di ruang-ruang ekonomi seperti hotel maupun wisma maupun label halal yang tidak hanya muncul dalam produk makanan tetapi produk kosmetik maupun panci. Tulisan ini mendeskripsikan pergeseran tersebut dan menganalisis apa saja yang membuat syariah tidak lagi ramai dalam wilayah politik tetapi menjadi identitas baru dalam aktivitas ekonomi. Merujuk pada Otto (2008), hal ini disebut the contemporary sharia yakni pemaknaan syariah yang mengandung spektrum luas yang diterapkan di berbagai level dan aspek oleh berbagai aktor. Penulis menyimpulkan bahwa syariah tidak lagi memiliki makna tunggal yang normatif tetapi telah mengalami perkembangan makna menyesuaikan dengan kepentingan aktor. Tulisan ini juga menunjukkan bahwa ekspansi syariah sedang berlangsung dalam Indonesia kontemporer.

Kata Kunci: syari'ah, identitas politik, identitas ekonomi

## USHUL FIQH DALAM NUANSA ILMU SOSIAL

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Ushul Fiqih tidak hanya digunakan untuk menyelesaikan persoalan-persoalan umat Islam melalui penetapan hukum yang padanannya telah ada di masa silam, tetapi juga menunjukkan bahwa metode Ushul Fiqih sesungguhnya memiliki dimensi sosial kemasyarakatan yang perkembangannya dapat mengikuti gerak dinamika sosial pada masyarakat Indonesia yang begitu cepat berubah. Melalui upaya memadukan pemahaman tekstual dengan pemahaman empiris, akan dihasilkan sebuah metodologi yang dapat digunakan dalam menjawab persoalan masyarakat yang berkembang secara dinamis, sehingga keberadaan Ushul Fiqih dapat dijadikan sarana bagi kemaslahatan sosial.

Kata Kunci: Ushul Fiqih, analisa sosial dan kemaslahatan

## NKRI DALAM BINGKAI FIQH SIYASAH: PERSPEKTIF AR-RAISUNI

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Diskursus tentang format Negara kembali mengemuka dengan masuknya pemikiran Islam Transnasional yang mempunyai misi merubah bentuk Negara Kesatuan menjadi Khilafah. Dalam anggapan pengusung ide Khilafah, format Negara Kesatuan tidak mempunyai landasan syariah. Satu-satunya format Negara yang menurut mereka sesuai dengan prinsip syariah sekaligus direstui Allah hanya Khilafah 'Ala Minhaj an-Nubuwwah. Sedang format Negara lain, seperti NKRI misalnya, mereka anggap sebagai Negara thaghut yang harus diganti. Tulisan ini akan mendiskusikan konsep Negara Kesatuan Republik Indonesia (NKRI) dalam bingkai pemikiran Fiqh Siyasah Ahmad ar-Raisuni. Persoalan politik, termasuk di dalamnya soal bentuk Negara, bukan persoalan baku yang hanya terpaku pada satu pemikiran saja. Menurut ar-Raisuni, melakukan tinjauan ulang (muraja'ah) dan pembaruan (tajdid) terhadap pelbagai dimensi dalam pemikiran politik Islam, menjadi sebuah keharusan. Berdasarkan kajian dan pembacaan terhadap pemikiran Fiqh Siyasah ar-Raisuni, tulisan ini menghasilkan kesimpulan bahwa pemilihan konsep Negara Kesatuan sebagai bentuk negara Indonesia pada dasarnya sudah sesuai dengan prinsip-prinsip hukum agama (shariah).

Kata Kunci: NKRI, Fiqh Siyasah, Ahmad Ar-Raisuni

## TANTANGAN PENERAPAN HAK ASASI MANUSIA DI TENGAH MASYARAKAT MUSLIM: POSISI PEREMPUAN DALAM PERSPEKTIF QS AL-NISA' 4: 34-35

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Dalam doktrin hak asasi manusia, perempuan digolongkan dalam kelompok rentan (vulnerable group) yang harus dilindungi hak-haknya. Umat Islam meyakini bahwa Islam telah menjamin hak-hak perempuan dengan lebih baik daripada perempuan-perempuan dalam agama yang lain. Menurut Riffat

Hassan, klaim itu benar bila yang dimaksud adalah Islam Qur'ani. Namun begitu nilai-nilai Islam Qurani memasuki wilayah interpretasi, pemahaman-pemahaman dikembangkan dan mendegraduasi hak-hak perempuan. Pandangan Riffat Hassan ini dapat dikonfirmasi dari penafsiran fihiyyah terhadap Q.S al-Nisa' 4: 34-35 yang cenderung masih dipahami sebagai dasar mensubordinasi perempuan untuk terus mengukuhkan hegemoni laki-laki. Q.S al-Nisa' 4: 34-35 rentan disalahpahami bila tidak dianalisis dengan pendekatan kesejarahan secara intensif sehingga membentuk pemahaman yang keliru yang bukan saja tidak sesuai dengan nilai dasar hak asasi manusia tetapi terlebih juga melanggar pesan sublim al-Quran itu sendiri. Problem dasarnya bukan pada sumber syariat tetapi pada interpretasi fihiyyahnya. Inilah medan awal tantangan penerapan hak asasi manusia di tengah masyarakat muslim.

Kata Kunci: Hak Asasi Manusia, QS Al-Nisa' (4): 34-35, Perempuan

## MENJADI MUSLIM DI NEGARA MULTIKULTURAL: DINAMIKA, TANTANGAN DAN STRATEGI

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Indonesia adalah negara multikultur terbesar di dunia. Fakta ini dapat dilihat dari realitas sosio kultural maupun geografis yang beragam dan luas. Dari segi etnis, bahasa dan agama, Indonesia adalah termasuk salah satu negara yang paling majemuk di dunia.

Hidup adalah pengalaman yang selalu bermakna, proses yang tidak pernah selesai sampai nyawa dicabut Tuhan. Dan keberagamaan (religiosity) adalah proses seperti hidup itu sendiri, belum selesai dan mungkin tidak pernah berakhir selama Tuhan mengizinkan menghirup udara-Nya. Di sinilah penulis meletakkan bahwa ekspresi dan pengalaman keagamaan seseorang pada garis panjang horizontal. Tulisan ini merupakan hasil dari ekspresi, dialektika dan perspektif penulis hidup beragama di komunitas multikultural seperti Pulau Lombok. Pembahasan dimulai dengan melihat realitas multikultural yang sangat variatif dan dinamis di pulau yang berjudul "Pulau Seribu Masjid" ini. Tarik ulur perspektif pemahaman dan sikap terhadap sekte minoritas dan agama lokal menjadi contoh pasang surut praktik implementasi nilai multikultural di tengah masyarakat. Penulis merekomendasikan pentingnya penanaman nilai kultural dilakukan sejak dini. Pengembangan paradigma multikultural melalui pendekatan fikih yang pluralis dan multikultural serta lewat dunia pendidikan sudah sangat mendesak.

Kata Kunci: Islam, Multikultural, Fikih Multikulturalisme

Chair: Dr. Agus M Najib)

## Title of Panel

### Islamic Law, From Text to Context

## Panelists

**Ibi Syatibi, M.Si.** (UIN Sunan Kalijaga Yogyakarta), **Prof. Dr. Al Yasa Abubakar** (IN Ar-Raniry Banda Aceh), **Surya Dalimunthe** (UIN Sumatera Utara), **Nur Faizah, M.A., M.H.I.** (IAI Qomaruddin Gresik), **Mukhammad Zamzami** (UIN Sunan Ampel Surabaya)

## Panel Description

Study on Islamic law requires a shifting paradigm from text to context and demands an inter-disciplinary approach involving various disciplines in social sciences. A text-based legal-normative approach is no longer adequate to ensure the relevance of the study of Islamic law with the current changes as a result of modernization and globalization. Perspectives of social sciences provides not only the lens to see Islamic law as a social fact, but also offers the analytical framework to explain how Islamic law engages with the context and receives new meanings and interpretations in its complex interaction with other forms of social practices. This panel analyzes such complex dynamics of Islamic law from interdisciplinary approaches, including history, law, and gender studies.

## HUKUM DI CIREBON ABAD KE-18 M: STUDI TENTANG KODIFIKASI DAN RESEPSI DALAM KITAB PAKEM JAKSA PIPITU

*Ibi Syatibi*

*[UIN Sunan Kalijaga Yogyakarta]*

Kitab Pakem Jaksa Pipitu merupakan salah satu kitab yang dikodifikasi pada abad ke-18 M. di Indonesia. Di kalangan ahli hukum, kitab ini di satu sisi dianggap sebagai keberhasilan dalam sejarah pelaksanaan hukum Islam pada era kesultanan di Cirebon, di sisi lain ada yang beranggapan bahwa sumber-sumber hukum kitab tersebut lebih banyak mengakomodasi kitab-kitab Jawa kuno. Secara metodologis, penelitian ini menggunakan metode sejarah dan content analysis. Beberapa temuan dalam penelitian ini, yaitu pertama, kodifikasi kitab hukum ini merupakan kinerja kolaborasi dua pemerintahan, Karesidenan (pemerintahan kompeni) dan kerajaan di Cirebon. Dalam praktiknya, tidak terlepas dari aspek diplomatik, wujud hubungan dan kepentingan kedua pemerintahan. Kodifikasi kitab hukum Pakem Jaksa Pipitu di Kesultanan Cirebon pada abad ke-18 M. menandai era kemunculan hukum positif (the rise positive law) di Nusantara. Kedua, proses kodifikasi kitab hukum ini berlangsung dengan banyak mengandalkan pada kitab-kitab hukum Jawa pra Islam, seperti kitab tradisi Jaya Lengkara, Kuntaramanawa, Adilullah, Rajaniti, Undang-undang Mataram dan kitab hukum lainnya. Dari sudut ini, kodifikasi kitab Pakem Jaksa Pipitu dapat dianggap sebagai formalisasi hukum adat oleh negara. Untuk mengefektifkan pengaturan hukum di Cirebon, kitab Pakem Jaksa Pipitu menginisiasi institusionalisasi sistem peradilan dalam bentuk

lembaga formal peradilan di kerajaan Cirebon. Ketiga, resepsi dalam kitab Pakem Jaksa Pipitu telah melahirkan dua respon, yaitu akomodasi dan resistensi. Pola akomodasi diperlihatkan pada penerimaan terhadap berbagai kitab-kitab sumber hukum dan positivasi hukum Islam dan hukum adat. Sementara pola resistensi ditunjukkan pada upaya VOC dalam memperjuangkan stabilitas politik dan membelah sistem peradilan antara peradilan panguku dan peradilan Jaksa Pipitu.

Kata Kunci: kodifikasi, resepsi, resistensi, hukum adat, hukum Islam, hukum positif

## KEDUDUKAN ANAK YANG LAHIR TIDAK DALAM PERNIKAHAN YANG SAH: KAJIAN ATAS PUTUSAN MAHKAMAH KONSTITUSI DAN FATWA MAJELIS ULAMA INDONESIA

*Al Yasa' Abubakar*

*[UIN Ar-Raniry Banda Aceh]*

Mahkamah Konstitusi (MK) dalam Putusan Nomor 46/PUU-VIII/2010 menyatakan bahwa anak yang lahir di luar nikah mempunyai hubungan perdata dengan ibunya dan keluarga ibunya serta dengan laki-laki sebagai ayahnya apabila dapat dibuktikan antara anak dengan laki-laki tersebut ada hubungan darah, termasuk dengan keluarga ayahnya. Putusan ini mendapat penolakan dari Majelis Ulama Indonesia (MUI), melalui Fatwa Nomor 11 Tahun 2012 yang antara lain menyatakan bahwa anak hasil zina hanya mempunyai hubungan nasab, waris dan nafaqah dengan ibunya dan keluarga ibunya dan tidak mempunyai hubungan nasab, wali nikah, waris dan nafaqah dengan lelaki yang menyebabkan kelahirannya. Pezina dikenakan hukuman hadd oleh pihak yang berwenang, untuk kepentingan menjaga keturunan yang sah (hifz al-nasl). Pemerintah juga berwenang menjatuhkan hukuman takzir kepada lelaki pezina yang mengakibatkan lahirnya anak, dengan cara mewajibkannya untuk mencukupi kebutuhan hidup anak tersebut dan memberikan harta setelah ia meninggal melalui wasiat wajibah. Tulisan ini ingin melihat bagaimana ulama mendiskusikan masalah ini pada masa lalu, apa yang menjadi dalil dan apakah masalah ini masuk dalam lingkup kaidah "hukum dapat berubah karena adanya perubahan budaya". Selanjutnya apakah putusan MK mempunyai akar dalam khazanah pemikiran fiqh. Masalah ini sudah dibicarakan para ulama sejak masa awal dan dalil yang mereka gunakan, kelihatannya tidak memenuhi syarat untuk dianggap qath'i (baik wurud atau dilalah). Dengan demikian masalah ini masuk dalam kategori al-mutaghayyirat, tercakup dalam kaidah di atas. Putusan MK diberikan tidak dalam kerangka fiqh, namun mempunyai akar dan kesejajaran dengan pendapat beberapa ulama, sehingga dapat dianggap merupakan bagian dari khazanah pemikiran fiqh. Putusan MK menganggap telah terjadi perubahan budaya yang penting sehingga perlu perubahan hukum yang relatif mendasar juga. Sebaliknya Fatwa MUI kelihatannya belum mengakui perubahan budaya yang terjadi sekarang sebagai perubahan penting, karena MUI masih mengikuti arus utama pendapat jumah, namun memberikan tambahan yang relatif baru, laki-laki pezina yang menyebabkan kelahiran anak tersebut dapat dijatuhi takzir dalam bentuk mencukupi kebutuhan hidup anak tersebut dan memberikan harta setelah ia meninggal melalui wasiat wajibah.

Kata kunci: anak luar nikah, perubahan budaya, 'illat



## **QANUN JINAYAT GOES TO THE SUPREME COURT: THE TRIALS AND (TEMPORARY) TRIUMPH OF ISLAMIC CRIMINAL LAW IN INDONESIA**

*Surya Dalimunthe*  
[UIN Sumatera Utara]

Internally from domestic organizations, and externally from foreign observers, Aceh's Qanun Jinayat (Islamic Criminal Law) has been criticized for being unconstitutional, discriminatory, and anachronistic. Recently, an attempt to revoke the Qanun through judicial review by domestic civil society organizations at the Indonesian Supreme Court has failed. Using critical legal methods, this paper elaborated the reasons for the judicial review, detailing the arguments of the parties involved, and analyzed the Supreme Court Decision in depth. It was found that Islamic criminal law in Indonesia has only obtained a temporary triumph, and most probably will face many more trials in the rapidly changing regional, national, and global legal environment.

Keywords: Islamic criminal law, judicial review, Supreme Court, Aceh

## **PEREMPUAN DAN PERDA SYARI'AH DALAM BINGKAI POLITIK IDENTITAS**

*Nur Faizah*  
[IAI Qomaruddin Gresik]

Perempuan sering terlupakan dalam sejarah perjalanan Bangsa Indonesia terutama terkait kebijakan seperti perda syari'ah. Lahirnya perda bernuansa Syari'ah Islam bukan dari ruang hampa, akan tetapi lahir dari proses yang sangat panjang dan penuh liku. Otonomi daerah telah menjadi pintu masuk utama munculnya perda syari'ah sebagai wujud dari titah regulasi baik yang kewenangannya bersifat atributif (melekat) maupun yang bersifat delegatif (turunan). Maraknya pemekaran daerah-daerah baru hasil dari kebijakan otonomi daerah, ternyata juga menimbulkan penguatan politik identitas yang seolah melekat dan harus ada di setiap kebijakan daerah yang diambil terutama dalam Perda syari'ah. Perempuan dan Perda Syari'ah menjadi fenomena yang menarik untuk dikaji dari berbagai sisi, baik sisi politik, budaya, hukum maupun agama. Tulisan ini memotret tentang perempuan dan perda syari'ah dalam bingkai politik identitas. Ulasan tentang bagaimana representasi perempuan mempengaruhi isi perda dan bagaimana perda syari'ah dalam kaitannya dengan upaya mengatasi dampak negatif politik identitas.

Kata kunci: perempuan, Perda syari'ah, politik identitas

## **PEREMPUAN DAN NARASI KEKERASAN: ANALISA HUKUM DAN MEDIS PENERAPAN SIRKUMSISI PEREMPUAN**

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The article deals with the narratives of violence against women in the practice of circumcision in Islamic and medical perspectives. In general, no authoritative arguments of both the Qur'ân and the H{adîth which specifically legalize this practice of circumcision. The Muslim scholars were of different views on the issue, some of them set female circumcision as an

obligatory (wâjib), recommended (sunnah), and others who regard the practice as a form of glory (makrûmah) for women. In medical testing, female circumcision does not have an advantage for health, but it leads to negative effects such as damage to the genitals and interferes with the normal function of the female reproductive organs. In addition, this practice can cause side effects in short term and long term. Such a practice can also cause trauma and psychological stress in women who experience it. Therefore, circumcision of women is not a medical act, but a non-medical procedure that should be prohibited.

Keywords: circumcsision, women, violence, medical

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Chair: Dr. Zaenuddin Hudi Prasajo, M.A. (IAIN Pontianak)

### **Title of Panel**

**Negotiating Identity, Islamic Law, and Citizenship Rights**

### **Panelists**

**Muhammad Said** (STAI Darul Kamal Lombok Timur), **Nyi Nyi Kyaw** (National University of Singapore), **Dian Maya Safitri** (Universitas Gadjah Mada Yogyakarta), **Nur Faizin M.**, (UIN Maulana Malik Ibrahim Malang), **Agus Salim** (Melbourne University Australia)

### **Panel Description**

Debates on Islamic law and citizenship, which centers on the issue of citizenship rights of non-Muslim minorities, have abounded among Muslims across centuries. Traditionalists claimed that Islamic law as developed by the classical Muslim jurists should be the basis of an Islamic state. In almost the same tone though not as legalistic as the former, Islamists insist on a society where sharia constitutes the basis of their life. Modernists put a particular emphasis on the contextualization of the principles of the Quran and the authentic Sunna according to contemporary demands. Secularists are of the opinion about the incompatibility of religion and politics, claiming equality among all citizens regardless of their religions. These four approaches show that even with regard to an Islamic state, relation between Islamic law and citizenship rights is still debatable. It is intriguing to investigate how these debates have profound impacts on the everyday practices and perceptions of Muslims with regard to 'delicate' relationship between Islamic law and citizenship rights.

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## **WAHHABIZATION IN EAST LOMBOK: PIETY, ETHNICITY, IDENTITY AND NATIONALISM**

*Muhammad Said*  
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In late 1980's, the return of students who studied in Mecca brought in new religious character to Sasak society. Since then, agendas of purification began to take place in many places,

including Desa Bagik Nyaka, East Lombok, where Nahdlatul Ulama held power in the community. In the long run, the presence of Wahhabi ideology successfully eliminates culturally religious practices of the NU model. This Arabization further leads to problems of marginalization of both ethnicity and Sasaknese identity that eventually bear symptoms of "cultural otherness", which is diminution of Sasak ethnic identity by the superiority of Arab culture. From the aspects of economy and politics, the development of this movement could not be separated from a large pool of funds from Saudi Arabia, mostly used to build mosques and Islamic schools in villages, and to establish radio, Youtube channel, and local television as media for dakwah. This foreign abundant flow of aid contributes to waning nationalism of this community as they consider the State to have been absent in facilitating their civil rights. As a consequence, this community bans any form of respect to the State, including flag ceremony and national anthems. Using anthropological approach, this article try to answer some research questions: why Wahhabis succesfullly eliminates culturally religious practice of the NU? how the proceses of wahhabi da'wah on Radio, Yotube Chanel and Local television? What is wahhabi's followers views on democracy and nationalism?

Keyword: Islam, Wahhabism, ethnicity, identity, nationalism

## **BEING MUSLIM IN A BUDDHIST LAND: THE CASE OF IDENTITY AND CITIZENSHIP OF MUSLIMS IN MYANMAR**

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Officially, Myanmar has 135 ethnic groups or races which are officially recognized as native races. Only descendants from any or mix of those races are eligible for full jus sanguinis Myanmar citizenship at birth. However, those peoples who do not descend from any or a mix of the 135 races are legally non-natives. All other Muslim groups who number about 2 million, except the 50,000-strong Kaman, are considered as non-natives among whom the case of the stateless Rohingya stands out as the worst-case scenario. All the three constitutions of Myanmar have provisions for legal egalitarianism for all citizens but concurrently contain those which have effectively created two types of citizens with different rights and obligations: native citizens and non-native citizens. Those differences are further legalized in the now notorious Myanmar Citizenship Law. In theory, all citizens, natives or non-natives, are accorded the same level of legal recognition, representation, and protection; however, the notion of native or taing-yin-tha which apparently provides such groups with superior legal, social, and legal status and has come to prominence in Myanmar politics in recent years has further eroded Muslim identity and citizenship rights in predominantly Buddhist Myanmar.

Keywords: Buddhist land, being Muslim, Myanmar, identity, citizenship

## **WHAT WENT WRONG WITH THE VEIL? THE COMPARATIVE ANALYSIS ON THE DISCOURSE OF THE VEIL IN FRANCE, IRAN, AND INDONESIA**

*Dian Maya Safitri*

*[Universitas Gadjah Mada Yogyakarta]*

This paper attempts to discuss the current issues about the veil. Three countries are selected due to their different policies and perspective in the terms of the veil, namely France, Iran, and Indonesia. This paper will examine the violation of human rights, particularly over Muslim women, both by the ban of veil in France and the obligation to wear the veil in Iran by using discourse analysis. Finally, inspired by the theory of Gramsci, this paper will analyze that the terms "religion" and "secular" are used by the state to justify their hegemony over certain groups that happen to be the minority. Moreover, this paper will offer the "correct concept of secularism" which entails civic reason, constitutionalism, and human-rights-based citizenship proposed by An-Na'im as the best avenue to safeguard the problem of human rights in France and Iran. The reminder of this paper will discuss Indonesia, as the largest Moslem country in the world because, in fact, on one side, it is "a secular country" based on Pancasila, which respects the religious freedom, including for women to turn on the veil or not. It also opens full, equal, and fair access for all Indonesian women regardless their ethnicity and religious affiliation to compete in the workforce and education on another hand. The author's contention is to clarify the false stereotype about the veil, to enlighten the readers about abuse of power used by both French and Iranian government to violate the human rights of women in accordance with the issue of the veil, and to inform the readers about the importance of state neutrality to support the notion of human rights of freedom of and freedom from religion by using the case of Indonesia as the example.

Keywords: the veil, human rights, Muslim women, laïcité, Sharia, An-Na'im's Secularism

## **KONTROVERSI PEMIMPIN NON-MUSLIM MENURUT AL-MAIDAH: 51: STUDI MAKNA AULIYA` PERSPEKTIF TAFSIR KLASIK DAN MODERN**

*Nur Faizin*

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Akhir-akhir ini, umat Islam dihadapkan permasalahan pemilihan pemimpin non-muslim. Ayat 51 surat Al-Maidah dimaknai sebagai larangan memilih terhadap pemimpin non-muslim. Pendapat dan sikap keagamaan yang dikeluarkan MUI 11 Oktober 2016 dengan tegas menyatakan hal itu. Mengacu kepada dua versi terjemah Al-Quran Kemenag, kata "auliya" Al-Maidah: 51 ternyata diterjemahkan berbeda. Penelitian pustaka (library research) dengan metode deskriptif-kualitatif ini menggunakan perspektif klasik dan modern yang bersifat komparatif-diakronis dengan pendekatan tematik. Sumber data-data penelitian ini diambil dari literatur-literatur tafsir Al-Quran periode klasik maupun periode modern. Analisis terhadap pemaknaan kata "auliya" dilakukan dengan analisis hubungan antara makna-makna kata yang digunakan para mufassir dalam menafsirkan kata tersebut di dalam literatur tafsirnya untuk mencari basic meaning dan relational meaning. Hasil penelitian ini menemukan makna kata auliya` dalam Al-Maidah: 51 menurut penafsiran para mufassir periode klasik adalah: (1) ishmah (ikatan melindungi), (2) anshar (penolong), (3) chulafâ` (mitra), (4) ridla (yang ridla), (5) meminta pertolongan (yastanshir), (6) saudara (âkhâ), dst. Sedangkan

merurut para mufassir periode modern adalah: (1) muwâlah an-nashr (perkawanan-menolong), (2) mudhâharah (mendemonstrasikan) atau memberikan dukungan (support), (3) wilayah at-tanâshur (membuat ikatan pertemanan untuk saling memberikan pertolongan/bantuan), (4) al-mawaddah (kasih), (5) khusnul mu`amalah (pergaulan baik), (6) mempekerjakan non-muslim dst.

Kata Kunci: Al-Maidah: 51, makna, auliya', pemimpin

### **CIVIC VALUES AND THE QUEST FOR LEGITIMACY: DEFINING MODERATE ISLAM IN INDONESIAN FOREIGN POLICY DISCOURSE**

*Agus Salim*

*[Melbourne University Australia]*

Since 2001, the government of Indonesia had made frequent reference to moderate Islam as a part of the country's international identity. Indonesia's Ministry of Foreign Affairs (Deplu) underscored in its various official statements that the country is the home to moderate. Muslims and hailed its moderation as a true face of Islamic tradition of tolerance and peace. The reference to moderate Islamic identity raises an empirical puzzle given the non-Islamic identity of Indonesia. Deplu had always represented the country's pluralism in terms of religion, culture, and ethnicity as the essential characters of Indonesia. Moreover, this national identity had been frequently referred to as the reason why foreign policy elites had never included Islam into the state symbols abroad. This study, therefore, asks why did the government construct moderate Islamic identity in its foreign policy discourse and practice? This paper traces the processes leading to the construction of moderate Islamic identity in the foreign policy official statements during Megawati's terms (2001-2004). It argues that that the government's views of its "foreign policy legitimacy" shape the construction of this identity. As such, it constructed moderate Islamic identity as a "frame" for legitimising its foreign policies. More specifically, the government constructed moderate Islamic identity as a frame for the legitimacy of its foreign policy values ("foreign policy value legitimacy"); of its foreign policy decision or practice as seen by domestic actors ("domestic foreign policy legitimacy"); and as perceived by external actors ("external foreign policy legitimacy"). The exploration of leaders' views of their foreign policy legitimacy helps to explain the government's reference to Islam as an identity in the context of identity dilemma. It contributes to the literature of Islam in Indonesia's foreign policy by advancing the understanding that Islam, as a fluid and contested identity and values, could become both constraints and opportunities for foreign policy leaders to act.

Keywords: civic values, foreign policy, moderate Islam

## Knowledge Production, Education, and Media

Chair: Prof. Raihani, M.Ed., Ph.D

### Title of Panel

#### Islam and Citizenship Education: Exploring How Islamic Religion Contributes to the Education of Democratic And Multicultural Citizens

### Panelists

**Prof. Dr. Raihani & Della N. K. Sari** (UIN Sultan Syarif Kasim Riau); **Prof. Dr. Lyan Parker** (The University of Western Australia); **Dr. Najib Kailani** (UIN Sunan Kalijaga Yogyakarta); **Ulfah Muhayani, M.A.** (UIN Maulana Malik Ibrahim Malang); **Nur Fitriatin Yamin, M.Ed.** (UIN Sunan Ampel Surabaya)

### Panel Description

Islam and democracy are often confronted, but Indonesia is considered to have demonstrated a promising picture of the compatibility of Islam with democracy. Indonesia has been said as a model of a democratic Muslim country. Recent phenomena of the thickening politics of identity, however, suggest another face of such a relationship. Indonesian Muslims, at least from what has been emerging through media, are now seen to have shown an “anger face” of Islam, which undermines the principles of democratic and multicultural citizenship such as openness, equality, and respectfulness. Some scholars (Bruinessen 2013; Fealy 2006) describe this as “a conservative turn” of Indonesian Islam which is influenced by the spread of transnational ideologies, the global politics, and the counter-productive strategies of Liberal Islam.

This panel will, however, not be focused solely on discussing the above shift. Instead, it is concerned with the issues of how Islam contributes, or otherwise, to the development of democratic and multicultural citizens through education; and what factors and conditions support or impede such a contribution. Little has been known of how such changes interplay in the schooling context. Accepted papers in this panel discuss one of the following themes: 1. Islamic education curriculum and citizenship education; 2. Citizenship education in Islamic education settings; 3. Teachers' narrative of teaching Islam and/or citizenship education in a multicultural context; 4. Transformative teaching strategies of Islamic education in relations with citizenship education; 5. Socio-political changes in Islamic citizenship education; and 6. Other themes relevant to the main questions of this panel.

### THE NARRATIVES OF CITIZENSHIP EDUCATION TEACHERS IN SALAFI SCHOOLS

*Raihani and Della N. K. Sari*  
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Islamic schools in Indonesia are categorized into different types including pesantren (Islamic boarding school), madrasah (Islamic day school), and madrasah diniyah or madin (informal Islamic day school). Some madrasah or Islamic day school

which adopt government curricula exist in the pesantren complex, while some pesantren for the benefits of their students teach government curricula. As required by the government, these two types of Islamic schools (adopting government curricula) must teach citizenship education to students. The influence of conservative Islamic teachings which tend to be critical towards the democratic citizenship concept of Indonesia, due to the schools' Islamic teaching orientation or individual Islamic teachers, is possibly strong in some of these institutions. This paper aims to explore the narratives of citizenship education teachers in two different Islamic schools in Malang. By using the narrative approach, it tries to understand deeply about theological, social, political and personal accounts of the teachers as well as possibly tension and dilemmas in their teaching practices of the citizenship classes. This paper will demonstrate how citizenship principles of democracy and multiculturalism go hand in hand or otherwise with Islamic teachings sourcing from the teachers' belief and perspective.

Keywords: citizenship education, Salafi schools, narratives

### EDUCATION FOR TOLERANCE IN RELIGIOUS AND CHARACTER EDUCATION' IN INDONESIA

#### Lyn Parker

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This paper investigates Character Education (CE) in the latest school curriculum in Indonesia, to see if and how 'tolerance' is taught in the subject 'Religious and Character Education' in schools. There are three sections. The first is an historical literature review and establishes the various approaches to CE to see how the CE that has been introduced in Indonesia is like or unlike that taught elsewhere, with a particular interest in 'tolerance'. It is found that in coupling CE with Religious Education, and with good citizenship, Indonesia is following the dominant, traditional form of CE, as in the US. However 'tolerance' is not a typical character trait in traditional Character Education. A short second section presents some critiques of CE. The third section surveys the innovative incorporation of CE into the subject 'Religious and Character Education' in the 2013 curriculum in Indonesia, to see if and how 'tolerance' is instilled along with other desirable character traits. An addendum notes that tolerance is more a feature of the subject 'Pancasila and Citizenship Education' than of 'Religious and Character Education'.

Keywords: tolerance, character education, religious education

### ISLAMIC BASED SCHOOLS AND CIVIC EDUCATION: WHAT CIVIC EDUCATION TEACHERS TOLD US

#### Ulfah Muhayani

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This study aims to answer the question of 'How do Islamic based Schools (IBS) teach Civic Education (CE) to their students', 'what challenges and issues are found in CE teaching and learning'. Today, we observe opposition toward Pancasila and our democracy system. Hard-line Muslim groups like Hizbu Tahrir (HT) clearly reject the democracy and Pancasila and,

instead, propose the Khilafah Islamiyah system. HT agenda to establish Khilafah surprisingly has influenced Muslims in Indonesia including young Muslim people. This poses special challenges for CE teachers especially in IBS. Interviews and Focus Group Discussion were conducted with CE teachers from Madrasah and Islamic Schools to get full insights on what happen in today's CE classes. The study found that CE recently has been facing challenges such as religious intolerance, national identity crisis and globalization issues. Some schools are found to have integrated Islamic values and Indonesian values in their CE. However, others still use traditional methods, and students recently are no longer interested in Pancasila/PPKN subject. Thus, there is a demand for CE teachers to be creative and innovative and comply with current students' needs and concerns. There is also suggestion to CE teachers to know Islamic teaching and political issues.

Keywords: Islamic based school, civic education, khilafah

## **CREATING ENTREPRENEURIAL AND ACTIVE CITIZENS: ISLAM AND ENTREPRENEURSHIP TRAININGS IN INDONESIA**

**Najib Kailani**

*Graduate School, UIN Sunan Kalijaga Yogyakarta*

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Over the last decade, Indonesia has witnessed the proliferation of entrepreneurship trainings among the Indonesian youths. The trainings instigated by several successful small and medium scale businessmen who wed popular management theories with Islamic teachings to create an entrepreneurial self. They promote entrepreneurship rather than a dependence of public sector employment as a future work preference. This article will investigate a context behind the popularity of the phenomenon and analyze Muslim youths' enthusiasm to attend the trainings. This article argues that the massive circulation of entrepreneurship trainings is linked to unemployment issues among university-educated Indonesian over the last decade. The trainings have become 'technologies of subjectivity' to create entrepreneurial and neoliberal citizenship in the context of globalized Indonesia. Most of Indonesian university graduates have aspired to work in formal sector of the economy especially as government employees. However, the growing number of university graduates has surpassed the available employment opportunities in the formal sector. This article shows that entrepreneurship trainings have become an informal entrepreneurship education and provided an alternative way for Indonesian Muslim youths to find their "certainty" during a period of transition. They develop a desire to start businesses in order to become self-reliant and become eager to learn and practice Islam as a means to prosperity.

Keywords: entrepreneurship, Islam, citizens

## **CREATING INDONESIAN CITIZENS THROUGH ISLAMIC EDUCATION IN A MUSLIM MINORITY AREA**

**Nur Fitriatin Yamin**

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This paper is part of the research which tries to understand Islamic education responses to collective violent conflicts that have occurred between two major religious adherents, Muslims

and Christians, in the Maluku region in Indonesia. The objective of this paper is to elaborate specific conditions of Muslims' education as a minority group and the possibility of creating multicultural citizens in Maluku. The main questions are "What kinds of discriminations occur and why do they feel being discriminated?", and "What strategies they used to create Islamic education in Maluku?" The Narrative Method was used to allow respondents to tell stories that enriched the data, and then contributed to have a better analysis. Eighty-eight Islamic education teachers of formal, informal and non-formal settings were interviewed. It was found that there has been discrimination towards both Islamic educational institutions and Muslim students in Maluku. However, the traditional value of preserving cultural brotherhood through *Pela Gandong* has been strongly upheld by communities in Maluku, even in the hardest war hitting the area, and has become an invaluable social capital in implementing multicultural education in the Islamic education context in Maluku.

Keywords: Indonesian citizens, multicultural, Islamic education

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Chair: Dr. Irawan, M.Hum. (UIN Sunan Gunung Djati Bandung/PERSMAPI-INDONESIA)

### **Title of Panel**

**Reviving the Walisanga and Other Guardian Lessons as the Indonesian Islamic Higher Education Institution Names in Global Era**

### **Panelists**

**Associate Prof. Dr. Athena Vongalis-Macrow** (Deakin and RMIT University Australia), **Dr. Jejen Musfah** (UIN Syarif Hidayatullah Jakarta), **Dr. Agus Zaenal Fitri** (IAIN Tulungagung), **Dr. Muhammad Sulhan** (UIN Sunan Gunung Djati Bandung), **Dr. Helmawati, S.E., M.Pd.I.** (UNINUS Bandung)

### **Panel Description**

In the name of 17th AICIS 2017, we propose panel sessions. This panel will discuss how to revive the Nusantara or Indonesian Islam local wisdom in the Nine Saints (The Wali Sanga) and other guardian lessons that became Islamic Higher Education institution names. The issue will be discussed in Islamic educational management perspective. The goal of the panel is to find a new internationalization strategy for Islamic Higher Education institutions based on Nusantara or Indonesian Islamic horizons. The panel questions are: 1) how to revive Islamic moderation and tolerance in the Wali Sanga and other guardian lessons; 2) how to advertise their values across the world; 3) how to make the Indonesian Islamic higher education policies and programs based on the Wali Sanga and other guardian lessons become relevance to the global challenges. The results will be published in Scopus/Thomson Reuters indexed Journal or in PERSMAPI proceeding indexed by Scopus/Thomson Reuters.

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The Indonesian Islamic higher education is being in postmodern context. So the situation takes into account instability, porous boundaries and negotiated worlds. Government policy, funding, the rate of change, greater corporate involvement in higher learning, and steady growth of online and on demand learning are causing concern amongst University executives. The complex context of Islamic higher education requires innovative thinking and actions. Leadership quality is implicated in the success of innovation-in other words- the capacity of the leader to manage the innovation process is highly dependent on the quality of leadership. A way to apply leadership for innovation is by implementing a design thinking process that enables a high level of staff engagement across different segments of the Indonesian Islamic University.

Keywords: leadership, staff engagement, Indonesian Islamic University

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Today the world of education has to utilize information technology in an effective way to support an increasingly open and competitive education. Utilization of social and mass media wisely and proportionally will support the development of education, especially data access and unlimited learning resources. Not just the name of the university, Nine Saints Lessons (Ajaran Wali Sanga) should be disseminated through various media, the source of academic behavior. The focus of study was how UIN strategy spreads the Nine Saints Lessons through the various media. This study used a qualitative approach with case study type. Data were collected through observation, interviews and documentary study. Data were analyzed qualitatively. The results show that the majority of UIN did not have a Nine Saints Lessons dissemination strategy through the social and mass media.

Keywords: Nine Saints Lesson, learning-teaching, Islamic State University

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Indonesian Islamic Education has been established in 14th century. The Wali Sanga propagated Islamic doctrine in pesantren in palaces of Nusantara's Kingdom peacefully. This study aims to revive The Wali Sanga mission to serve as a core of University Curriculum in Indonesian Islamic Higher Education, referring to KKNi (Indonesia National Qualification Framework). This study used a qualitative approach with content analysis type. Data were collected through observation, interviews and documentary study. Data were analyzed qualitatively. The results show that the majority of UIN did not have awareness that KKNi allowed the university identity being a part of study program curriculum.

Keywords: walisanga, KKNi, university curriculum

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Basically, Islam is a moderate religion. Therefore, Islamic theology should have no trouble to adapt to the times. The purpose of the paper is to uncover the new method of Tawheed and Akhlaq teaching in Indonesian Islamic Higher Education in order to be relevant to the global situation. The method of research was classroom action research. The results show that the global theology perspective that combined with the scientific approach of Tawheed and Akhlaq teaching have been reduced an attitude of excessive fanaticism in Islamic Higher Education's student. Dialogue of Indonesian Kalam and Sufism School by the Wali Sanga Lessons established a turäts as nation cohesion.

Keywords: tawheed, akhlaq, Indonesian Islamic Higher Education, walisanga

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Since 2002-2017, 17 IAIN/STAIN had been changed into UIN, but the core of values didn't change. They still holding on Islamic identity i.e. in institution names (mainly Nine of Saints /The Wali Sanga) and scientific orientation. The focus of the investigation is how to manage potencies to internationalize their values. Methods of inquiry were phenomenological, philosophical and educational inquiry. Data were collected through observation, interviews and documentary study. Data were analyzed qualitatively. The results show that Indonesian Islamic Higher Education has a potential market place in the world because of their core of values and scientific orientation are compatible with the global era, moderate.

Keywords: walisanga, globalization, Islamic values

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Chair: Dr. Amirah Diniaty, M.Pd. (UIN Syarif Kasim Riau)

## **Title of Panel**

**Education based on Local Wisdom in Preparing Islamic Generation in Facing Challenges in the Era of ASEAN Economic Community (AEC)**

## **Panelists**

**Rusli Ahmad, dkk.** (University Malaya Sarawak), **Amalia Madihie, dkk.** (University Malaya Sarawak), **Sri Yuliani** (Universitas Islam Riau), **Dr. Afinar, M.Pd.** (UIN Syarif Kasim Riau), **Asharullah, S.P.M., S.E.** (UIN Imam Bojol Padang)

## **Panel Description**

AEC is an agreement of ASEAN countries to conduct free trade and realize the insight of ASEAN 2020. The implementation of goods entrance, services, labor and investment by ASEAN member countries freely. There is a high level of competition in the economic and social sphere in Southeast Asia, in the AEC era. Quality human resources are needed in the AEC era such as having foreign language skills, networking, and good mental

attitude and strong faith in the young generation. Those who are not educated and ignore the noble values in life, will be eliminated in the AEC competition. It is important to study the implementation of education based on local wisdom, to instill the basis and fortress of Islamic self-generation in the AEC era. This panel concerned with issues of how the implementation of local wisdom-based education, including counseling services, foreign language learning, saint, and economic perspective. Each of the author will describe how local wisdom remains the basis for providing the basis for the Islamic generation to be able to respond to AEC challenges. Panelists will produce publications papers in internationally reputable journals. Some educational journals that will publish panelist papers in this panel such as *Al Taklim* (<https://journal.Tarbiyahainib.ac.id/index.php/attalim>), *Journal of Cognitive Sciences and Human Development* ([publisher.unimas.my/ojs/index.php/JCSHD/index](http://publisher.unimas.my/ojs/index.php/JCSHD/index)). Editor of the journal has been contacted to ensure the appropriateness of the issue of the topics discussed in the paper. Overall each paper is in accordance with the theme for the above journal publications, for the 2018 edition.

## **STRENGTHENING THE ISLAMIC VALUES ON MUSLIM UNIVERSITY STUDENTS THROUGH THE USE OF DEATH ACCEPTANCE METAPHOR TECHNIQUE IN A GROUP COUNSELING**

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The aim of this research reveals that the use of a metaphor technique called "Death Acceptance" in group counseling can strengthen the Islamic values of Muslim university students. This research is action research using The Kemmis model with steps; planning, action, observation and reflection. The researchers designed a study to action (action research) the activity group counseling services. The research objects are 20 person university students of The State Islamic University in 2017. The selection of an appropriate research object was made by random sampling. All the students were staying in dormitory. The result of the research shows that the use of the metaphor technique "Death Acceptance" in group counseling services, implemented in two and half hour. It can strengthen Islamic values on Muslim university students. It influences students to be more Islamic in their character. They comprehended to see what they did before in their lives. They want to do their best for their lives. They had committed for their self to be a best student and the best Moslem.

Keywords: The Islamic Values, Muslim University Students, The Use Of Death Acceptance, Metaphor Technique, A Group Counseling

## **WORKERS LEVELS OF UNDERSTANDING ON ISLAM AS A WAY OF LIFE AND THE CONCEPTS OF WORSHIP ('IBADAT') TO ALLAH**

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This paper focuses on the study of higher learning institution workers (academician, professional and management group and supporting staff) levels of understanding about Islam as a way of life, the concepts of worship and their level of understanding on the attributes of work as worshiping ('Ibadat') Allah applies to their workplace. It is time to study about this topic since not many studies focus on this important issue. Study on workers generally occurs in more generic perspectives about their behavior and workplace and work productivity. The study uses pragmatism research philosophy and in this study, only quantitative data was used which was collected through an online survey. All Muslim staff (1751) were invited to be involved in this study and around 250 useful questionnaires were used for further analysis. It can be concluded that the majority of respondents in this study admit or agree that Islam is a way of life. This means they are aware that the teachings and guidelines contained in Islam can be applied in their daily lives. Based on the findings of this study, clearly, respondents have a positive perception of the concept of worship. They realize that worship is a major demand in their lives whether in the world or hereafter. They also realize that this concept of worship can be applied in all aspects of their life. They reject the worship for things related to prayer, zakat and fasting only. The findings as a whole show that respondents follow all the principles set out to make their work in the category of worship to God. This is in line with the views given by Al-Qaradawy (2013) and the views of some other Islamic intellectuals. Implications and recommendations of the research findings were also discussed in this paper.

Keywords: Islam, way of life, workers, worship ('ibadat')

## **SPIRITUAL DOMAIN IN RESILIENCE FRAMEWORK**

*Amalia Madihie\*, Angie Hart\*\*, Suna Eryigit-Madzwamuse\*\*, Salmah Mohamad Yusoff\*, Emel Teksoz\*\*\*, Siti Norazilah Mohd Said\*, Jamayah Salli\*, Rhian Adams\*\*\*\**

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The aim of paper is to acknowledge spiritual domain as new domain in the Resilience Framework- The Magic Box Model (Hart, Blincow, & Thomas, 2017). The model has five domains: Basic, Belonging, Learning, Coping, and Core Self. The study was conducted in Malaysia with thirteen to seventeen-year olds, both gender. A Q-sort methodology was employed to collect the data in three selected secondary schools after the permissions obtained from the Ministry of Education Malaysia. The main instrument is the constructed items from the Magic Box Model. The finding shows the existing new domain which is the spiritual domain. The spiritual becomes one of the main domains in resilience development in adolescents, on top of the Belonging domain. The study implies a new scope in resilience studies- spiritual domain in helping adolescents in facing adversity in life, especially in Malaysia and Asia.

Keywords: Spiritual Domain, Resilience, Framework

## THE ANALYSIS ON CLIL (CONTENT AND LANGUAGE INTEGRATED LEARNING) IN LEARNING LANGUAGE OF UNIVERSITY WITH ISLAMIC APPLICATION VALUES

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The tendency of youngsters' moral value has been decreased lately. The application of Islamic value in teaching and learning process in content and language integrated learning was inserted in learning language. It was aimed to enrich the activities in class and at last it has given good manner in applying Islamic value. The sample of this research was semester six students of Islamic University of Riau who were taking English for Specific Purpose (ESP) and microteaching subject. The total sample was 75 students by using random sampling technique. The design of the research was descriptive research focused on phenomenon result in the field. The instruments were observation and questionnaire. The observation was done for one semester in form of the observation data and questionnaire was given during teaching and learning process. Based on the result, the data showed that there was good influence of content and language integrated learning on the students' Islamic values. The effect of content and language integrated learning was the students were able to apply the Islamic Application values in doing practical teaching in fulfilling one of the compulsory subject to finish their degree program in FKIP UIR. The activities of Islamic application values were delivered during teaching and learning process, formerly delivered before starting the class activities. The students' attitude and their Islamic application improved. The conclusion was content and language integrated learning was an approach which gave good influence in teaching and learning content language as supplementary materials of teaching as the process of combining content language to the application of Islamic value in students' life.

Keywords: CLIL, Islamic Application, Values.

## PROFESSIONALITY OF ISLAMIC TEACHER'S EDUCATION AND IMPROVEMENT TO ANSWER CHALLENGES IN ASEAN ECONOMIC COMMUNITY (AEC)

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Professionalism of educators is a demand in responding to various needs and challenges of society in the AEC era. PAI educators are required to carry out meaningful and quality learning about Islamic values in the lives of Muslim generations so that they are able to win the competition in the AEC era. In fact, many PAI educators showed that performance were not yet optimal, as evidenced by the low quality of graduates, the use of methods and media that had not varied. It was feared that the learning process of PAI had not been able to prepare the mentality and religious values of students against AEC challenges. This research is a descriptive research. Data sources were educators (teachers) of Islamic Education joined in the MGMP. Data collection was using questionnaires and interviews. The results of this study showed that most PAI teachers had good religious knowledge (88.71%), but still minimal about AEC. The skills of PAI teachers in organizing

learning at a sufficient level (57.14%), but had not fully integrated the insights about the AEC in the learning process. The value and attitudes of PAI teachers in learning were sufficient (50.51%), and there were still those who regard the AEC as unimportant to be discussed and associated with learning. Efforts to improve the professionalism of PAI teachers in responding to AEC challenges undertaken by schools were supervised by the principal, and a small percentage of teachers attended seminars, utilizing libraries and browsing the internet.

Keywords: professionalism, quality, characteristics, educators, performance.

## REVITALIZING LOCAL-WISDOM-BASED EDUCATION INSTITUTION IN FACING THE ERA OF THE ASEAN ECONOMIC COMMUNITY (AEC)

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Revitalization of local wisdom-based educational institutions is a must to answer the era of Asean Economic Community (AEC). This revitalization is an effort to provide new life, growth and development power to the world of education that adheres to the noble values, moral values, but now experiencing setbacks and even failures in preparing the young generation as prospective leaders of a nation that has integrity and morality in the future. Selectivity of educational institutions in the recruitment of teachers to meet quality standards, is one form of revitalization efforts to face AEC challenges. This research is descriptive research. Data were collected using interviews on 20 high school and private high schools in Pekanbaru on the process and technical selection of educators. The results show that the aspects considered in the recruitment of educators by school leaders have considered local wisdom to respond to AEC challenges

Keyword : Revitalisasi, pendidikan, local wisdom, MEA

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Chair: Mu'ammarr Zayn Qadafy (Albert-Ludwig Universitat, Freiburg, Jerman)

### Title of Panel

**Discovering Lay Exegesis in Indonesian Context**

### Panelists

**Mu'ammarr Zayn Qadafy** (Albert-Ludwig Universitat, Freiburg, Jerman), **Wardatun Nadhiroh** (Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin), **Muhammad Zulkarnain** (IAIN Samarinda), **Ali Shahidin Mubarak** (UNAIR Surabaya), **Mohammad Atabik Faza** (UIN Sunan Ampel Surabaya)

### Panel Description

Isu utama yang akan dikaji adalah penafsiran atas teks al-Quraan yang dilakukan oleh golongan awam (non-scholars). Secara lebih detil, panel ini ingin memperkenalkan serta menunjukkan ragam Lay Exegesis sebagai pijakan awal dunia akademik studi Quran sebelum merespon kemunculan jenis tafsir baru ini. Istilah tersebut pertama kali dipopulerkan pada 2014 oleh Andreas Gorke. Dalam tulisannya, Gorke belum



membangun sebuah teori yang kokoh mengenai jenis tafsir yang seringkali tidak dianggap ini. Meski demikian, Gorke telah menyadari bahwa tafsir jenis ini eksis dan patut diperhitungkan dalam diskusi tafsir kontemporer. Untuk mencapai pembahasan yang komprehensif, kelima panelis akan meneliti tiga sub-pembahasan, yaitu: (1) aspek metodologis dari perspektif ulum al-Quran (kajian filosofis), (2) kajian antropologis terhadap contoh tafsir dalam bentuk karya yang utuh yang termasuk dalam kategori lay exegesis (dilakukan atas Kitab Senjata Mukmin pada masyarakat Banjar dan Kitab-Kitab karya Abd al-Somad al-Palimbani), (3) serta kajian fenomenologis terhadap contoh lay exegesis lain yang bersinggungan langsung dengan kehidupan masyarakat kontemporer di Indonesia (dilakukan atas tafsir yang berkembang di sosial Media dan Jamiyyah Mafia Sholawat Ponorogo). Tiga sub-pembahasan dan pendekatan yang digunakan secara tidak langsung menunjukkan bahwa panel ini dilakukan secara inter-disipliner. Ketiga jenis riset tersebut juga telah mewakili point-point penting dari sub tema panel yang dipilih, yaitu: knowledge production, education and media, walaupun lebih difokuskan pada kajian tafsir al-Quran. Lalu, hasil dari konferensi ini akan didiskusikan secara lebih intensif oleh tim panel untuk disusun minimal 2 artikel tentang tafsir Lay Exegesis yang rencananya akan di-submit ke Journal of Quranic Studies (Edinburg Univ.).

## **DETERMINING THE AUTHORIZED SCHOLARS: POSITIONING "LAY-EXEGESIS"**

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The "Lay Exegesis" has shown evidently the role of ordinary (non-scholars) Muslims in the tradition of Tafsir. This article aims to analyze the probability of using the new model methodologically to open any academic response afterwards. As a starting point, it elaborates the requisites of a mufassir in the Islamic tradition to determine whom has the authority to produce a Tafsir. In the end, a definition of Lay exegesis is formulated based on several examples which has widely spread in Muslim worlds, as well as in Indonesia. It is concluded that: (1) the Lay Exegesis is methodologically plausible, and (2) epistemologically proves that in Islamic sciences, logic is not everything since there is a kind of supra-science called *al-mauhibah* which Allah may give to anyone he wants; (3) the Lay Exegesis could be representatively defined as an exegesis that is resulted by one of the two groups: intellectuals or lay Muslims without traditional Islamic education.

Keywords: lay exegesis, methodology of tafsir, authorized scholar

## **KITAB SENJATA MU'MIN DALAM BUDAYA BANJAR: REPRESENTASI IDENTITAS RELIGI URANG BANJAR DALAM MENGHADAPI PERSOALAN HIDUP**

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Di kalangan urang Banjar, Kitab Senjata Mu'min telah turunturun menjadi buku panduan persoalan hidup sehari-hari. Beragam bacaan dan doa yang bersumber dari ayat-ayat al-

Qur'an dalam kitab ini dipercaya memiliki khasiat tertentu. Layaknya 'senjata' yang digunakan untuk berjaga dari serangan lawan, amalan-amalan di dalam Kitab Senjata Mu'min pun dimaksudkan demikian. Kitab ini menarik dikaji untuk digali bagaimana bagaimana konstruksi konsep senjata yang dibangun oleh Urang Banjar, dan bagaimana rasionalitas beragama mereka membentuk suatu jati diri yang hanya dimiliki oleh urang Banjar. Melalui kajian kualitatif-antropologis, penelitian ini menyimpulkan bahwa: (1) al-Qur'an terbukti mampu mengambil alih posisi benda-benda mistis yang sebelumnya diyakini sebagai senjata, (2) sebagai sebuah representasi dari produk "Lay Exegesis", kitab 'Senjata Mukmin' dapat diterima dengan mudah keberadaannya oleh Urang Banjar yang sebahagian besarnya berasal dari golongan 'Lay People'.

Kata Kunci: Kajian Kitab, Urang Banjar, al-Qur'an dan Budaya, Lay People

## **THE EPISTEMOLOGY OF 'ABD AL-SAMAD AL-FALIMBANI'S EXEGESIS: POSITION, METHOD AND IMPLICATIONS**

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One of the almost-forgotten Indonesia Tafsir works is the work of 'Abd al-Samad al-Falimbani, one of the great sufi from Sumatera. This lack of attention fits Andreas Gorke's identification of what was called as a "Lay Exegesis". This qualitative research uses a historical-philosophical approach to analyze the basic structure of al-Falimbani's Epistemology by analyzing the Anis al-Muttaqin, Nasihat al-Muslimin wa Tadhkirat al-Mu'minin fi Fada'il al-Jihad fi Sabil Allah wa Karamat al-Mujahidin fi Sabil Allah, Hidayat al-Salikin fi Suluk Maslak al-Muttaqin and Siyar al-Salikin Ila 'Ibadat Rabb al-'Alamin. The study concludes that al-Falimbani has developed a thematic method based on textual, poetic, intuition and rational sources with an orientation on ethico-religious and socio-political spirit. This research denies Izza Rohman Nahrowi (2002) and Petter Riddel (1989)'s argumentation that the domination of Gnostics in the history of Nusantara caused the lack of Qur'anic interpretation works.

Keywords: Qur'anic Exegesis, Epistemology, 'Abd al-Samad al-Falimbani

## **ITAFSIR THROUGH SOCIAL MEDIA AS ANOTHER TYPE OF 'LAY EXEGESIS'**

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In this globalized era, the tafsir on Qur'anic verses can be found easily at various social media platforms. It involves not only people with scholarly background, but also those who have no connection with Islamic traditional education at all. Using a phenomenological approach, this library research reads and evaluates several famous virtual accounts in the internet which are highly-suspected to be part of what is known as "Lay People". This inquiry concludes that interpretations done by such 'lay people' in social media has more negative impact on the values of the Qur'an in particular and Islam in general due to the lack of credibility possessed by users of social media.

Keywords: Exegesis, Social Media, Credibility

## **SOLIDARITAS SOSIAL DI KALANGAN “MASYARAKAT MUSLIM AWWAM”: KAJIAN TERHADAP MAFIA SHOLAWAT PONOROGO**

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Sejak Nopember 2013, Kelompok Sholawat yang menamakan diri “Mafia Sholawat” (akronim dari “Manunggaling Fikiran lan Ati ing dalem Sholawat”) mulai berdiri di Ponorogo. Yang menarik dari kelompok Kiyai Muhammad Ali Shodiqin ini adalah anggotanya yang kebanyakan berasal dari para pemuda yang awalnya tersingkirkan dari masyarakat. Karenanya, jamaah kelompok sholawat ini merepresentasikan golongan awvam (Lay People). Artikel ini ditulis untuk mengungkap faktor utama yang menjadikan solidaritas para pemuda itu kuat yang disinyalir berkait kelindan dengan pemahaman mereka mengenai ayat-ayat tertentu di dalam al-Qur’an, termasuk dengan penafsiran sang Kiyai sendiri terhadap ayat-ayat tersebut. Dengan menggabungkan pendekatan fenomenologis dengan pendekatan filosofis terhadap teks agama, penelitian kualitatif ini menyimpulkan bahwa para pemuda yang tergabung dalam jamaah Mafia Sholawat ini memiliki karakter solidaritas sosial mekanik berupa; historisitas yang sama disertai homogenitas anggotanya. Untuk karakter solidaritas organik anggota jamaah ini heterogen dari asal geografisnya dan hukum yang diterapkan adalah restitutif atau pemulihan. Sementara dalam diskursus “Lay Exegesis”, keberadaan jamaah sholawat ini memberikan warna tersendiri dengan mengetengahkan model pemahaman teks yang “sederhana namun mengena” sesuai dengan akronim nama jam’iyyahnya.

Kata Kunci: solidaritas sosial, “Lay Exegesis”

Chair: Imam Mustofa, S.H.I., M.S.I.  
(Jurnal Akademika IAIN Metro, Lampung)

**Title of Panel**  
**Issues in Education, Knowledge Production, and Media**

### **Panelists**

**Dr. Syahraini Tambak, S.Ag., M.A.** (Universitas Islam Riau),  
**Wahyuddin Halim, MA., Ph.D.** (UIN Alauddin Makassar),  
**Lailial Muhtifah (IAIN Pontianak), M. Jhoni** (UIN Raden Fatah Palembang),  
**S Mahmudah Noorhayati** (Institut Agama Islam Sahid Bogor)

### **Panel Description**

How do Muslims in Indonesia acquire discursive and practical knowledge of Islam? How are conceptions of Islamic beliefs, values, and practices transmitted and how do they change? Who are the authorities on these issues that Muslims listen to? This panel addresses the boarder question of how Islamic knowledge (defined as what Muslims hold to be correct Islamic beliefs and practices) is being produced and reproduced in different contexts by looking at specific settings, institutions, and religious authorities. The panelists examine four key areas relating to the production of knowledge: the educational authorities answers in response to teacher professionalism in terms of khalifah, the role of Pesantren in reproduction of religious authority, the higher Islamic education in

implementing KKN and ISO 9001: 2015, and the contribution of Pesantren in women empowerment. Featuring contribution from different academicians, this panel presents the findings of empirical research in these issues from a range of Riau, Makassar, Pontianek, Palembang, and Probolinggo.

## **PEMBENTUKAN PROFESIONALISME GURU MADRASAH DENGAN PENGUATAN KONSEP KHALIFAH**

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Zuriatul Khairi

Tujuan penelitian ini adalah untuk meneliti pengaruh konsep khalifah dalam membentuk profesionalisme guru madrasah Aliyah Se-Propinsi Riau. Meletakkan konsep khalifah sebagai variabel peramal merupakan salah satu pendekatan dalam membentuk profesionalisme guru madrasah. Sebanyak 320 guru dijadikan sampel penelitian terdiri dari guru Madrasah Aliyah negeri dan swasta di 12 kabupaten/kota seluruh Provinsi Riau. Dengan menggunakan desain penelitian kuantitatif dan pendekatan kaidah penelitian ex post facto, telah ditetapkan angket untuk mengukur konsep khalifah dan profesionalisme guru madrasah. Data dianalisis menggunakan statistik deskriptif untuk perihal tingkatan variabel serta statistik inferensial untuk menguji hipotesisi yang dibina melalui ujian t, ANNOVA, dan regresi linier sederhana. Hasil penelitian menunjukkan bahwa tahap konsep khalifah berada dalam tahap yang tinggi, sementara profesionalisme guru madrasah aliyah berada pada tahap yang rendah. Hasil penelitian dapat membuktikan bahwa terdapat pengaruh konsep khalifah dalam membentuk profesionalisme guru Madrasah Aliyah Se-Propinsi Riau sebesar 74%. Penemuan penelitian ini merekomendasikan pembinaan suatu modul prevensi maupun intervensi terhadap profesionalisme guru madrasah melalui asas konsep khalifah. Di samping itu, sumbangan kepada Kementerian Agama Republik Indonesia untuk penyusunan kurikulum dengan memasukkan materi konsep khalifah pada pendidikan tinggi keagamaan Islam.

Kata kunci: konsep khalifah, profesionalisme guru Madrasah Aliyah

## **'ANRÉGURUTTA, PESANTREN, MA'AHAD 'ALY AND THE REPRODUCTION OF RELIGIOUS AUTHORITY IN CONTEMPORARY SOUTH SULAWESI**

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This paper investigates the complex issue around religious authority in Islam, how it is produced and what sort of institutions authorized the challenging task of reproducing it. The paper discusses this complex issue at local context, taking as a case the use of local term anrégurutta for the concept of 'ulamâ' as the title for the most respected religious authority within the Bugis Muslim community in South Sulawesi. The paper than focuses on describing Ma'ahad 'Aly As'adiyah (MAA)

as an intensive, special training program within Pesantren As'adiyah in Sengkang, Wajo, whose main purpose is to reproduce new generations of religious authority. Upon finishing their four-year training program, the graduates of MAA are to be assigned as young or junior 'ulamâ' whose main task is to serve the Muslim community. Regardless of how these junior 'ulamâ' would effectively perform their tasks and the same time improve their religious knowledge and morality in their placements, they are expected to, in turn, become senior 'ulamâ' on their own right and hence eligible to be granted the title anrégurutta. The paper explore the evolution and transformation of this particula junior 'ulamâ' and the various responses from the local Muslim communities in South Sulawesi and beyond to this program.

Keywords: anrégurutta, 'ulamâ', pesantren, religious authority, As'adiyah, Islamic education

## **DESIGN MODEL IMPLEMENTATION SMM ISO 9001: 2015 WITH INTEGRATING SNPT 2015 IN FTIK IAIN PONTIANAK**

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The purpose of this article two research focuses: first, the quality improvement of the Teacher Training and Terbia Faculty (TTTF) to date (2016) prior to the integration of QMS ISO 9001: 2015 with SNPT No. 44/2015 at FTIK IAIN Pontianak; second, to propose a finding a productive model development design to improve the quality of e TTTF. The study is research and development (RND) with a qualitative and quantitative approach. Findings showed the quality at FTIK IAIN Pontianak at this time is the implementation of the 7 BAN-PT standards in 2015, it tends to fall into the "Good Plus" category with an average score of 72.60. The design model implementation a factual model of "Integrated Standards for Educational Effectiveness (ISEE)". QMS ISO 9001:2015 has become the main foundation in the development of the model, because the quality of the faculty (institution) is determined by the quality of its leaders.

Keywords: SMM ISO, SNPT, FTIK

## **STUDI KETERCAPAIAN KKNi GURU FISIKA DAN REFLEKSINYA DALAM PEMBELAJARAN BERBASIS CREATIVE SKILL ACHIEVEMENT INQF AND REFLECTION IN CREATIVE SKILL-BASED PHYSICS TEACHING**

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Tujuan penelitian ini mengungkapkan: (1) ketercapaian kompetensi guru fisika Prodi Pendidikan Fisika UNSRI terhadap KKNi dan (2) reflektifnya dalam pembelajaran fisika berbasis creative skill. Penelitian ini merupakan survei yang dilakukan di Kota Palembang. Subjek penelitian 12 guru fisika di bawah lima tahun dari kelulusannya, 12 guru senior fisika, dan 364 siswa. Data dikumpulkan melalui angket, observasi, dokumentasi, dan wawancara, dianalisis dengan teknik deskriptif kuantitatif dan kualitatif. Hasil penelitian: (1) ketercapaian kompetensi guru lulusan Prodi Pendidikan Fisika UNSRI, sudah mencapai KKNi level enam dengan kriteria

cukup untuk deskriptor pertama, baik untuk deskriptor kedua, ketiga, dan keempat, dengan keunggulan pada kompetensi memanfaatkan ICT, profesional dan pedagogik, bimbingan dan konseling, kompetensi sebagai guru fisika, kompetensi kepribadian dan sosial, dan kelemahan pada kompetensi menggunakan peralatan laboratorium, dan menerapkan penelitian pendidikan dalam pembelajaran fisika; serta (2) tingkat reflektifnya dalam pembelajaran fisika berbasis creative skill dalam kriteria baik pada dimensi produk, proses dan kepribadian guru.

Kata Kunci: kompetensi, guru fisika, KKNi level enam

## **ISLAMIC GENDERED STANCE AND WOMEN EMPOWERMENT: STUDI PEMIKIRAN DAN MODEL PEMBERDAYAAN NYAI DI PP. NURUL JADID PAITON**

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Berdasarkan penelitian peneliti sebelumnya, ada beberapa model pemberdayaan perempuan yang dilakukan oleh para bu Nyai (panggilan bagi isteri kyai di lingkungan pondok pesantren), khususnya di Pondok Pesantren Nurul Jadid, Paiton, Probolinggo. Seperti, mereka terlibat melatih para wali santri puteri di lingkungan pondok pesantren, mendesain (non-participant) budaya berbasis gender dalam pembelajaran di pondok pesantren, serta terlibat aktif (full-participant) untuk menyadarkan model kehidupan berbasis gender di bagi santri puteri. Hari ini, beberapa model peran pemberdayaan itu bertambah; tidak sekedar tiga model terbatas teritorial di atas. Lebih dari itu, para bu nyai di lingkungan Pondok Pesantren Nurul Jadid, Paiton juga terlibat pada aktivitas social, ekonomi, dan politik masyarakat luas. Untuk mencapai tujuan pemberdayaan tersebut, tentunya, membutuhkan banyak pendekatan yang baru; mulai dari kesadaran terhadap masyarakat tentang pentingnya gender, perlakuan setara terhadap perempuan, dan bagaimana cara mengoptimalisasi kekuatan serta kebersamaan yang dimiliki perempuan. Keberadaan tulisan ini adalah untuk menjabarkan bagaimana model-model pemberdayaan baru yang dilakukan para Bu Nyai di lingkungan Pondok Pesantren. Nurul Jadid, Paiton, Probolinggo. Apa persepsi yang mereka yakini tentang gender, serta bagaimana model penyampaian yang efektif untuk membentuk kesadaran gender di luar pondok pesantren berdasarkan pada nilai-nilai gender yang mereka pahami. Selain itu, penulis juga akan melakukan analisis problem terhadap perbedaan pandangan Bu Nyai yang terjadi di lingkungan Pondok Pesantren Nurul Jadid, Paiton, terkait gender dan Islam.

Keywords: Islam, gender, Bu Nyai, pemberdayaan perempuan

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Chair: Prof. Dr. Fatah Syukur, M.Ag.  
(UIN Walisongo, Semarang))

## **Title of Panel Knowledge production, education and media Panelists**

**Dr. Wan Hasan Wan Embong** (Universiti Teknologi Malaysia), **Dr. Saparudin, M.Ag.** (UIN Mataram), **Rezza Maulana**, (UIN Sunan Kalijaga Yogyakarta), **Abu Hasan Agus R** (S3 IAIN Jember), **Mustamar Iqbal Siregar** (IAIN Langsa, Aceh)

## Panel Description

In the last few decades, Muslim societies have undergone an educational transformation marked by a rise in religious participation and identification. This panel argues that religious social movement organizations have been so overwhelming in their control over the regulation of content deemed immoral that such movements scarcely receive scholarly attention. The power of religious movements to regulate moral life is evident in the widespread educational institutions, ranging from 'Madrasah Separuh Masa' in Singapore, Salafi Education in Langsa, and Gus Dur Ideology in education. Religious control over educational institutions has always been a part of religion-state relations before the differentiation of these institutions in late capitalism. It also impacts on the reproduction of knowledge and identity in these institutions, and the case of Muslim Chinese youths in searching for their 'true' identities in education after New Order is one of the examples of the ways education used the force of the state to prevent competition from alien or indigenous religious faiths.

## STRATEGI PEMBINAAN AKHLAK PELAJAR MADRASAH SEPARUH MASA DI SINGAPURA

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Pelajar remaja Muslim Singapura sentiasa dihadapkan dengan cabaran pengaruh dan kesan hidup yang membimbangkan di antaranya, kurangnya minat dan perhatian terhadap pendidikan agama, cetek kefahaman terhadap Islam, serta nilai akhlak yang menurun. Usaha konkrit menanganinya telah diambil oleh semua pihak yang berwenang termasuk para guru agama melalui pengajaran agama serta perkembangan pembentukan nilai Islam di madrasah separuh masa. Kajian ini dilakukan untuk memantau strategi madrasah separuh masa dalam pembinaan akhlak di kalangan para pelajar. Teknik pengumpulan data dilakukan dengan pemerhatian dalam kelas, temu bual bersama para guru dan pelajar madrasah separuh masa. Data yang dikutip dianalisis dengan perisian dari sistem perisian NVivo Versi 10. Dapatan kajian menunjukkan strategi yang dilakukan dalam pembinaan akhlak pelajar separuh masa di Singapura dilakukan melalui pengembangan kurikulum, seleksi para guru agama yang memiliki kompetensi tinggi dan fasilitas pembelajaran yang selaras dengan teknologi semasa.

Kata kunci: madrasah separuh masa, pembinaan akhlak, muslim Singapura, kurikulum a.l.i.v.e, pelajar madrasah

## PENDIDIKAN ISLAM DI TENGAH KONTESTASI IDEOLOGIS GERAKAN KEAGAMAAN DI LOMBOK

Saparudin  
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Rivalitas antar kelompok keagamaan yang menguat sejak reformasi 1998 menempatkan pendidikan Islam sebagai wadah diseminasi dan kontestasi pembentukan identitas ideologis masing-masing. Studi ini difokuskan pada bagaimana kontestasi komunal dalam pembentukan identitas ideologis

dalam lembaga pendidikan masing-masing kelompok keagamaan, dan implikasinya terhadap fragmentasi sosial. Sesuai dengan isu kajian, digunakan fenomenologi dan sosiologi sebagai penelekan, dan apparatus ideology dan contestation sebagai teori. Berdasarkan kecenderungan empiris, dapat dikatakan bahwa meskipun lembaga pendidikan Islam sudah lama mengalami transformasi dan integrasi ke dalam sistem pendidikan nasional, namun hingga kini masih menjadi wadah diseminasi dan kontestasi pembentukan identitas ideologis. Integrasi tidak sekedar didorong oleh keinginan untuk mengikuti ritme modernisasi, dan memperoleh pengakuan dan dukungan finansial dari negara, tetapi lebih dari itu, juga kepentingan ideologis masing-masing kelompok keagamaan. Rivalitas ini membawa pendidikan Islam terlibat dalam memelihara, kalau bukan memperkuat fragmentasi dan konflik sosial internal umat Islam.

Keywords: religilous ideology, Islamic education, salafi, NW, Muhammadiyah

## GENERASI MUDA TIONGHOA MUSLIM PASCA ORDE BARU: REPRODUKSI IDENTITAS, PENGETAHUAN DAN RUANG SOSIAL

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Seiring dengan mundurnya rezim Soeharto dan revitalisasi budaya tionghoa, perhatian kajian pada kelompok minoritas tionghoa mengalami pertambahan pesat, termasuk sub-kelompok tionghoa muslim. Ditambah dengan menguatnya gerakan Islam politik pasca Orde Baru, sub-kelompok ini (tionghoa muslim) menjadi topik kajian yang menarik karena mempunyai irisan dinamis antara etnisitas dan religiusitas. Pada tulisan ini, penulis mencoba melengkapi kajian mengenai tionghoa muslim Indonesia dengan menampilkan sebuah potret dinamis komunitas pemuda tionghoa muslim. Pengamatan ini mengambil studi kasus pada komunitas pemuda tionghoa muslim di Yogyakarta, khususnya yang tergabung dalam sebuah nama Youth Chinese Moeslem (YCM) Yogyakarta.

Keywords: identitas, etnis, sosial media, pengetahuan, ruang publik

## GUS DUR IDEOLOGY AND HIS CULTURAL PRINCIPLES: A SOCIAL-CURRICULUM RECONSTRUCTION OF ISLAMIC-MULTICULTURAL EDUCATIONS

Abu Hasan Agus R.  
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This article will concludes Gus Dur world-view of national ideology and pluralistic stance, to reconstruct new model of curriculum design based on social and political transformation nowadays. This reconstruction was important thing when Islamism and Nationalism contested again in public sphere, as political campaign strategy, like was shown in Jakarta. Even Gus Dur have no concept instructionally trough multicultural such as this paper titled above. Systematically, this article will explore the multicultural education concept in Indonesia; curriculum social reconstruction as educational reframing

guidelines of multicultural educational process and system, then decompose Gus Dur views of cultural and ideological principle of Islam Indonesian identity, at last the writer will reconstruct how Gus Dur views becoming a source of multicultural education curriculum. Methodologically, it will be designed and approached with library research model and a biographical study. In the conclusion, the existences of Gus Dur cultural and ideological view still relevant as source, instrument, and goal of multicultural education in Indonesia.

Keywords: Gus Dur, ideologi dan identitas bangsa, pendidikan multikultural

## **A NEW TEXTURE OF SALAFI EDUCATION: NEGOTIATION OF PERENIALISM, PRAGMATISME, AND PROGRESIVISM ON SDIT IN LANGSA, ACEHS**

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There are at least two shades of writing about salafi education that often appear on the surface. First, try to apologetically position the functional relevance of salafi education to the state ideology, modernity, and the reality of the nation's pluralism. While the second is the opposite, precisely to criticize the concept of salafi education, which because of its conservatism, is seen less friendly with the ideology of the state and the reality of nationality. Meanwhile, this article is a bit more unique. In it discusses the existence of operational facts that cause dilemma between salafi education which in fact is perenialis with paradigm of pragmatism and progressiveism. Uniquely, these three contradictory paradigms are actually "negotiating", forced or not, in the operationalization of education at SDIT in Langsa, Aceh. So as to encourage the possibility of metamorphosis salafi education in the direction of a new texture called "salafi progresif". This methodological creation based on phenomenological data is expected to be the top model of the basic philosophical formula for salafi education in Indonesia.

Keywords: Salafi education, paradigm negotiation, new texture, SDIT Langsa

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Chair: Prof. Dr. H. Budihardjo, M. Ag (IAIN Salatiga)

### **Title of Panel**

**Identity, Education, Multiculturalism, and the Spread of Moderate Moslem Identities in Indonesia**

### **Panelists**

**Ahmad Ihwanul Muttaqin** (Institut Agama Islam Syarifuddin Lumajang), **Fatihunnada, Lc., M.A.** (UIN Syarif Hidayatullah Jakarta), **Tedi Rohadi** (IAIN Syekh Nurjati Cirebon), **Muslih** (UIN Walisongo Semarang), **M Fadli Havera** (STAI Taruna Surabaya), **Prof. Dr. H. Budihardjo, M. Ag.** (IAIN Salatiga)

### **Panel Description**

This panel analyzes a multicultural identity in the circle of education in Indonesian context. It will explore the rationale for teaching about 'moderate' religion in public schools, the role of Islam and Muslims in a multicultural society, and discuss numerous ways in which Islam can be incorporated into

multicultural secondary school curriculum. For the sake of future dialogue and further discussion, it will provide the pedagogy of teaching Islam in Southeast Asian context by first briefly reflecting on the dilemmas of making 'true' Islamic identity and its implication for the educational curriculum. Departing from the different experiences, the panelists attempt to explore alternative pedagogical discourse in teaching multicultural subject in general, and Islam in specific, to the students in the recent development of education. This panel also introduces the role of Ali Mustafa Yaqub in foreseeing the developing pedagogy of Islamic teaching to reduce radical movements and radicalization. It aims to ensure that students are potential peacemakers of a future global multiethnic and multicultural society.

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## **ASWAJA AL NAHDLIYAH, MODERATE ISLAM IDENTITIES, AND SPREADING VALUES ON YOUTH GENERATION IN LUMAJANG EAST JAVA**

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At least there are three focuses of studies including in this article. Firstly, defining the Aswaja al Nahdliyah which was promoted by Nahdlatul Ulama scholars after 33rd congress held in Jombang, East Java. Secondly, exploring the modes of preaches strategically which are formulated by Aswaja Centre teamwork to assist and guide young generation can understand what it is, and how to implement it in the real-live. Thirdly, reading the roles using constructivism theory and generalize it to all forms of religious organization in Indonesia, at whole. The focuses above will be projected on one locus place of study; in Lumajang East Java. Methodologically, this article will use a qualitative-phenomenological model of research and Creswell model of analysis. In the end, like mentioned on the focus of study, this article will be generalized substantially to make a moderate-tolerance and religious Moslem young citizenship based on Aswaja an Nahdliyah as valuable theology in Indonesia.

Kata Kunci: peran struktural, pemikiran aswaja al-nahdhiyah, kepemudaan

## **ISLAM INDONESIA MODERAT: PERSPEKTIF PANDANGAN ULAMA HADIS INDONESIA**

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Artikel ini mengkaji pandangan ahli hadis Indonesia yang moderat terhadap beberapa persoalan bangsa. Ahli hadis Indonesia memahami teks keagamaan berdasarkan pengalaman intelektual serta pengalaman sosial interaksi dengan permasalahan bangsa yang dihadapi. Sehingga muncul sebuah konsep ajaran Islam yang mampu diterima oleh masyarakat Indonesia yang memiliki karakter ramah terhadap sesama. Artikel ini menggunakan metode kualitatif yang menitikberatkan pada pemahaman data-data dengan cara klasifikasi. Sumber data artikel ini ada dua macam, yaitu 1) Literatur seperti Islam is not oly for muslims karya Ali Mustafa Yaqub dan 2) Media berita yang memuat respon ahli hadis

Indonesia terhadap beberapa persoalan sosial, politik dan budaya yang terjadi di masyarakat. Kemudian dikritisi dan dibandingkan dengan cara pandang kelompok radikal, sehingga terlihat jelas karakter moderat pandangan ahli hadis Indonesia. Artikel ini mendukung pendapat Azra dan Eliraz yang mengatakan karakter Islam Nusantara adalah Islam yang moderat yang juga disebut sebagai Islam inklusif, akomodatif dan toleran.

Kata Kunci: Islam Indonesia, moderat, ahli hadis

## **MULTICULTURALLY RESPONSIVE TEACHING: A SOCIAL RECONSTRUCTION IN REDUCING RADICALIZATION AND EXTREMISM**

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Indonesia has been a country with multi-ethnics, cultures, and religions. These diversities become its own wealth and treasures as well as dangers. The differences will create dynamic and meaningful human lives. On the other hand, they posit potential radicalization and conflicts that will explode anytime due to their differing meaning and perception. Education is a solution since it plays a role of social reconstruction. It can not only maintain ethnic, linguistic and cultural diversity but also achieve social inclusion, equity and intercultural understanding. The paper aims to report the result of the first stage of research and development study in developing instructional model based on multicultural, local wisdom, and literacy perspectives at Salaf and Kholaf Pesantren in West Java. The model consists of three variables which are variable of context, process, and product. The expected product is the students' competencies and awareness of how to cater differences in order to have moderate perspective. The expected outcome of the model is to equip students of pesantren with outward-looking perspectives and provide them with inward looking-perspectives to be multiculturally literate and democratic

Keywords: model, multicultural, local wisdom, teaching, literacy

## **RECONSTRUCTION OF MUSLIM IDENTITY IN MULTICULTURAL SOCIETY**

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The eagerness of Muslim immigrants in the Netherlands to have education based on their culture and religion can be understood as an effort to protect their culture and identity as Muslims. Their effort to establish Islamic school in this country, even though guaranteed by the State's Constitution, on practical level however, is very often difficult to materialize. Reaction from outside Muslim community in Dutch society is often negative toward Islamic education. The opposing opinions are critical and consider the Islamic education in the Netherlands is undesirable as it can slow the process of integration into Dutch society. This paper explores Islamic education in the Netherlands from historical perspective, analyzes factors that lead to its realization by Muslim immigrants in this country, and discusses the role that the Islamic education play in the Dutch society.

Keywords: Islam in the West, Islamic education, Muslim identity, multicultural society, Netherlands

## **INTERFAITH LIFE PILLARS (STUDY IN 'PESANTREN BALI BINA INSANI YAYASAN LA RAYBA')**

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This article reflected a paradigm and practice of management of the 'Pesantren Bali Bina Insani Yayasan La Rayba' can be reconcile teachers that interfaith (Islam and Hindu) in its institution. The data required were collected by interview, observation, documentation, and Focus Group Discussion. The data were analyzed by an interactive model analysis techniques in the style of Miles & Huberman steps of data collection, data reduction, data display, and conclusion. The results showed: The first, Paradigm 'Pesantren Yayasan La Rayba' in reconcile teachers of Islam and Hindu was the prioritization tolerance (tasamuh) attitude. This is relevant with the vision and mission pesantren. Vision pesantren is "Making pesantren as a source of knowledge, skills and civilizations in order to serve the religion, the nation and the state". While the mission closest to the paradigm acceptance Hindu teachers are "making Islam Rahmatan lil 'Alamin in a variety of community service activities and make friends with all people regardless ethnic, geographical and ideological". The second, practice of management 'Pesantren Yayasan La Rayba' done by a professional. In its management does not promote a religious symbol, but the essence of Islam is prioritized. Pesantren also does not accentuate differences of religion, ethnicity and tribe, so the existence of religious communities (Muslim and Hindu) can live in harmony in the pesantren. People in pesantren never questions the issue of different religions in pesantren. For them, the important duties properly and professionally in accordance with the mandate given to them.

Keywords: Interfaith, Life Pillars and 'Pesantren Bali Bina Insani Yayasan La Rayba'.

## **THE CHARACTER EDUCATION VALUES IN QUR'ANIC VERSES**

Budihardjo

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Character education are one of the main goals of education and important due to the common believe that there is the degeneration of ethic and moral of the learners, and also due to the rise of juvenile delinquency. This particular research is intended to reveal whether studies about character education in al-Qur'an will provide a particular kind of character education based on Qur'anic verses, and character education as presented in Qur'anic verses with those presented in curriculum 2013, the researcher used descriptive comparative approach, library research as the kind of research, and the use of documentary for collecting the data. This study shows that there are some character education as presented in Qur'anic verses and that there is a relevance between character education values in curriculum 2013. It is concluded that the character education as presented in Qur'anic verses suggest similar goals as the character education value in curriculum 2013.

## Religion and Popular Culture

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

### Title of Panel

**In Search of 'True' Identity: Everyday Interactions between Religion and Popular Culture in Indonesia**

### Panelists

Dr. Yanwar Pribadi (UIN Sultan Maulana Hasanuddin Banten), Muhammad Latif Fauzi, M.A. (IAIN Surakarta-Leiden University), Wahyudi Akmaliah, M.A. (PMB-LIPI), Al Farabi, M.H.I. (LIAS-Leiden University), Subkhi Ridho, M.Hum. (Institute of Islamic and Political Studies Yogyakarta)

### Panel Description

Indonesia has faced a seemingly stagnation of democracy in the aftermath of Reformasi and is called into question in terms of the quality of democracy in aspects such as the lack of strong and autonomous civil society, the frequency of ethnic and religious violence, and the pervasiveness of populism, clientelism, and corruption. Nowadays, certain religious groups have claimed recognition of their identity as the most appropriate, proposing it to be the ideal socio-cultural identity for the whole nation. In the meantime, the penetration of local and transnational popular culture has been rampant, especially among the youth, transforming it to be the most-sought element that forms and characterizes their identity. One of the challenges observed from these circumstances is the myriad of struggles between different discourses and social groups for hegemonic power. This panel explores the complex landscape of the interactions between religion and popular culture in Indonesia. Among the central questions are, who are these groups? What kind of identity are they searching of? What do they stand for? What sort of interactions can we observe? Where is the position of the state? What implications may they 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, law, and history. Through collaborative works with a number of renowned Indonesian journals, the papers are expected to be published there after having feedback from the conference's participants and experts.

### **"ISLAMIC" IDENTITY POLITICS IN SERANG, BANTEN: THE RELATIONSHIPS BETWEEN ISLAMIC SCHOOLS AND URBAN MUSLIMS' CULTURE**

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Identity politics in Indonesia has been frequently marked by the complexities of alliance and competition between Islam and forms of foreign and local culture in mutually beneficial relationships. The interactions can be described as an arena of contestation, in which the competing parties make use of various types of Islamic symbols. The continual interactions have set up new identity politics in Serang, Banten, where the research takes place, that indicates the reciprocal between 'local Islam' and 'foreign Islam' in various aspects, such as

education. This paper explores the relationships between Islamic schools, characterized by 'foreign Islam' and urban Muslims' culture, represented by new middle-class Muslims in the context of the development of identity politics. Specifically, this paper focuses on the identification and analysis of individual and particular groups' identity politics, and the structure and configuration that forms and influences Muslim groups in Serang in opting Islamic schools for their children.

Keywords: Islamic identity, Islamic school, urban Muslim

### **PIETY, PROPRIETY, AND FELICITY: SANTRI YOUTH'S MARRIAGES IN RURAL EASTERN JAVA**

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Marriage and sexuality in Indonesia operate within a complicated myriad of religious ideology, local norms, social class, and cultural identities. This paper investigates the ideas and practices of arranged marriage among santri-married-youths. It specifically deals with their experiences and perceptions over what it means to be married off (dijodohkan) by parents. Based on an ethnographic fieldwork in a village in the Pasuruan regency, this paper argues that marriage remains a symbol of socio-religious contracts between families, in which different ideas of ethics are entangled. Arranged marriage has been perceived in the framework of piety which manifests in several ways: accomplishing worship (menyempurnakan ibadah) and establishing a lineage (menambah keturunan). Their practices are also bound within the local notions of propriety (kesopanan), such as fear of not being taken (takut tidak laku) and alleviation of the family's financial burden (kasihan orang tua). Despite unpleasant processes prior to marriage, they remain encouraged to hold a felicitous household (membangun rumah tangga bahagia).

### **IDENTITY, PLEASURE, AND DIGITAL ECONOMY: RIA RICIS AS A "NEW PLATFORM" OF ISLAMIC POPULAR CULTURE**

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The presence of social media changes not only the landscape of popular culture, but also the structure and the agency. Nowadays, social media can turn ordinary people to celebrities. Using Instagram and YouTube, Ria Ricis has become a celebrity-preacher who shows her Islamic identity through preaching in a casual way, and earns money from her uploaded videos in social media. Based on a case study of this figure, this paper raises questions related to Islamic popular culture in Indonesia: How do Indonesian Muslims define their public sphere? How do Indonesian Muslims communicate on social media in the midst of Islamization? What are the possible tensions for Ria Ricis as a micro-celebrity when facing aspects such as Islamic identities, pleasure, and economic benefits? This paper argues that the new media platform has not only affected Indonesian Muslims' lifestyles, but also the way in which they negotiate notions of Islamic values, secular life, and economic interests.

## **DIVORCE AND IDENTITY: CHALLENGING THE ESTABLISHED "TRADITION"**

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The widespread use of internet and social media has contributed to shaping the already complex setting where different identities emerge and negotiate. This changing landscape furthermore challenges people to redefine their identities as reflected through the experience of people of Mukomuko in obtaining a divorce. In due course, they are geographically identified as: first, those mainly residing in the upstream-downstream (hulu-hilir) settlements who comply with their own adatpegangpakai; second, those scattered in many enclaves through state-promoted migration and private-plantation settlements who attach themselves to "national adat"; and, third, those living in urban areas who adhere to more diverse traditions. Along with the inherently extensive impacts of the new landscape, the boundaries are blurred and the already established setting is put into question. By presenting some divorcee profiles, this paper portraits how the actors redefine their identities, renegotiate their positions and even challenge the already established tradition in dissolving their marriages.

## **NEW MIDDLE-CLASS MUSLIMAH'S INSTANT MESSAGES: A STUDY ON ISLAMIC IDENTITY IN "ISLAMIC" WHATSAPP GROUPS**

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In post-modern age, people produce a bulk-range of messages. Nevertheless, the audience is increasingly clustered on the basis of interests. This paper observes the discourses in three WhatsAppgroupsof Pengajian Madina, Pengajian Safina, and Pengajian Al-Hijrah whose members consistof urban middle-class female Muslims mostly residingin Yogyakarta. Members of these congregation groups are mostly middle-class women who are socio-economically advantaged and well educated. This paper also investigates their ideas and practices on being a Muslim. In terms of research methods, the visibility of Islamism and populism ideas that may well be observed from their everyday interactions can also serve as a framework of online ethnography methods. This paper is expected to understand the constellations of the broader middle-class Muslims that in turn will help to seek their association with recent series of popular demonstrations in the name of religion, such as AksiBela Islam 411 and 212.

Chair: Achmad Uzair Fauzan, PhD (UIN Sunan Kalijaga Yogyakarta)

## **Title of Panel Projecting Selves: Islam, Capital, and Identity Construction in Anime Culture**

### **Panelists**

**Achmad Uzair Fauzan, PhD** (UIN Sunan Kalijaga Yogyakarta) **M. Endy Saputro, M.A.** (IAIN Surakarta), **Rika Iffati Farihah** (Graduate Student UGM Yogyakarta). **Dewi Nur T** (UIN Sunan Kalijaga Yogyakarta). **Slamet Ernawati** (UIN Sunan Kalijaga)

### **Panel Description**

The expansion of internet and entertainment industry has promoted anime and animation as a promising sector in the so-called creative industries. Association of Japanese Animation recorded the industry's consistent market value increase for six consecutive years to 1.82 billion yen in 2015, a sign likely attributed to Cool Japan strategy of promoting creative (particularly content) industry to balance its declining manufacturing industry. Reflecting on the world's growing market and the country's perceived potentials, Indonesian Agency for Creative Industries even specifically drafted a 2015-2019 blueprint to develop the animation industry as part of its plan to boost the Industries contribution to GDP to 12% by 2019. With this capital penetration and advanced capitalism as the background, this panel seeks to explore the relations between the growth of anime culture (which extends from anime to anime related entertainment such as animation and costume playing) and the construction of identities among a particular segment of Muslim population: the youth. This particular segment is purposively chosen to provide a more dynamic explanation to their contemporary identity construction vis-à-vis global culture and capitalism. Rather than seeing them as submissive to global (Islamic) narrative as commonly shown in many recent state-driven security studies, Moslem youth has been actively innovating, creating, performing, negotiating as well as transforming their values in the culture where they participate both as consumers and producers.

Joining this panel are five panelists who will offer a survey literature on the relations between anime and youth identity, analyses on negotiation of norms in foreign imported anime costume playing, construction and contestation against Moslemness in animation, anime as a safe haven for negotiating identities and hetero-normativity, and discursive plays and contestation of morals in online comics. In advancing their analyses, panelists would employ interdisciplinary approaches by combining discourse analysis, media studies, sociological as well as phenomenological perspectives.

By focusing on the Indonesian Moslem youth's anime culture, a this panel expects to provide a spotlight to a field which has been otherwise underrepresented in research on Moslem and their identities as well as offer a more nuanced explanation about the youth's identity construction amidst Islamist narratives and contemporary capitalism.



## ANIME AND YOUTH GLOBAL CULTURE: A LITERATURE SURVEY

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Being generally the most media and technologically literate group in the society, the youth constitutes the biggest market for global media culture such as anime and animation. While it is commonly agreed that production of popular media has been growing and consumed by the youth across cultures and boundaries, many researchers have expressed disagreements about whether this production and consumption of popular media represent a homogenizing force of the global youth or enabling environment where they negotiate their identities in between the penetration of global culture and preservation of existing norms. By carrying out a literature survey, this paper seeks to identify competing perspectives and approaches in the existing studies on anime and youth global culture. It particularly aims to draw a theoretical map to gain a deeper knowledge on the relations between the proliferation of popular media and communication technology and the emerging hybrid culture among the youth.

Keywords: anime, youth culture, globalization

## REPRESENTING MUSLIM IDENTITIES IN THREE ANIMATED CARTOONS

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This paper aims to analyze representations of Muslim identities in Indonesia, Malaysia and Pakistan, mainly focusing on Adit Sopo Jarwo, Upin & Ipin and Burka Avenger. In academic-scape, animated cartoon may be the field that has been marginalized by social science and humanities world. In contrast, these animated cartoons may construct and contest everyday life of Muslim identities. I argue that these animated cartoons have situated multiple Muslim identities for which non-essential characters embedded within. To explore more deeply this representation may contribute to realize the implicit construction of animated cartoon toward Muslim representations.

Keywords: popular culture, Upin & Ipin, Burka Avenger, Adit Sopo Jarwo, animation, identities

## PICTURING RELIGION: ISLAMIC VALUES ON ONLINE COMICS

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Youngsters are so impressionable. Many things can influence their process of developing a sense of self and identity, including various media they consume such as books and manga. The effects of readings in general or reading fiction in particular on the psychological aspects of the youth are relatively well researched. Comics are no exception, even in their latest development in online form. These facts are well known and many people see this medium (comic) as their battleground of influencing future generation. Comics/manga is a medium

where they fight to give meanings to things. Religion, or more accurately the interpretation of it, is among the most important aspect of culture and identity in Indonesia, and it is also an object of contest. Lately, there is a sharper polarization between Muslims in Indonesia. Fiery arguments and bitter fight to be the ultimate representation /interpretation of Islam is happening on daily basis on the internet, social media in particular. Assuming that this contestation also happens in comic world, in this paper, the content of some of the most popular manga/comics with Islamic content will be reviewed and analyzed using content analysis/discourse analysis.

Keywords: manga, comics, Islam, moral, youth

## BOYS LOVE, GENDER AND IDENTITIES: FUJOSHI AS A SUB-CULTURE

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As an anime genre that expresses supports for same-sex relationships, boys love has been commonly portrayed as a popular platform to contest hetero-normativity. While there has been a growing literature to analyze the discursive patterns of this contest in boys love and inside the minds of their creators, only a few sociological studies have been carried out to analyze the meanings of boys love to their fans (called fujoshi) and the process through which they develop their gender identities. As an attempt to provide a more dynamic analysis through a sociological perspective, this paper focuses on the contexts of the birth of fujoshi, the meanings they attribute to boys love, and the development of their sexual awareness as well as their understandings on homosexuality. Contrary to the blanket description given by the existing literature to boys love as "a rebellion against hetero-normativity", this paper suggests that fujoshi have developed various gender identities and give multiple interpretations about the meanings of boys love.

Keywords: fujoshi, boys love, gender identities, hetero-normativity

## AKU BERKOSTUM, MAKA AKU ADA: NEGOSIASI IDENTITAS COSPLAYER DI KOMUNITAS ANOMAN YOGYAKARTA

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Cosplay (costume play) merujuk pada aktivitas seseorang dalam memerankan karakter fiksi dari sebuah anime, manga, tokusatsu, game, atau idol Jepang dengan mengenakan kostum dan merias wajah mereka secara detail menyerupai karakter tokoh aslinya. Cosplay merupakan salah satu dari produk budaya populer Jepang yang berkembang di Indonesia terutama di kota-kota besar seperti Jakarta, Bandung, Surabaya, Padang dan Yogyakarta, dimana terjadi pertemuan antara konsentrasi demografi anak muda, industri pendidikan yang berorientasi pada studi Jepang, kemudahan akses pada produk budaya Jepang dan inovasi kapital yang memanipulasi faktor-faktor tersebut. Untuk merealisasikan karakter fiksi dalam figur nyata, cosplayer dituntut tidak hanya kemampuan menyiasati keterbatasan material kostum tetapi juga totalitas untuk menghadirkan orisinalitas figurinya. Totalitas ini menjadi tantangan berat karena adanya persepsi ketidaksesuaian

antara norma keseharian cosplayer dengan peran yang mereka adopsi dari budaya Jepang. Dengan mengambil sampel cosplayer hijaber dan cross-dress cosplayer (yang memainkan peran lawan jenis), paper ini secara khusus hendak mengeksplorasi negosiasi yang dilakukan oleh para pemain kostum ini ketika dihadapkan pada norma yang dikehendaki oleh publik asal mereka sekaligus tetap mendapatkan pengakuan dari komunitas cosplayer yang menuntut orisinalitas.

Katakunci: cosplayer, komunitas anoman, negosiasi identitas

Chair: Dr. Makyun Subuki (UIN Syarif Hidayatullah Jakarta)

## Title of Panel

**Aksi Bela Islam: Agama, Gerakan Sosial, dan Budaya Populer**

## Panelists

**Rahmat Hidayatullah** (Pusat Studi Islam dan Kenegaraan Indonesia), **Akhmad Zaky, M.Hum.** (UIN Syarif Hidayatullah Jakarta), **Dina Amalia Susanto** (Badan Pengembangan dan Pembinaan Bahasa), **Rosida Erowati** (UIN Syarif Hidayatullah Jakarta), **Ahmad Bahtiar** (S3 Universitas Negeri Sebelas Maret Surakarta)

## Panel Description

Salah satu fenomena keagamaan penting yang mendapat perhatian besar masyarakat akademik belakangan ini adalah demonstrasi memenjarakan Ahok yang dilakukan secara berkala pada 14 Oktober 2016, 4 November 2016, dan pada 2 Desember 2016. Aksi tersebut dipicu oleh pidato Basuki Tjahaja Purnama, atau lebih sering disebut Ahok, di Kepulauan Seribu pada 27 September 2016 yang baru menjadi kontroversi setelah Buni Yani menyunting dan mengunggahnya melalui laman Facebook-nya pada 6 Oktober 2016. Setelah potongan video ini tersebar luas –dan juga dikeluarkannya Pendapat dan Sikap Keagamaan Majelis Ulama Indonesia secara resmi–, muncullah serangkaian demonstrasi, yang dinamai Aksi Bela Islam, yang digerakkan secara sistematis oleh Gerakan Nasional Pengawal Fatwa Majelis Ulama Indonesia (GNPF-MUI) untuk menuntut proses hukum kepada Ahok.

Meskipun sangat menarik untuk mengkaji fenomena aksi bela Islam dari sudut pandang doktrin agama dan politik pemilihan gubernur DKI Jakarta, para penulis dalam panel ini lebih tertarik untuk menganalisis aksi bela Islam sebagai fenomena kebudayaan biasa, serupa dengan fenomena kebudayaan lainnya, misalnya musik populer, industri busana muslim, dan reality show. Dengan melihat aksi bela Islam sebagai fenomena kebudayaan pada umumnya, panel ini merepresentasikan kajian interdisipliner dari tiga pendekatan utama: kajian agama (religious studies), kajian budaya (cultural studies), dan teori gerakan sosial (social movement theory). Pendekatan interdisipliner ini bertolak dari asumsi bahwa persentuhan antara agama, gerakan sosial, dan budaya populer –sebagaimana direpresentasikan oleh gerakan Aksi Bela Islam– merupakan gejala sosial-keagamaan yang kompleks dan multidimensi, sehingga tidak memadai jika didekati dari disiplin tunggal. Oleh karena itu, kajian terhadap fenomena tersebut perlu melibatkan pendekatan dan perspektif teoretis yang berwawasan interdisipliner.

## RADIKALISME ISLAM POPULER: ANALISIS WACANA KRITIS TERHADAP BAHASA USTADZ SELEBRITIS DALAM AKSI BELA ISLAM

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Banyak akademisi beranggapan bahwa aksi bela Islam yang menuntut proses hukum terhadap Basuki Tjahaja Purnama disusupi sekaligus menandai bangkitnya gerakan Islam radikal di Indonesia. Anggapan yang tidak sepenuhnya benar, tetapi tidak bisa juga disebut salah. Tulisan ini bertujuan mendeskripsikan bagaimana radikalisme Islam turut berperan dalam menggerakkan massa untuk berpartisipasi dalam aksi bela Islam melalui jalur media populer. Kerangka metodologi yang digunakan dalam tulisan ini adalah analisis wacana kritis. Data yang diteliti merupakan praktik diskursif ustadz selebritis dalam menggerakkan massa untuk mengikuti aksi bela Islam. Analisis terhadap dimensi tekstual menunjukkan bahwa praktik diskursif yang dilakukan oleh ustadz selebritis dalam menggerakkan aksi bela Islam memiliki interdiskursivitas/intertekstualitas dengan praktik diskursif tokoh-tokoh tertentu yang selama ini menjadi simbol radikalisme Islam di Indonesia. Selanjutnya, secara bersama-sama, keseluruhan praktik diskursif tersebut –ditambah praktik diskursif lainnya yang juga menunjukkan interdiskursivitas– membentuk sebuah semesta wacana (order of discourse) mengenai Islam populer yang radikal. Analisis terhadap dimensi praktik sosial dari teks selanjutnya menunjukkan bahwa rujukan terhadap semesta wacana yang sama inilah yang menggerakkan massa untuk turut berpartisipasi dalam aksi bela Islam.

Katakunci: ustadz selebritis, praktik diskursif, semesta wacana, radikalisme, interdiskursivitas

## MUSIK, POLITIK PERSETERUAN DAN IDENTITAS KOLEKTIF DALAM PARADE AKSI BELA ISLAM DI LANGIT JAKARTA

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Penelitian ini bermaksud mengkaji peran musik sebagai repertoar perseteruan yang digunakan untuk memperkuat identitas kolektif para partisipan dalam rangkaian demonstrasi kolosal Aksi Bela Islam (ABI) di jantung Ibu Kota pada penghujung 2016. Dalam peristiwa tersebut, Rizieq Shihab, pimpinan Front Pembela Islam (FPI) sekaligus aktor utama ABI, setidaknya menciptakan dua karya musik, yakni “Mars Aksi Bela Islam” dan “Si Ahok Durjana”. Penelitian ini hendak menunjukkan bahwa, meskipun ABI bertautan erat dengan agenda dan kepentingan politik kaum elit dalam kontestasi Pilkada DKI Jakarta 2017, keberhasilan mobilisasi massa ratusan ribu Muslim di sekitar Tugu Monas itu tidak dapat dilepaskan dari penggunaan kreatif media dan budaya populer—termasuk musik—oleh intelektual gerakan sebagai strategi pembingkai untuk merekrut konstituen potensial, menanamkan perasaan emosional dan mendefinisikan aksi kolektif sebagai agenda “Jihad Melawan Penistaan Agama”. Penelitian ini menggunakan teori gerakan sosial baru yang lebih menekankan faktor-faktor kultural daripada faktor-faktor struktural dalam dinamika gerakan sosial.

Katakunci: musik, gerakan sosial, budaya populer, politik perseteruan, pembingkai, identitas kolektif, tindakan identitas

## **MEDIA SOSIAL DAN AKSI BELA ISLAM: SEBUAH USAHA MEREbut RUANG PUBLIK**

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Perkembangan teknologi informasi memberikan wajah baru dalam gerakan sosial saat ini, khususnya pada Aksi Bela Islam yang terjadi di Jakarta. Media sosial, sebagai salah satu bentuk dari perkembangan teknologi informasi, dianggap berperan besar dalam memengaruhi masyarakat untuk terlibat aktif dalam demonstrasi yang mengatasnamakan Aksi Bela Islam. Dengan menggunakan berbagai teks dan video yang terdapat pada media sosial, penelitian ini menelaah bagaimana, secara persuasif, media sosial dapat mempengaruhi masyarakat untuk berpartisipasi dalam Aksi Bela Islam. Dalam konteks ini, media sosial akan diandaikan sebagai ruang publik (publicsphere) baru di tengah masyarakat Indonesia. Selain itu, penelitian ini juga melihat bagaimana penggunaan media sosial dalam pertarungan di ranah wacana tentang kasus penistaan al Qur'an yang disangkakan kepada Basuki Tjahaja Purnama, sehingga dapat terlihat peran signifikan media sosial dalam menggerakkan Aksi Bela Islam.

Katakunci: media sosial, Aksi Bela Islam, ranah wacana, ruang publik

## **SYAIR LAGU DAN REPRESENTASI KESALEHAN DALAM AKSI BELA ISLAM**

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Syair lagu yang dinyanyikan dalam Aksi Bela Islam menunjukkan ekspresi pikiran yang mendasari gerakan tersebut. Lagu bernada mars bermaksud menggugah semangat masyarakat agar mengikuti pesan yang disampaikan yaitu membela Alquran yang menjadi topik Aksi Bela Islam. Perjuangan membela kebenaran merupakan arena dan memberikan praktik penanda kesalehan serta sistem simbol yang melaluinya makna diproduksi dan menentukan posisi subjek. Aksi Bela Islam menekankan subjektivitas bahwa seorang muslim dan muslimah yang taat semestinya mendukung dan terlibat dalam gerakan tersebut. Representasi kesalehan sebagai proses budaya membangun identitas kolektif dan individu serta sistem simbol yang menyediakan jawaban terhadap identitas "saya" dan "kami". Tujuan penelitian ini adalah menganalisa syair-syair lagu yang menekankan upaya merepresentasikan kesalehan masyarakat yang terlibat dan mendukung gerakan Aksi Bela Islam sehingga terwujud bangunan identitas "saya", "kami" dan liyan sebagai pembeda di luar kolektivitas. Bangunan kami dan Liyan ini menentukan bagaimana sikap toleransi subjek "kami" terhadap Liyan dalam Aksi Bela Islam.

Katakunci: representasi, identitas, Aksi Bela Islam, syair lagu

## **TATAPAN DAN AKTIVISME PEREMPUAN DALAM AKSI BELA ISLAM**

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Perempuan memegang peranan penting dalam Aksi Bela Islam. Peranan mereka terlihat melalui munculnya Forum Perempuan Bicara yang dimotori oleh Ummu Hafizh yang secara aktif mengajak kaum perempuan ikut terlibat dalam aksi tersebut. Selain itu, secara masif, kaum perempuan menunjukkan dukungannya melalui berbagai ekspresi, salah satunya swafoto dengan latar belakang para simpatisan aksi, juga melalui fesyen atau cara berpakaian yang dapat diidentifikasi sebagai fesyen khas Aksi Bela Islam. Tindakan-tindakan tersebut dapat dimaknai sebagai upaya mengartikulasikan Aksi Bela Islam sebagai bagian dari identitas muslimah. Penelitian ini bertujuan mengungkap modus representasi yang digunakan oleh kaum perempuan untuk menggali dukungan tersebut, yang terlihat melalui berbagai teks berita dan foto. Melalui teori female gaze, budaya populer, identitas, representasi, dan gerakan sosial baru, terlihat bahwa Aksi Bela Islam diartikulasikan oleh kaum perempuan simpatisan aksi sebagai identitas muslimah yang direpresentasikan melalui kepemimpinan perempuan dan kepedulian terhadap isu-isu non-domestik. Representasi

## **MEME AKSI BELA ISLAM DALAM FACEBOOK : KAJIAN SEMIOTIK**

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Salah satu kreativitas pengguna media sosial terutama Facebook adalah menghadirkan meme dalam berbagai peristiwa termasuk Aksi Bela Islam. Sebagai bentuk penyampaian pesan yang baru, meme berkembang melalui komentar, imitasi, parodi atau bahkan melalui pemberitaan media. Melalui tulisan dan gambar, baik yang asli maupun turunannya berbagai motif dan pesan hendak disampaikan dalam meme tersebut. Tulisan ini menjelaskan makna meme dalam Aksi Bela Islam dalam Facebook, sebagai media sosial paling masif di Indonesia dan mengetahui bagaimana respons pengguna meme tersebut dalam kaitannya dengan budaya populer di Indonesia. Analisis semiotik dengan pendekatan semiotik Charles Peirce (tanda, obyek dan penafsir) digunakan untuk menjelaskan komposisi verbal dan gambar yang terdapat pada meme Aksi Bela Islam yang dikaitkan dengan kasus penistaan al Qur'an yang disangkakan kepada Basuki Tjahaja Purnama.

Katakunci: meme, Aksi Bela Islam, semiotik

Chair: Miski, M.Ag. (UIN Sunan Kalijaga Yogyakarta)

## Title of Panel

**Islam Populer: Dari Konstruksi Identitas, Pencarian Identitas, hingga Kontestasi Ideologis**

## Panelists

**Muhammad Amin, M.A.** (UIN Raden Fatah Palembang), **Nurul Afifah** (UIN Sunan Kalijaga Yogyakarta), **Qowim Mustofa** (Institut Ilmu Al-Quran An-Nur Yogyakarta), **Izziya Putri Ananda** (UIN Sunan Kalijaga, Yogyakarta), **Nor Kholis** (LABEL UIN Sunan Kalijaga Yogyakarta)

## Panel Description

Tidak bisa dipungkiri bahwa konsep “Islam Populer” akan cenderung multiinterpretatif, terlebih saat dilihat dari berbagai aspek dan berspektif. Dari sekian banyak tokoh pemerhati studi Islam, Weintraub merupakan tokoh yang mencoba melakukan klasifikasi sederhana terkait hal tersebut; menurutnya, Islam populer memiliki empat cakupan analisa, pertama, sebagai tradisi lokal yang sudah dipengaruhi ajaran sufisme Islam sehingga menghasilkan tradisi lokal Islam; kedua, sebagai sebutuk “pinggiran” modernisme yang cenderung lebih menampilkan sisi visual dan fisik; meskipun secara teologis lebih menekankan fleksibilitas, baik dalam pemahaman maupun penerapan, selama dianggap sesuai secara syariat; ketiga, Islam populer berarti inklusifitas dan kemampuan beradaptasi dengan masyarakat sehingga ia pun bisa dilaksanakan secara praktis dan keempat, Islam populer berarti kebangkitan Islam yang menekankan pembangunan. Dengan demikian dapat disimpulkan bahwa cakupan paparan tentang Islam populer relatif sangat luas.

Maka dari itu, dalam konteks ini, tema yang kami bawa pun relatif beragam, mulai dari persoalan: “Fenomena Meme Hadis Celana Cingkrang dalam Media Sosial,” “Tradisi Mujāhadah taḥfīz Al-Qur’ān di pondok Pesantren Al-Ittifaqiah Indralaya Ogan Ilir Sumatera Selatan,” “Salat Duha sebagai Praktik Populer dalam Pemaknaan Para Majelis Duha Bantul Yogyakarta,” “Jilbab sebagai Identitas Muslimah di Perguruan Tinggi (Fenomena Jilbab bagi Organisasi Mahasiswa Islam di Yogyakarta),” “Miss World Muslimah Sebagai Budaya Populer dalam Bingkai Media Online Islam,” dan “Siar dalam Syair: Eksistensi Dakwah Agama melalui Kesenian Tradisional di era Budaya Populer.” Namun, yang menjadi catatan pentingnya adalah, meski pun terlihat beragam –sebagaimana tampak dari beberapa judul yang ada– pada dasarnya secara keseluruhan merupakan satu kesatuan. Lebih dari itu, dilihat dari konteks rencana “The 17th Annual International Conference on Islamic Studies (AICIS),” yang akan dilaksanakan pada November 2017 mendatang, yang diinisiasi oleh Direktorat Pendidikan Tinggi Keagamaan Islam Ditjen Pendidikan Islam Kementerian Agama Republik Indonesia, dengan mengusung tema: “Agama, Identitas dan Kewarganegaraan: Berbagai Cakrawala Islam di Indonesia dan Dunia,” tentunya beberapa fokus kajian di atas tampak relevan. Guna mempertegas sisi relevansi dan korelasinya dengan acara tersebut, proposal dan kelompok panel ini diberi judul: “Islam Populer: Dari Konstruksi Realitas, Pencarian Identitas hingga Kontestasi Ideologis.”

Pertanyaan-Pertanyaan yang akan Menjadi Isu Utama Panel Berangkat dari paparan di atas, setidaknya terdapat beberapa

pertanyaan penting yang akan muncul dan menjadi isu utama: Bagaimana signifikansi kajian Islam populer? Bagaimana eksistensi Islam non-populer di tengah arus Islam populer dan globalisasi? Bagaimana Islam populer mengkonstruksi realitas baru dan menciptakan identitas yang berbeda di tengah realitas yang semakin kompleks dengan identitas yang nyaris semakin kabur? Bagaimana masa depan Islam populer di tengah kontestasi ideologis? Apa yang membedakan Islam populer di Timur dengan di Barat? Bagaimana prospek kajian Islam populer, baik di Barat maupun di Timur? Peran Kajian Interdisipliner dalam Menganalisa Titik Persoalan Dalam sebuah kajian, penggunaan perspektif multidisipliner dinilai merupakan sesuatu yang signifikan guna dalam rangka mendapatkan jawaban yang lebih komprehensif dan tidak parsial. Berpijak pada kesadaran tersebut, topik dalam panel ini pun menggunakan perspektif interdisipliner. Dari keseluruhan judul yang ada, terdapat beberapa perspektif yang digunakan, antara lain: fenomenologi, psikologi, normatif, analisis kritik wacana dan sebagainya. Dengan ragam perspektif tersebut, tidak mengherankan apabila kemudian hasil akhirnya pun cenderung beragam dan tidak tunggal.

Target Publikasi: Salah satu karakteristik kajian di era kontemporer adalah aspek publikasinya. Publikasi menjadi penting dalam rangka transformasi pengetahuan, pengembangan kajian lebih lanjut dan seterusnya. Secara khusus, panel ini juga akan mengambil peran dalam hal tersebut. Dengan mengambil tema yang relatif menarik, signifikan dan kekinian, tampaknya tidak akan sulit untuk segera dipublish di beberapa jurnal bereputasi, baik di level nasional maupun internasional. Dalam penelusuran sederhana, terdapat beberapa jurnal yang memiliki cakupan bahasan, selingkung dan tema yang relevan, seperti Living Hadis, Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya, Fikrah, dan lain-lain. Dalam konteks hari ini, tentu saja tidak akan sulit melakukan publikasi sebuah kajian di beberapa jurnal yang relevan; selain karena sistemnya yang online sehingga cenderung lebih mudah dan praktis, juga karena secara umum sudah dilengkapi dengan pedoman penulisan, submission, gaya selingkung dan sebagainya.

## FENOMENA MEME HADIS CELANA CINGKRANG DALAM MEDIA SOSIAL

Miski

[Pengelola Jurnal Living Hadis dan Living Islam: Journal of Islamic Discourses Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta]

Tulisan ini bermaksud melakukan kajian lebih jauh tentang budaya populer, khususnya terkait fenomena meme hadis celana cingkrang yang bertebaran di media sosial. Berangkat dari paradigma bahwa fenomena tersebut tidak hanya tentang kreativitas dan tidak lahir dari dan dalam ruang kosong di dunia sosial, maka pertanyaannya adalah apa yang ada di balik fenomena tersebut? Untuk menjawab pertanyaan itu, kajian ini menggunakan paradigma konstruktivisme, dengan kerangka analisis wacana; seluruh datanya berbentuk dokumentasi dan dianalisa menggunakan metode konten analisis, yaitu melalui proses eksplorasi, seleksi dan klasifikasi lalu interpretasi. Kajian ini menunjukkan bahwa sebagai fenomena agama, setidaknya terdapat dua persoalan utama di balik fenomena

meme hadis celana cingkrang, pertama, merupakan upaya peneguhan identitas keberagaman kelompok tekstualis di tengah kontestasi ideologis antar paham keagamaan dan kedua, merupakan salah satu bentuk retaliasi mereka terhadap ragam bentuk resistensi yang dilakukan oleh masyarakat umum. Temuan ini sekaligus menegaskan akan eksistensi dan relasi kuasa kelompok tekstualis seiring kondisi politik yang memungkinkan mereka lebih bebas berpendapat dan mengekspresikan praktik keber-agama-an yang disokong penuh dengan kemudahan mengakses literatur, baik secara langsung maupun melalui website yang dianggap relevan.

Katakunci: Celana Cingkrang, Hadis, Media Sosial, Meme

### **TRADISI MUJĀHADAH TAḤFĪZ AL-QUR'ĀN DI PONDOK PESANTREN AL-ITTIFAQIAH INDRALAYA OGAN ILIR SUMATERA SELATAN: ANALISIS LIVING QUR'AN**

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Mujāhadah taḥfīz al-Qur'ān merupakan usaha memperbaiki hafalan oleh santri penghafal al-Qur'an di Pondok Pesantren Al-Ittifaqiah Indralaya (PPI). Mujāhadah terdiri dari tiga tingkatan yaitu mujāhadah ūlā, mujāhadah šāniah, mujāhadah šālīshah (mujāhadah majlīs asy-syahādah). Penulis menggunakan analisis living Qurani untuk meneliti historisitas dan konstruksi sosial dari tradisi tersebut. Historisitas tradisi ini berasal dari tindakan Nabi dan para shahabat yang biasa mengkhawatirkan al-Qur'an dengan batasan waktu tertentu, meskipun secara material terdapat kesalahan dalam penulisan jalur sanad ta fīz-nya. Sementara konstruksi sosial tradisi ini terjadi dalam tiga fase yaitu: eksternalisasi para alumni Pondok Pesantren An-Nur dalam menyusun peraturan ta fīz di LEMTATIQUI dan kemudian ter-obyektifikasi dalam tata tertib LEMTATIQUI pasal I ayat 12, dan dihayati (di-internalisasi-kan) secara bersama oleh seluruh anggota masyarakat PPI.

Katakunci: Mujāhadah taḥfīz al-Qur'ān, PPI, LEMTATIQUI, Living Qur'an.

### **SALAT DUHA SEBAGAI BUDAYA POPULER DALAM PEMAKNAAN MEJELIS DHUHA BANTUL**

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Majelis Dhuha Bantul merupakan sebuah komunitas yang secara konsisten melaksanakan salat Duha dengan model yang khas dan unik; dilakukan bersama, di hari tertentu dan sebagainya. Pertanyaannya kemudian, bagaimana pemaknaan salat Duha menurut komunitas tersebut? Penelitian ini merupakan penelitian lapangan yang bersifat deskriptif, kualitatif dan analitik dengan pendekatan etnografi dan menggunakan teori sociology of knowledge, dengan metode wawancara, observasi dan sebagainya. Hasil dari penelitian menunjukkan bahwa pemaknaan tentang salat Duha yang diambil berdasarkan informasi dari komunitas tersebut dapat

dikategorikan menjadi tiga macam: (1) makna objektif yakni salat Duha yang dilaksanakan oleh Majelis ini berangkat dari pemahaman mereka terhadap teks-teks normatif yakni hadis-hadis tentang salat Duha. (2) Makna ekspresif (personal) cukup beragam; ada yang memaknai sebagai upaya mendapat kesehatan fisik maupun psikis, meningkatkan sikap religius pelaku, mendapatkan kesuksesan dunia-akhirat dan sebagainya. (3) Makna dokumenter; pada dasarnya praktik tersebut berdasarkan teks-teks hadis yang pada kenyataannya masih diperselisihkan oleh para ulama; dengan memeraktikkan salat Duha, berarti mereka mengidentifikasi diri dengan kelompok yang menilainya sebagai ritual sunah. Pada gilirannya, tanpa mereka sadari praktik ini pun menjadi salah satu bentuk living hadis.

Kata kunci: salat Duha, majelis Dhuha Bantul, living hadis, sociology knowledge

### **JILBAB SEBAGAI IDENTITAS ORGANISASI ISLAM DI PERGURUAN TINGGI: FENOMENA JILBAB BAGI ORGANISASI MAHASISWA ISLAM DI UNIVERSITAS GADJAH MADA YOGYAKARTA**

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Artikel ini ditulis berdasarkan penelitian pada mahasiswa KAMMI, IMM dan KMNU di Universitas Gajah Mada (UGM) Yogyakarta dalam perbedaan tentang jilbab. Kajian ini menggunakan pendekatan psikologis-fenomenologis dengan meletakkan sebuah realitas sebagaimana adanya yang selanjutnya diinternalisasikan oleh pelaku, sedangkan objektifikasinya adalah para mahasiswa secara kualitatif yang dapat merepresentasikan ideologi organisasi tertentu di kampus tersebut dengan melakukan wawancara yang mendalam, kemudian diuraikan secara deskriptif-analitis mengikuti pemahaman secara deduktif tentang fenomena jilbab di perguruan tinggi. Dari kajian ini ditemukan bahwa jilbab merupakan proses pencarian jati diri, dan persoalan eksistensi-identitas yang dipengaruhi oleh perkembangan intelektual, pengalaman yang terakumulasi dan dipengaruhi oleh psiko-sosial dari masing-masing individu.

Kata kunci: Jilbab, identitas, organisasi, mahasiswa, Islam

### **WORLD MUSLIMAH SEBAGAI BUDAYA POPULER DALAM BINGKAI MEDIA ONLINE ISLAM**

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World Muslimah merupakan kontes kecantikan yang didirikan oleh Eka Shanty bertujuan sebagai wadah bagi para perempuan yang berjilbab untuk mengikuti kontes ratu kecantikan dengan menonjolkan sisi spiritulisme. Banyak kritik dan koreksi dari media online, salah satunya Arrahmah.com. Arrahmah.com adalah media online Islam yang populer dengan jumlah pengunjung yang tinggi. Rumusan masalah dari penelitian ini adalah bagaimana Arrahmah.com membingkai fenomena

tersebut sehingga dapat mempengaruhi opini pembaca. Untuk mendapatkan jawaban, penelitian ini menggunakan teori framing milik Pan dan Kosicki untuk menganalisis ideologi media saat mengkonstruksi fakta. Secara metodis, artikel ini menggunakan penelitian kualitatif yang didasarkan pada penelitian pustaka (library research). Dari penelitian ini, dapat diketahui sisi subjektif dari pengarang artikel yaitu mengatakan bahwa ajang kontes kecantikan ini tidak diajarkan dalam Islam dan perempuan yang mengikuti ajang tersebut telah menanggalkan sisi ke-sholehah-nya.

Katakunci: World Muslimah, media online, Arrahmah.com, framing.

### **SYIAR MELALUI SYAIR: EKSISTENSI KESENIAN TRADISIONAL SEBAGAI MEDIA DAKWAH DI ERA BUDAYA POPULER**

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Kesenian tradisional di era budaya populer sudah mulai ditinggalkan. Padahal salah satu fungsi kesenian tradisional bisa digunakan sebagai media dakwah. Penelitian ini ingin melihat bagaimana eksistensi, fungsi dan nilai-nilai kesenian tradisional Kubro Siswo di era budaya populer. Metode yang digunakan dalam penelitian ini ialah deskriptif–analisis dengan analisis menggunakan teori perubahan sosial dan identitas sosial. Data dikumpulkan melalui observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa kesenian tradisional masih diminati karena memiliki daya tarik tersendiri setelah adanya transformasi. Terjadinya transformasi dikarenakan perubahan yang direncanakan dari internal. Sementara fungsi dari kesenian tersebut masih bisa digunakan sebagai media syiar dan berfungsi sebagai pengikat hubungan sosial. Adapun nilai-nilai yang diterima oleh masyarakat luas terhadap kesenian tersebut baru sebatas hiburan, belum dipahami nilai-nilai filosofisnya. Meskipun demikian dengan adanya kesenian tersebut oleh masyarakat luas bisa sebagai sarana untuk saling mempererat dan meningkatkan silaturahmi antara individu dengan individu yang lain.

Kata kunci: Budaya Populer, Dakwah, Kesenian Tradisional, Transformasi

Chair: Mohamad Sobirin Sahal, M.A. (UIN Walisongo Semarang)

#### **Title of Panel**

**Religious Authorities, Popular Issues, and Digital World: Understanding the Practices of Truth in A Networked Society of Indonesia**

#### **Panelists**

**Maurisa Zinira, M.A.** (Universitas Sains Al Quran Wonosobo),  
**Mishbah Khoiruddin Zuhri, M.A.** (UIN Walisongo Semarang),  
**Laila Sabrina, M.A.** (Universitas Sains Al Quran Wonosobo),  
**Naili Ni'matul Illiyyun, M.A.** (IAIN Syekh Nurjati Cirebon),  
**Ahmad Khotim Muzakka, M.A.** (IAIN Pekalongan)

#### **Panel Description**

To date, the development of Indonesian digital world shows a dynamic and progressive move. Internet users constantly increase in numbers year after year. Most of them use Internet for social media. In 2016, Asosiasi Penyelenggara Jasa Internet (APJII) records its total number reaches up to 132,7 million users in Indonesia. Among the available social media applications, Facebook and Twitter have most significant number of users, followed by Instagram, and lately Vlog—that recently gains popularity among digital citizens as a new media to express thoughts and experiences. A wide range of issues and discourses are easily found in broadcasts and posts available on these media, including those relate to religion. In practice, there are figures behind the production of religious issues and discourses. Their opinions often turn to be controversies debated by their likers and haters. Because once the issues are thrown into public sphere, they roll like a wild ball that triggers contestation of truth among stakeholders. This fact prompts an urgent need for the study of digital religion in new media world; especially on how religion and its adherents—in this research are referenced religious figures (Ulama) come into digital media.

This study takes interdisciplinary approach as something to think with, where six researchers are coming from diverse expertise and therefore using more than one discipline to obtain more detailed information about the topic. The promoted and contested truths among digital Muslim communities are around theological (religious poster), Islamic law (digital fatwa and the relationship between religion and state), commodification (travel and fashion), religious authority's identity (digital ulama'), and other popular issues (digital piety). The interdisciplinary approach is conducted by interconnecting some approaches, i.e. digital ethnography, sociology, anthropology, critical discourse analysis, content analysis, philosophy, Islamic law, and Dakwah. Furthermore, this study involves all representative digital Medias as object of the research, i.e. Facebook, Twitter, Instagram, Youtube, Vlog, and Websites. Then, more comprehensive answers will be gotten.

The good article is the published one in a journal. This study is formatted to be publishable in internationally indexed journal. Although, we do need to reviewing and correcting any missing sentences for more visible to be published before sending the articles in OJS. To do correction, we will contact some journal editors have international reputation to review the articles. We have listed more than six international journals where have possibility to send into. Also, we have more than ten international journal editors' contacts that would kindly review

our articles. However, if it would not work, we will send our articles to some journals accredited by DIKTI where our campuses are the publishers of (UIN Walisongo, UNSIQ Wonosobo, IAIN SyekhNurjati Cirebon, and IAIN Pekalongan).

### **TRADITIONAL ULAMA' IN A NETWORKED SOCIETY: COUNTERING RELIGIOUS EXTREMISM, MAINSTREAMING PEACEFUL TRUTH**

Mohamad Sobirin Sahal

[Lecturer and Researcher at Faculty of Ushuluddin and Humanities, UIN Walisongo Semarang. Ph.D Candidate on

In Indonesia, Kyai is a referential figure for Indonesian Muslim's religious life. These—especially the oldest Kyai—are synonymous with traditionalism and local wisdom even though they never oppose modernity and globalization. These Kyai usually take the method of fostering and lecturing the ummah by means of classical method (Ngaji Sorogan and Bandongan) and standing up on the pulpit and stage, such as non Friday sermons (pengajian umum) held for a certain commemoration i.e. Maulid of Prophet Muhammad, Isra' Mi'raj, and so forth. Ngaji and Pengajian is the main pulpit for Kyai in general to convey his advice, fatwa, and Islamic views in public sphere. Nevertheless, we have been witnessing many of them appearing in digital world since last two years, both on facebook and twitter as well as in special apps available on Playstore, Android. Nutizen is one of the application-based media that aims to coordinating, presenting, and on-lining these Kyai's ngaji and pengajian in networked Muslim society. This study is dedicated to answer these research questions; what are the factors become the reasons for the digital da'wah performed by these "Traditional Ulama"? How the digital citizen's response to this way of online ngaji and pengajian? And how the process of the da'wah is operated in the mid of any challenges? Using a digital ethnography approach; content observation and analysis, digital citizen response, and depth interviews with Nutizen as well as the Traditional Ulama' who performed. This study formulated the academic findings, that for some of them the pulpit is still not enough to provide direction for Muslims today. Because the development of the world has shown a new sign of the birth of a new generation of Muslims whose lives are integrated with the digital world. This new generation of digital literate Muslims among the youths is the reason for Nutizen and Traditional Ulama' to be with and close to this kind of Muslim. Although there is a major background which is closely related to how to have a peaceful Islamic religious discourse filling the digital space where had already crowded by religious extremism expression.

Keywords: Traditional Ulama', Ngaji Online, Nutizen, Religious Extremism

### **USTADZ, PIETY, AND NEW DIGITAL MIMBAR: VLOGGING AND NEW TREND IN DISSEMINATION OF RELIGIOUS KNOWLEDGE**

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Recent technological progress has redefined and restructured the way things work in our today's life. People no longer use traditional means as a way for communication. Instead, they adjust themselves to new technologies that give them not only convenience, but also prestige. The most recent advancement on Internet—supported communication is the emergence of video blog or vlog, a filmed record of one's thoughts, opinions or experiences published in Internet (mostly in Youtube). Realizing its potentials in reaching wide spectrum of people, Indonesian religious preachers (ustadz) to name here are Felix Siau and Yusuf Mansur—have started to use vlog as media for dakwah. Designing their video in a fun style, the two successfully collect a number of young people to subscribe to ideas they present on their channels. This paper addresses their preaching activities on vlog, focusing on following questions: why is vlog preferred to be media for dakwah? How do these ustadz make use of this digital media as a digital mimbar and how digital citizens respond to it? In a larger scale within Muslim communities, what reality does this phenomenon offer to explain? Using content analysis as a method, this research finds that the two ustadz attempt to perform a dakwah in a loving and fun way that it gains wide acceptance, especially from urban young Muslim. At the level of dakwah model, the two attempt to submit a kind of pop-cultural Islam to the face of dakwah world in Indonesia. At the level of discourse however, Felix is more into promoting a more legalistic view of Islam, while Yusuf focuses more on daily religious piety. This vlogging activity explains that modernization in any definition the term may contain is inevitable.

Keywords: Ustadz, Piety, Digital Mimbar, Vlog

### **VIRTUAL CALIPHATE AND ISLAMIC NETIZEN WEBSITE: PROPAGANDA AND RESPONSE**

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ISIS as organization was defeated in Mosul. They have shifted from physical to virtual space. The concept of Virtual Caliphate passes territorial and geographic boundaries into borderless territories. The group of virtual caliphate is fully aware that the virtual world offers an opportunity to maintain Caliphate legitimacy and acquire new members. Through the internet, especially social media, this group is able to recruit tens of thousands of foreigners from various countries, including Indonesia to go to Syria and join them since early 2014. In 2016-2017, they instead turned to ask his followers to carry out acts of terror attacks in his own country. Virtual Caliphate has grown, no longer merely containing propaganda, but guiding members to violence. Some Muslim citizen journalists have responded to Virtual Caliphate through websites and social media, but has not been maximal. Dutaislam.com—as referral online readers—counters the influence of Virtual Caliphate through critical review of theological basis and current news. This study finds that Virtual Caliphate is highly dependent on two aspects. First, leaders propaganda to inspire supporters and sympathizers. Second, ability to influence young generation that is vulnerable to exposure to the radical ideology in cyberspace.

Keywords: virtual caliphate, netizen website, ISIS, dutaislam.com, response

### **RELIGIOUS POSTER (MEME) AND THE DISSEMINATION OF RELIGIOUS TEACHING: THEOLOGY AND ISLAMIC LEGAL JURISPRUDENCE**

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The advance technology of the internet and social mass media is now part of contemporary Muslim's life style. So as in the case of spreading Islamic doctrine, Muslims have to disseminate Islamic teaching using technological support through website and social media. One of social mass media is meme. A Meme is an image, video or set of text that becomes popular and spreads rapidly via internet especially through social media. Today's Muslim also used to adopt memes for spreading Islamic ideas, inviting others to do so, and rejecting something based on the convinced doctrines. There are many Islamic memes take part in decorating websites, they are even collected at one group of instagram and facebook. Memes become a more simple form of da'wah, in case to spread the doctrines. Memes can be made by anyone without having capability related to the meme. They can create the contents of meme in any way; motivating, entertaining, resuscitating, reminding, strengthening the community or even spreading dangerous idea. Since many forms of memes appear in the monitor as a really new popular way of da'wah applied by many Muslim communities, discussing Islamic meme is a very interesting one. Using the method of content analysis, this research is aimed to answer some questions, why memes are widely used by Muslim in spreading Islamic thought? What factors trigger the mushrooming of Islamic memes in mass media? How people respond to the meme phenomenon in spreading Islamic doctrine. Finally, how far memes can color and contribute to the world of da'wah in Islam universally.

Keywords: meme, theology, islamic legal jurisprudence, islamic doctrine

### **RELIGIOUS COMMODIFICATION THROUGH POPULAR CULTURE; Sharia Travel and Fashion on Instagram Accounts**

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Instagram accounts owned by different agents has been followed by million followers and not limited by people in a country since the virtual world has instituted borderless society. They post exaggeratedly creative photos and videos on their accounts to promote their commodities including Muslim fashion, tourism, and miscellaneous aspects related to Muslim identity. It could be argued that Instagram used by the capital industry puts the image of halal and sharia as pivotal element to promote their commodities. This paper attempts to examine religious commodification from several posts on Instagram focusing on these research questions; how does the capital industry promote their commodities on Instagram in terms of religious identity? How is the implication created by the capital industry in promoting their commodities into Muslim society? This qualitative research will be analyzed through content

analysis based on data collection from different Instagram accounts such as travel and fashion using Muslim identity. The result shows that the society tends to follow a new trend introduced by the capital industry since many people easily use Instagram application in their mobile phones. Religious commodification as a modal is widely used by the capital industry to advertise their commodities into society (simulacra). Moreover, it has also become a means to persuade consumers buying their commodities and at the same time can identify them as pious Muslim. They have successfully created hyperrealist Muslim society consuming their commodities as a habitual life.

Keywords: Instagram, halal, religious commodification, capital, popular culture

### **THE DISPUTE OF DIGITAL RELIGIOUS AUTHORITIES ('ULAMA): THEME, CLASSIFICATION, AND NEW TREND OF INTERNET FATWA SHOPPING**

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In Indonesia, today, fatwas are not only owned by religious institutions such as the Indonesian Ulema Council (MUI), Nahdlatul Ulama and Muhammadiyah, but key figures contribute greatly to the dynamics of religious fatwas. With increasingly sophisticated technology, the use of social media and websites to give their opinions on the latest religious issues is increasingly mushrooming. The need to get answers to the increasingly complex problems make people want answers that can be accessed instantly. This is also because it is supported by the rapid development of internet technology. In the name of simple access, religious experts spread their religious views through personal websites. Through their respective websites, Indonesian Muslim intellectuals, to simply name names, Nadirsyah Hosen and Firanda, use their personal websites to spread their religious ideas. It is interesting to read both views of this character because they both have different educational background. Nadirsyah Hosen was educated at a Western university, while Firanda was educated in Saudi Arabia. This article dissects on some of these questions: Using content analysis methods, this study answers some questions; what are their concerns? How do contemporary issues influence their religious views? The study finds that both use a variety of scientific arguments based on various literature. At some level, Nadirsyah tries to combine classical and modern literature, while Firanda focuses on the use of classical literature. Each of these approaches has implications for their personal ideas.

Keywords: religious authorities, Islamic scholars, nadirhosen.net, firanda.com, fatwa shopping



Chair: Hamdani Ph.D (Graduate Program of STAINU/ UNUSIA Jakarta)

## Title of Panel

### Current Discourse on Islam Nusantara

#### Panelists

**Hew Wai Weng, PhD** (Universiti Kebangsaan Malaysia), **A. Ginanjar Sya'ban, Lc., M.Hum.** (STAINU/UNUSIA Jakarta), **Ali Mashar Lc., M.Hum.** (STAINU/UNUSIA Jakarta), **Dr. Muhammad Ulinnuha** (Institute for Qur'anic Studies Jakarta), **Muhamad Bindaniji, Lc., S.Th.I.** (STAINU/UNUSIA Jakarta)

#### Panel Description

This panel will present the development of study of Islam Nusantara as the new trend on dialectic of Indonesian Muslims with social, cultural and political constellation. Since it has been promulgated, the idea of Islam Nusantara continuously finds its form and has been studied in various approaches. This forum will focus on the main question: to what extent the idea of Islam Nusantara has been developed and, at the same time, challenged by scholars? In this panel, some presenters explore the intellectual framework of what is claimed by its proponent as the Islam Nusantara's legacy. Based on the perception of distinct perspective and practice of Islam Nusantara, study on the role of ulama of nusantara in the formation of Muslim intellectual will be delivered by presenting data on the *Hijâz Vilâyeti-i Sâlnâmesi*, an annual record of Ottoman Ruler in 1886 AD. It reveals that the invention of printing machine has a positive relation in encouraging Muslim intellectuals to produce their work in a greater readership. Another role of ulama nusantara can be traced from the contribution of Syekh Muhammad Mahfuzh Termas in disseminating the qira'at of Qur'an. Since the trend of local Islam is often mixed with local beliefs, the presentation on the aspect authenticity of Islam Nusantara is very important. One of researchers in this panel will deliver the experience of Nahdlatul Ulama (NU) agents in preserving their knowledge in Islamic teachings. Unlike syncretism paradigm, the practice of knowledge transmission under nahdliyyin institutions shows how they pay serious attention to the authentic Islamic teachings and the guidance of an authoritative ulema. Another aspect of authenticity of Islam Nusantara can be found in the presentation on the study of Maturidism Theology in Indonesia archipelago. This section will show the continuity of theological discourse in Muslim World where Asharite and Maturidi school of thought become the main pillar of Sunni's theological basis. As part of Muslim World, theological perspective of Islam Nusantara has strong relations with global Muslim order. In order to make a balance perspective, this panel will also present the critical thoughts of Islam Nusantara's trend. By mapping the pros and cons arguments in the online and offline debate, this forum is designed to identify religious and political reasons among them. At the same time, this section will also criticize the concept of locality of Islam Nusantara which has never been questioned. By means of various discipline and perspective, this panel will hopefully contribute significant analysis to the study of Indonesian Islam and beyond. All paper of this conference will be published in STAINU journal, namely Mozaik for a special edition after editing and proof-reading process.

## RELIGIOUS MODERATISM VERSUS PURITANISM IN INDONESIA: CONTROVERSY OF 'ISLAM NUSANTARA' DURING JOKO WIDODO'S ADMINISTRATION

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The current trend of social and political fracture among Indonesian people has permeated many aspects of life, including religious domain. While moderate Muslims are still majority, the voice of puritan and also element of radical Muslim groups has shown a great militancy in campaigning for their agenda. Rivalry among those groups in the public discourse is unavoidable. This study examines the contested idea of 'Islam Nusantara' in the effort to campaign for moderate and friendly Islam in the early of Joko Widodo's administration. Since the puritan and radical factions have rejected the idea of Pancasila state, accusing of other Muslims of being kafir (apostasy) and the spirit to eliminate local cultures, their counterparts use different agenda and approach. The moderate Muslims use the concept of Islam Nusantara to campaign for the concept of Islam and nationalism, respect for diversity and cultural approaches. This study reveals the different point of view of Muslim groups regarding the concept and practice of Islam Nusantara which has become a controversy since the Nahdlatul Ulama (NU) used it as the main theme in the 33rd congress. Although 'Islam Nusantara' is not a new term in the discourse of Indonesian Islam, the contestation and consensus have produced a new fragmentation of religious opinions among Indonesian Muslims. This research aims to explore the sociology of knowledge among Indonesian Muslims whose inclination has been divided into two big streams of moderate and puritan wing.

Keywords: Islam Nusantara, moderate Islam, puritan Muslim, contested discourse

## RETHINKING ISLAM NUSANTARA: CHINESE MUSLIMS IN CONTEMPORARY INDONESIA AND MALAYSIA

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Leaders of one of the world's largest Muslim organizations, the Indonesian Nahdlatul Ulama (NU), recently promote an 'Islam of the archipelago' (Islam Nusantara) that harmonizes Islamic practices and local culture. Yet, what is or what is not 'local Islam' is contestable, as Islamic practices in Indonesia have been always influenced by various foreign cultures, be it Arabic, Indian, Chinese or Western. During the New Order regimes, Chineseness has been framed as 'foreign' in Indonesia and Chinese influences on Islamic practices have been downplayed. Yet, in the last few years, Chinese Muslim cultural identities – for example, manifested in the construction of Chinese-style mosques – have been supported by many Muslim leaders as part and parcel of Indonesian Islam. However, not all Chinese Muslims endorse such inclusive notion – for instance, Felix Siauw, a popular social media preacher is a staunch supporter of Hizbut Tahrir Indonesia, a transnational Islamist movement.

By examining the diverse voices of Chinese Muslims in Indonesia, and their connections with their counterparts in China and in Malaysia, this paper examines the possibilities and limitations of 'Islam Nusantara' as a concept to promote local and inclusive Islam, amidst challenges of various transnational flows and exclusionary tendencies.

Keywords: Islam Nusantara, Chinese Muslims, Indonesia, Malaysia

### **ISLAM NUSANTARA IN MECCA: STUDY ON THE EARLIER PRINTED "KITABS" OF ISLAM NUSANTARA IN MECCA IN THE LATE OF 19TH CENTURIES**

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The invention of printing machine in the 18th century had an important impact to development of modern Islamic literacy. Since the modern technology of printing was adopted by Muslim scholars in Mecca, it triggered a massive printing movement of a variety of nusantara agents in the 19th century. This study examines various works of ulama of Nusantara who lived in Mecca and became part of intellectual actors in the Muslim World. By means of philology and history (ethno-filology), this study attempts to capture intellectual movement among "Ulama Jawi" (muslim scholars from Malay archipelago) whose works were printed in Mecca under a new spirit of literacy among Muslims. This research relies on the annual record of Ottoman Ruler for Eliyet Province, which is well-known as Hijâz Vilâyeti-i Sâlnâmesi. This classic source convincingly mentions many works of nusantara agents which played significant role in the formation of the intellectual framework. The report of Snouck Hurgronje also provides the list of works based on his record in Mecca in the 19th century.

Keywords: Islam Nusantara, Mecca, Printed Kitabs, Muslim literacy, Ulama Jawi

### **AUTHENTICITY OF ISLAM NUSANTARA: TRADITION OF SANAD AND TALAQQI IN THE TRANSMISSION OF KNOWLEDGE**

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The opponent perception towards Islam Nusantara to the syncretic and unauthentic Islamic teachings raises a question on how authentic Islam Nusantara is. The absorption of local cultures and the distant territory with the Middle East have been suspected by puritan groups as the indication and potency of nusantara agents to contaminate the core of Islamic teachings. However, such perception does not have strong basis and tend to be a misleading trend. This research attempts to examine on how Nahdlatul Ulama (NU) scholars maintain the traditional transmission of knowledge to preserve the authentic Islamic teachings in Nusantara. The NU scholars are often quoted as saying that learning Islam without the guidance of an authoritative ulema could lead to a serious misunderstanding as happened to Khawarij groups and zealots spreading terror in

the name of Islam today. Islamic knowledge should be acquired from authoritative ulema who hold valid sanad (genealogy) through traditional transmission. This study focuses on methods of knowledge transmission among NU scholars and santri (student), by which the true teachings of Islam are passed down from generation to generation.

Keywords: Sanad, talaqqi, Nahdlatul Ulama (NU), santri, authenticity, transmission of knowledge

### **THE ROLE OF SYEKH MUHAMMAD MAHFUZH AT-TERMASI (1285-1338 H) IN DISSEMINATING THE DISCIPLINE OF QIRO'AT AL-QUR'AN**

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Syekh Muhammad Mahfuzh al-Termasi (1285-1338 H) is one of important scholars in Malay archipelago (nusantara) who has a great influence in the Muslim World. Testimony of many ulama in the 14th century indicates his important role in the formation of intellectual mileu. He wrote a great deal of books in various discipline such as fiqh (Islamic law), ushul fiqh (Islamic jurisprudence), hadith (prophet sayings), tasawuf (mysticism) and the qiro'at al-Qur'an (discipline of quran recitation). Many scholars wrote his role and contribution of al-Termasi in such discipline, but it is still handful who concern on his efforts in the qiro'at al-Qur'an. In their respective work, Syekh Az-Zarkali and Syekh Yasin al-Fadani recognize al-Termasi's role in the advancement of the qur'anic discipline of recitation. This research attempts to explore important efforts of Syekh Muhammad Mahfuzh al-Termasi in strengthening the skill of reading qur'an among Nusantara Muslims. By means of library research, relevant data will be collected either from documents, books, journal, magazine, thesis/dissertation and other authoritative sources. Those data will be analyzed deeply and comprehensively by historical and phenomenological approach. This research also presents al-Termasi's biography and his works particularly dealing with the dissemination of recitation discipline of qur'an.

Keywords: al-Termasi, qiro'at al-qur'an, biography

### **THE ROOTS OF MĀTURĪDISM THEOLOGY IN NUSANTARA DURING 17TH CENTURY: STUDY ON KITĀB DURR AL-FARĀ'ID BI SHARḤ AL-'AQĀ'ID WRITTEN BY NŪR AL-DĪN AL-RĀNĪRĪ**

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Theological discourse in the Malay archipelago (Nusantara) is often associated with two theological school of thought: Ash'arism and Māturīdism. The two streams of theology are attributed to the two founding figures of Abū Ḥasan al-Ash'arī (d. 324 H.) and Abū Maṣṣūr al-Māturīdī (d. 333 H.). Nevertheless, Ash'arism theology became the dominant theological discourse for Moslem people of Nusantara at least since the 17th century. This study examines the history of Maturidism theology particularly on the carriers and its teachings. It is often assumed that the theological discourse that developed in Nusantara since Islam came and developed an Ash'arism theology and ignored other school of thought [Māturīdism]. This

study focuses on Māturīdism theology developed along with the development of Ash'arism theology through the global network of the scholars of Nusantara and other scholars in the Islamic world such as aramayn, Turks, India and Samarkand.

This study explores the intellectual treasures of Kitāb Durr al-Farā'id bi Sharḥ al-'Aqā'id written by Nūr al-Dīn al-Rānīrī. Based on the analysis of historical content and the perspective of comparative theology, it can be concluded that the al-Rānīrī theological expression does not deviate from Māturīdism theology. This study found that theological discourse in Nusantara is a continuous form of global theological discourse that is developed in the Islamic World, where the emerging theological discourse tend to refer to two main streams of Ash'arism and Māturīdism theology which later became known as Sunni theology. In this context, the discourse of Māturīdism in Nusantara is framed as a method of thinking that is paralel with the tradition of Sunni theology which emphasizes the elements of moderation and balance in theology.

Keywords: Māturīdism, Nusantara, Nūr al-Dīn al-Rānīrī, Durr al-Farā'id.

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Chair: Achmad Fawaid, M.A., M.A. (S3 Ilmu-Ilmu Humaniora  
FIB UGM Yogyakarta)

### Title of Panel

**Middle Class Piety: Contesting Religious Commodification among Diasporic Muslim Community in Probolinggo East Java**

### Panelists

**Nurul Huda, M.Fil.I.** (IAI Nurul Jadid Probolinggo)

**Rojabi Azharghany, M.Si.** (Universitas Muhammadiyah Malang)

**Mushafi Miftah, M.H.** (IAI Nurul Jadid Probolinggo)

**Abdurrahman, M.Pd.I.** (S3 UIN Maulana Malik Ibrahim Malang)

**Ainul Yakin, M.H.I.** (S3 UIN Sunan Ampel Surabaya)

### Panel Description

This panel features both theoretically insightful and substantively important accounts of the cultural process that are tied into the commodification, marketing, capitalizing, and consumption of religious traditions, practices, and beliefs among diasporic Muslims community in Probolinggo, a coastal area of East Java. Not merely all contributors to this panel lived in this city with interdisciplinary educational and research backgrounds, they also shared a common ethnographic approach to understanding and portraying the wide range of market-oriented changes in the Probolinggo religious landscape. The first two article attempts to explore a constellated religious expression of Middle Eastern tradition in Probolinggo by contesting the modes and techniques of religious commodifications in religious franchise of Majelis Shalawat Syubbanul Muslimin (Nurul Huda) and marketing of Air Berkah consumption based religious therapy (Rojabi Azharghany). Meanwhile, as noted by the third panelist (Mushafi Miftah), the ways we bless and embrace our endeavors in life with showers of prayers or worship wishing to achieve good health, wealth, and a decent life, have become common 'paid-for experiences' in the ever-dominating capitalist economy based training classes of PPA (Pola Pertolongan Allah). A

research by the fourth panelist (Abdurrahman) argues that religious commodification operate within annual death celebration (haul) and the religious pilgrimage (ziarah) to Hasan Genggong's cemetery which displays multiple venues, amulet trading, photos medium cult, apocalyptic festival, and other money-oriented religious activities. Adopting occult economy model, the last panelist (Ainul Yakin) displays multiple venues used by leader of the Pedepokan religious cult, Dimas Kanjeng Taat Pribadi, such as spirit medium cult, fortune-telling business, religious prosperity based investment, which have created religious marketplaces to fulfill people's desire for wealth, health, and happiness. Hence based on these representations of religious commodifications in Probolinggo, this panel raises a question on how has the commodity been escalated and reproduced to affect the convergence and divergence of religion and market forces, and the socio-economic and cultural impacts they have produced among middle class diasporic Muslims community in Probolinggo? Since religious commodification operate within an array of shared modes and techniques, our panelists set to explore some contributions to the circulation of interdisciplinary religious phenomena, but at the same time they challenge traditional, hierarchical forms of religious authority in Probolinggo. The rticles of the panelists will be published in-print by a national publisher of Cantrik Pustaka Yogyakarta and/or by the journal of At-Turas IAI Nurul Jadid Probolinggo.

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### MOHAMMAD IN ARCHIPELAGO: SPATIALIZING SPIRITUALITY IN MAJELIS SHALAWAT SYUBBANUL MUSLIMIN IN KALIKAJAR PROBLINGGO

Nurul Huda

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Using Mohammad in Archipelago as a metaphor of the postmodern religious landscape, this article argues that Mohammad, a prophet of Muslim born in Mecca Saudi Arabia, had undoubtedly become a consumer item in shalawat council (Majelis Shalawat) practiced in many areas of Indonesia, including Probolinggo. This new prophetic cosmopolitanism has been reproduced in line with the emergence of blurred negotiation between the profane and the sacred, between Middle Eastern sufi order and local tradition, and by the fact that religion is always posed in social life and in business life, shalawat practice also depends itself on the meaning and process making and the certain socio-cultural context. This study sets the Majelis Shalawat Syubbanul Muslimin, located at Kalikajar Probolinggo, in relation with the ways they reproduced its penetration of religion vis-a-vis market economy. It also portrays how Syubbanul Muslimin produced a spatial order of certain followers since they have successfully practiced modes and techniques of production, consumption, and structuration of their own spiritual market. Additionally, it also contributes to the construction of charisma they have shaped by using the economic-political discourse of media.

Keywords: Syubbanul Muslimin, Spatialization, Mohammad, Spirituality

### CONSUMING THE SACRED: MARKETING BLESSED WATER (AIR BERKAH) AS RELIGIOUS THERAPY IN KREJENGAN PROBLINGGO

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This study considers the question of whether blessings are commodified in the ritual practices of religious therapy associated with the certain religious figures. Buying Air Berkah (Blessed Water) from Habib Hasan Al Muhdor, a religious leader of Majelis Shalawat Ahbabul Musthofa, is a continuous tradition practiced by local Muslims at Widoro Krejengan Probolinggo. By observing this economic based religious therapy, this study attempts to argue that they have been transmitting the material thing, money, into the blessing of the attendant spirit mediums. As they received blessing and magical item from the medium air berkah, they reached for wallets to make donation. This study goes to analyze the ways their stock of knowledge are constructed through ritualized practices of buying air berkah and the ways it reproduced the social structure of Krejengan community associated with their religious belief in the commodified item of blessing. It leads this study to conclusion that religion of the masses requires holy men to satisfy the needs of ordinary men and women, and hence the sacred and charisma are corrupted by the demand for miracles and spectacles through certain mechanism, including religious therapy.

Keywords: Air Berkah, the Sacred, Religious Therapy

### **COMMODIFICATION OF MERIT: REIMAGING GOD(S) THROUGH PUBLIC AND PRIVATE TRAINING CLASSES IN PAITON PROBLINGGO**

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Material wealth, good health, and efforts to make money are central, but not solely, to the flourishing of religious commodifications. Pola-Pertolongan-Allah is a business-based-religious training which argues that strong beliefs in fate and luck are essential to the efficacy of the Islamic rituals, which is believed to generate 'practical benefits' for the participants of training. By paying for IDR500,000 – IDR1,500,000 / meeting for private class, and IDR150,000 / three hours for public classes, 'the devotees' will get also some kinds of bonus, including additional handbooks of tauhid, step-by-step guide of various shalat practices. PPA, by doing so, has successfully made the participant to be instrumental in performing meritorious acts to secure future happiness for themselves and their descendants, but still must depend on their fate and moral luck if they are to have the best possible outcomes. PPA, which operates with Multi-Level-Marketing recruitment system, stands in the increased commercialization of Muslim community in Probolinggo. This study finally figures out that commodified religious mode and technique of merit making could be subverted and employed to negotiate and express their religious-economic class identities.

Keywords: Pola Pertolongan Allah, Merit, Training Class

### **REPRODUCING CHARISMA: A STUDY OF ANNUAL PILGRIMAGE TO HASAN GENGONG'S CEMETERY IN PAJARAKAN PROBLINGGO**

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The annual death celebration (haul) to religious figure is a key instance of the commodifications of prosperity Islamic mode at institutional level, where strong modern business organizational skills are matched with charismatic leadership. This study implies that successful market mechanism makes haul a consumer commodity attractive to spirituality hungry middle class Muslim community in Probolinggo. It ethnographically observes the intertwining of market and Islam where Muslims community looked to the market as a critical source for experiencing and publicizing a sense of sacred identity. Commodification of religion is deeply embedded in the annual haul or regular ziarah (pilgrimage) for every 11 Syawal to Muhammad Hasan, a passed away central figure of kiai in Pesantren Zainul Hasan Genggong Probolinggo, and it makes a strong presence in the spiritual marketplace through commodifications of Kiai Hasan's amulet and memorabilia, including his photos, tasbih, jimat, akik, and others. This study also reflects on the possible effect of charisma in undermining the sense of authenticity and authority of charismatic Kiai Hasan among the Muslim community in Probolinggo, and the ways it effects on the construction of spiritual market surrounding his cemetery.

Keywords: Hasan Genggong, Pilgrimage, Charisma

### **DIMAS KANJENG AND OCCULT ECONOMY: CHALLENGING MODERNITY THROUGH POLITICS OF RELIGIOUS PROSPERITY IN KRAKSAAN PROBLINGGO**

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Modernization brought about secularizing effects, while it also provoked anti-secularization movements. This article figures out a global increase in the role of religion in a more modernized Muslim community of Probolinggo in the Padepokan Dimas Kanjeng Taat Pribadi. Middle-class Muslim in Probolinggo is generally experiencing this variety of religious resurgence after the leader of seemingly religious "cult", Dimas Kanjeng, has been arrested for murder and possibly a fake investment scheme. It paradoxically argues a reason why traditional, religious choices are still popular, whereas the world is heading to a more rationalized society. Dimas Kanjeng's followers believed he could provide them prosperity, could "produce" money and gold. Dimas Kanjeng is perceived as a symbol of the unending contestation of religion, spirituality, and modernity. This article also contributes to studies on the construction of the occult economy in Probolinggo which reflected itself from process of religious prosperity making. It implies a fact that the more modernity is promoted, the more it is resisted; the more committed to modernization societies are, the more alienated they are, and consequently it provides someone a political strategy of religious scheme to dash the utopic hopes of prosperity.

Keywords: Dimas Kanjeng, Modernity, Religious Prosperity, Occult Economy

Chair: Prof. Dr. H. Muh. Zuhri, M. A (IAIN Salatiga)

## Title of Panel

### Revitalizing Pesantren and Da'wah in Character Building of Indonesian Moslems

#### Panelists

**Dr. Mardia** (STAI DDI Pinrang Sulawesi Selatan), **Hanik Yuni Alfiyah M.Pd.** (UNSURI Surabaya), **Heny Gustini Nuraeni** (UIN SGD Bandung), **Dr. Akmal Mundi** (IAI Nurul Jadid Paiton Probolinggo), **Prof. Dr. H. Muh. Zuhri, MA.** (IAIN Salatiga) **Irzum Fariyah, MA.** (STAIN Kudus)

#### Panel Description

The downfall of Suharto regime in 1998 has opened the door to the rise of Islamic education system and new localized ways of religious preaching. They gained momentum to develop themselves as is obviously seen from the escalating numbers of Pesantren (Islamic boarding school) with modern management system and the conception of character building educations of local value-based. This panel encompasses a variety of Islamic educational institutions and the ways they developed an Islamic and local preaching in order to search for the apt form of character building in the context of modern and contemporary Indonesia. Pesantren, furthermore, is a huge umbrella embracing many kinds and models of Islamic preaching developed to contribute to the character building. However, these trends are inseparable from the interaction of the institutions with several contemporary issues, such as psychology, education, social media, democracy, civic empowerment, etc. This panel attempts to portray the role of Pesantren and religious preachers in revitalizing their ways in dealing with these issues in order to build the character of Indonesian Moslems.

### PERAN BUDAYA LOKAL DALAM PENGUATAN PENDIDIKAN KARAKTER BANGSA: STUDI PADA BUDAYA ASSIDDIANG MASYARAKAT BUGIS TANREASSONA PINRANG SULAWESI SELATAN

Mardia

[STAI DDI Pinrang Sulawesi Selatan]

Tulisan ini bertujuan untuk memotret karakteristik budaya Assiddiang sebagai Local Wisdom dalam perspektif masyarakat Bugis Kampung Guru dapat dianalisis melalui peran seorang tokoh yang dijadikan sebagai panutan dan guru di daerah tersebut. Tokoh yang dianggap harismatik tersebut adalah Guru La Harrang. Hal-hal yang menjadi karakteristik budaya Assiddiang adalah: apaccigeng (kebersihan lahir batin), alempureng (kejujuran), dan assiddiang (persatuan), serta ukhuwah Islamiyah sesama manusia. Kontekstualisasi Budaya Assiddiang sebagai Local Wisdom dalam Penguatan pendidikan karakter Masyarakat Kampung Guru terimplementasi pada budaya-budaya yang merupakan bentuk dan kontekstualisasi pengamalan syariat Islam masyarakat Bugis Kampung Guru antara lain: pembinaan ibadah sosial, pembinaan riayah, mau'lu' sipulung dan gotong royong. Dampak budaya Assiddiang Masyarakat Bugis Kampung Guru

terhadap pembinaan karakter generasi muda, dapat penulis analisis berdasarkan hasil penelitian dan mendeskripsikan fenomena-fenomena sosial yang ada. Dampak tersebut diantaranya: Pertama, Tercerminnya Perilaku Sopan Santun Anak Terhadap Orang Tua dan Anggota Keluarga Lainnya. Kedua, Menjadi Teladan dan Membiasakan Diri Melakukan hal yang baik. Ketiga, Anak-anak Memiliki Filter dalam Meminimalisir Dampak Negatif Perubahan Sosial.

Kata kunci: Assiddiang, masyarakat Bugis, pendidikan karakter

### SURVIVAL STRATEGY OF 'PESANTREN RAUDHOTUL HUFFADZ' AFTER BALI BOMBING

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This article has explained the survival strategy of Raudhotul Huffadz pesantren and its management pattern after Bali Bombing. Through qualitative data approach, with interview method, observation, documentation, and Focus Group Discussion, as well as qualitative analysis of interactive model, resulted some findings. Survival strategy by Raudhotul Huffadz pesantren after Bali bombing is to put forward tolerance and tend to succumb. Given the pesantren group even Muslims in Bali is a minority group. Especially after the tragedy of Bali Bomb I and II, where Muslims in general, and pesantren are specifically suspected as a hotbed of terrorists. This image is then neutralized by Muslim figures through an intense dialogue with other religious figures to introduce the teachings of Islam that rahmatan lil alamin. In addition to the tolerant attitude, boarding school Raudlotul Huffadz applies adaptive strategies and social wisdom. The management pattern of pesantren Raudhotul Huffadz is done with open management (open management), where this pesantren does not close itself from relationship with outsiders even though different religion. Raudlotul Huffadz pesantren always try to display the teachings of Islam rahmatan lil alamin through interpretation of the Koran. The pesantren model is combination, applying the salaf (classical) and khalaf (modern) system in the learning process and materials.

Keywords: Survival Strategy, Pesantren Raudhotul Huffadz, Bali Bombing

### METAMORFOSIS DAKWAH PONDOK PESANTREN AT-TAUBAH DI LOKALISASI PELACURAN SARITEM KOTA BANDUNG

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Metamorfosis adalah perubahan atau pembaharuan, ini juga memberikan gambaran tentang perubahan mentalitas seseorang, adanya pembaharuan dalam hidup seseorang untuk mencapai kesempurnaan. Pelacuran adalah fakta sosial dan menjadi tantangan dakwah tersendiri yang rumit karena berkaitan dengan pola pikir, moral, ekonomi untuk memenuhi kebutuhan hidup, psikologis yang diakibatkan oleh penghianatan, biologis untuk memenuhi hasrat seksual, bahkan kebutuhan politik, bahkan kehadiran pelacur haigh

class menjadi brand kesempurnaan. Tetapi gerakan dakwah harus tetap berjalan, karena dakwah harus menjadi gerakan yang mampu melakukan perubahan, dalam perkembangannya dakwah harus berupaya guna mengimbangi perubahan sosial yang tidak bisa dihentikan, geliat pelacuran tidak pernah berhenti. Tujuan melakukan penelitian ini adalah untuk mengetahui fakta tentang proses dakwah yang dilakukan oleh Pondok Pesantren At-Taubah dan bagaimana perkembangannya. Tempat penelitian dilakukan di Lokalisasi Pelacuran Saritem jalan Gardudjati Kota Bandung. Metode penelitian yang dilakukan adalah deskriptif kualitatif dengan pendekatan fenomenologi agama. Temuan hasil penelitian ini adalah Pertama, belum adanya kesadaran penuh dari geromo, calo, dan WTS dalam perilaku keberagamaannya. Kedua, Dakwah yang dilakukan oleh Pondok Pesantren At-Taubah tampak menurun, pesantren hanya aktif dalam dakwah sosial, seperti dalam kematian, perayaan hari-hari besar Islam bekerjasama dengan geromo, calo, dan WTS.

Kata kunci: metamorfosis, dakwah, pelacuran

### TRANSKULTURASI NILAI DALAM INTERNALISASI BUDAYA KERJA BERBASIS PESANTREN

Akmal Mundry

[IAI Nurul Jadid Probolinggo]

Pesantren is an Islamic educational institution that has characteristics in preserving and developing the uniquely of pesantren values has lead by kyai. In its development, at first pesantren only teach religious sciences, but today, by real need (hajjah) and by demands of society (al-himmah al-mujtama'), also provides the general education. It causes the occurrence of shifting paradigm in the model of leadership and work culture which is developed by the school in pesantren that more demanding of values and professionals performance. The process of internalization of work culture among educational institutions is different from other educational institutions. In the pesantren tradition, many behaviors, values, and norms apply based on Islamic values they believe.

Kata kunci: Transkulturasi Nilai, Budaya Kerja, Pesantren

### BBM (BOJOKU BOJOMU MONGGO): FENOMENA PERTUKARAN ISTRI DAN BERBAGAI DAMPAKNYA DI DUKUH GUMUL, DESA NGASINAN, KECAMATAN SUSUKAN, KABUPATEN SEMARANG JAWA TENGAH

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Penelitian ini untuk mengetahui fenomena pertukaran istri serta berbagai dampaknya seperti status anak yang dilahirkan, pengakuan ayah terhadap anak yang lahir, reaksi keluarga dan masyarakat sekitar. Penelitian ini merupakan penelitian deskriptif dengan pendekatan kualitatif. Teknik Pengumpulan Data menggunakan: Wawancara, Observasi, Dokumentasi. Hasil penelitian menunjukkan: Proses pertukaran istri yang terjadi di dukuh Gumul dimulai dengan kontrak pertukaran yang kemudian apabila kontrak disetujui maka dilanjutkan dengan pertukarannya, setelah pertukaran cukup maka pengembalian dilakukan dengan disertai imbalan yang tidak ditentukan besarnya, Pertukaran istri terjadi bermotif

keturunan, ekonomi lemah, ritual dan untuk bersenang-senang, Pengakuan anak diakui sebagai anak dari suami sah ibunya, meskipun anak tersebut bukan anak biologisnya sendiri. Reaksi keluarga cenderung pasif terhadap pasangan yang melakukan pertukaran istri tersebut, mereka tidak pernah menasehati atau memberi larangan terhadap apa yang mereka lakukan. Reaksi masyarakat sekitar terhadap pasangan yang melakukan pertukaran istri hanya menasehati lewat pertemuan-pertemuan rutin warga, pengajian, maupun sanksi ringan seperti digunjingkan.

Kata kunci: Pertukaran istri, anak biologis, kontrak pertukaran, reaksi pasif

### DAKWAH THROUGH TELEVISION: ASSESSING MCDONALDIZATION DA'WAH IN THE MONTH OF RAMADAN

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This paper saw the rampant of da'wah through television in Ramadan using various approaches that are appropriated to various conditions of Islamic communities in Indonesia. Modern society is so pragmatic and hedonic unseparated from the target of proselytizers. They prefer da'wah treats (show) through television media that is easily accessible by people from different social status. This study focus on six da'wah events via television: Tafsir Kehidupan on TV One, Pelita Hati on Metro TV, Islam itu Indah and Kultum on Trans TV, Bunga-bunga Hati and Bicara Islami on RCTI. In these events there is interaction between the proselytizer and mad'u through the symbols that are set in da'wah materials through the television as the media. Then, the term McDonaldization Da'wah appers, which consists of four principles: efficiency, calculability, predictability and control.

Keywords: da'wah, television, McDonaldization

Chair: Dr. Saifuddin Zuhri Qudsy, MA (UIN Sunan Kalijaga, Yogyakarta)

#### Title of Panel

The Role of Media in Creating Religious Commodification

#### Panelists

Kirana Nur Lyansari (IAIN Surakarta), Sri Hadijah Arnus (IAIN Kendari), Yuminah R. (STAI al-Karimiyah Depok), Inayatul Ulya, M.Si. (Institut Pesantren Mathaliul Falah), Karkono (Universitas Sebelas Maret)

#### Panel Description

The relationship between media and religion gives rise to a dialectic which affects both the definition of a few dominant media and a relatively small number of religions at the center of public life. This panel seeks out new resources, symbols, and experiences to bring into a kind of 'religious commodification' in terms of the ways individuals search for their own theologies, as the resources they turn to that seem to them to be the most 'authentic'. The phenomena, ranging from hijrah celebrity, Islamic cinema, and selection of Indonesian Muslim Princess,

reveal an important change in the way we think about religion in the new century. New developments in the production, transmission, and reception of media have led to an explosion in channels and sources of media from the 'old media' of television, publishing, and film, to the 'new media' of the internet, worldwide websites, and the digital and social media. This panel, finally, introduces a perplexing array of religious, spiritual, quasi-religious, implicitly religious, and near-religious claims, productions, symbols, networks, and movements in searching their voices in the media marketplace in Indonesia

### **HIJRAH CELEBRITY: CREATING NEW RELIGIOUSITIES, BRANDING ECONOMICS OF LIFESTYLE IN THE AGE OF MUSLIM MASS CONSUMPTION**

*Kirana Nur Lyansari*  
[IAIN Surakarta]

Much have been found in the research on the piety of the Indonesian Muslim communities in terms of ideology, culture and politics; the phenomenon of hijrah (internal conversion) among celebrities is not only limited to spiritual change but also in everyday of lifestyle economics. This paper examines three subjects of celebrities who write their hijrah stories drawing their secret transformation and telling their economic survive after hijrah. The three subjects are Riris Setyo Rini, Sakti personil group Sheila on 7 and Febrianti Almeera. Data gathered from the books published by each subject and some information of social media account of the subject concerned. Through examining the three subject, I argue that the hijrah process among certain celebrities have transformed from their psychological mindset while at the same time creating the new formation of lifestyle economics. This paper contributes to understand the new formation of religiosities in the context of mass Islamic consumption.

Keywords: popular culture, celebrity, lifestyle, Islamic consumerism

### **AGRESIVITAS NETIZEN TERHADAP KONTEN AGAMA DAN KEBHINEKAAN PADA MEDIA FACEBOOK**

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Agresi yang berbentuk Saling hujat membawa nama tuhan, nabi, dan agama, etnis serta golongan menjadi hal yang lazim di media facebook saat ini. Hal ini merupakan salah satu dampak negatif dari pergeseran penggunaan media konvensional ke media baru. Berdasarkan penelitian yang telah dilakukan, ditemukan bahwa perilaku agresif di kalangan netizen disebabkan karena, karakteristik media facebook yang memungkinkan seseorang dapat menyalurkan emosi dengan aman dan instant, karena tidak perlu bertemu secara langsung dan menghilangkan tekanan-tekanan yang diakibatkan oleh komunikasi face to face. Isu yang paling sensitif untuk dijadikan bahan bakar yang sangat efektif dalam melakukan agresi di media facebook adalah isu yang terkait Agama dan perbedaan suku serta etnis. Melihat fenomena tersebut, salah satu upaya yang dapat ditawarkan dalam menyikapi agresivitas netizen

terhadap konten agama dan kebhinekaan tersebut adalah dengan meningkatkan kemampuan literasi media online di kalangan netizen pengguna facebook, melalui pendidikan formal maupun forum nonformal dan dukungan dari berbagai pihak.

Kata kunci: agresi, agama, kebhinekaan, facebook, media baru

### **NARSISME DAN RELIGIO PSYCHOTERAPY**

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Pada zaman sekarang ini banyak manusia yang mengalami gangguan kepribadian, salah satunya adalah gangguan kepribadian narsisme (riya). Artikel ini membahas narsisme sebagai gambaran individu dengan rasa percaya diri yang tinggi atau yang dalam Psikologi Islam dikenal dengan sifat riya'. Argumennya adalah bahwa dasarnya narsisme merupakan bentuk aktulasiasi diri seseorang yang mencintai dirinya sendiri secara berlebihan. Dalam psikologi maupun dalam Islam gejala narsisme dapat digolongkan pada salah satu gangguan kepribadian. Hal ini ditunjukkan bahwa individu menampilkan suatu pola yang berlebihan dan rasa percaya diri yang tinggi disertai kecenderungan ketidakmampuan menyesuaikan dengan keadaan diri sendiri, sehingga kehidupan sosialnya cenderung menonjolkan kenyamanan akan kesendirian dan individualistik. Dalam kehidupan sehari-hari masyarakat di negara-negara maju telah kehilangan aspek spiritual yang merupakan kebutuhan dasar bagi setiap manusia, apakah ia seorang beragama ataupun seorang sekuler sekalipun. Untuk itu diperlukan adanya religio-psychoterapy yang merupakan salah satu cara mengatasi gangguan jiwa dan permasalahan seseorang.

Keywords: psikoterapi, narsisme, riya, gangguan kepribadian

### **MUSLIMAH COSMOPOLITAN LIFESTYLE: ANTARA SYARI'AT, TREND MASA KINI DAN KAPITALISASI AGAMA (STUDI BUDAYA POPULAR TERHADAP PEMILIHAN PUTRI MUSLIMAH INDONESIA)**

*Inayatul Ulya*  
[Institut Pesantren Mathaliul Falah]

This article analyzes the importance of the use of popular culture as a method in the study of Islam within the cosmopolitan muslimah lifestyle phenomenon, particullary in the contes of Putri Muslimah Indonesia (Miss Muslimah Indonesia). The use of popular culture method to understand the real intension of hijab observance;wether for the purpose observing sharia or just follow the present trend, or religious capitalisation. The Observance of sharia commonly interpreted by wearing of the so-called sharia clothing. Because wearing sharia clothing (hijab syar'i) as the symbol of religious piety and secondly, emphasizing that sharia in this case always adaptive in any circumstances as long as it doesn't violate the basic teaching of sharia, as the present demand of muslimah lifestyle is expressed in various way, one of them is the trend of hijab syar'i. Third, the utilization of religious symbol to generate economic profit. Various events such as the contes of Putri Muslimah Indonesia (Miss Muslimah Indonesia) as important booster for muslim fashion industries to gain huge profits by targeting large market of stylist cosmopolitan muslimah. Thus, the element of religious capitalization is much more visible than

spreading the true spirit of Islamic teaching.

Keywords: Putri Muslimah Indonesia, kapitalisasi agama, kosmopolitan

### **COMMODIFICATION OF POLYGAMY IN THE FILM OF AYAT-AYAT CINTA AND SURGA YANG TAK DIRINDUKAN**

*Karkono, Bani Sudardi, Titis Srimudha Pitana, Istadiyantha*  
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Polygamy is sacred because it deals directly with the realm of religion. However, when used as a commodity as the main theme raised in the film, has entered the profane industry. Movies are produced for the purpose of making a profit. It can be said that this practice is the capitalization of ideology. Commodification when viewed in terms of etymology means making something as a commodity. The commodities of polygamy in the movie *Ayat Ayat Cinta* and *Surga yang Tak Dirindukan* raises questions that will be explored further. Polygamy has entered the realm of industry because it is an industrial product that is marketed for profit. Meanwhile, polygamy is basically included in the religious domain that should not be used as an industrial commodity. Polygamy that must enter the sacred territory, has shifted to the profane world. How the background and commodification process of polygamy in the three films is worthy to be investigated. Whether polygamy behavior in this film is a representation of actual community behavior and what its implications for society after watching a movie is an important question to answer. To dismantle this, the Practice or Habitus theory developed by Bourdieu is used. With this theory, the practice of polygamy commodification can be described in the surrounding aspect so that it can be seen that this culture is produced through a capital-backed habitus and occurs within a certain sphere. Furthermore, by understanding the fabric of practice with the actors involved, the envelopes of interest in it can be dismantled.

Keywords: commodification of polygamy, *Ayat-Ayat Cinta*, *Surga yang Tak Dirindukan*



## Philosophy, Sacred Texts, and Practices of Truth

Chair: Subkhani Kusuma Dewi, M.Fil., M.A.  
(UIN Sunan Kalijaga Yogyakarta)

### Title of Panel

**Hadis dan Keindonesiaan: Ragam Kontekstualisasi dan Praktik**

### Panelists

**Dr. Ali Imron, M.Si.** (Asosiasi Studi Hadis Se-Indonesia), **Dr. (cand) Zunly Nadia, M.A.** (STAI Sunan Pandanaran Yogyakarta), **Rizqa Ahmadi, Lc., M.A.** (IAIN Tulungagung), **Anif Yuni, M.** (UIN Sunan Kalijaga Yogyakarta), **Dr. Alfatih Suryadilaga, M.Ag.** (Asosiasi Studi Hadis Se-Indonesia)

### Panel Description

Panel ini merupakan inisiasi dari Asosiasi Ilmu Hadis Se-Indonesia (ASILHA) dan Jurnal Living Hadis, UIN Sunan Kalijaga berangkat dari upaya mendeskripsikan khazanah studi Hadis kontemporer yang mengakar pada praktik keberagamaan masyarakat Muslim di Indonesia. Tingkat kebaruan dari studi ini terdapat pada cara pandang kontemporer terhadap studi hadis klasik yang mengedepankan adanya integrasi Hadis dengan beragam studi sosial, dan bagaimana cara pandang itu dihasilkan dari dinamika kehidupan berbangsa masyarakat Indonesia. Dua isu utama akan didiskusikan dalam panel ini, pertama bagaimana ragam pemahaman hadis kontemporer menemukan bentuk, perbedaan, dan penekanan di masyarakat di Indonesia. Kedua, bagaimana beragam pemahaman atas hadis itu lalu dihayati dan dipraktikkan oleh masyarakat baik komunitas atau institusi tertentu. Panel ini akan menjawab dua pertanyaan di atas dengan mengedepankan kajian interdisipliner terhadap ulumul hadis. Secara prinsip, ulumul hadis dan perangkat keilmuan didalamnya merupakan obyek kajian utama yang akan didekati menggunakan berbagai pendekatan dan teori sosial, mulai dari pendekatan kontekstual atas hadis, pendekatan filosofis, antropologis, hingga studi sosial kritis. Panel yang menekankan kajian integratif terhadap studi hadis ini bersifat kontributif bagi pembentukan karakter dan distingsi keilmuan Hadis di Indonesia, serta mampu menghadirkan perkembangan kontemporer dari Studi Hadis di negeri ini. Selain diseminasi gagasan di antara para akademisi ASILHA, output dari panel ini adalah publikasi makalah yang akan dilakukan oleh Jurnal Living Hadis, UIN Sunan Kalijaga. Sebagai satu di antara sedikit jurnal yang memfokuskan scope-nya pada kajian interdisipliner atas Ilmu Hadis, dan didukung oleh tim yang mumpuni, Jurnal Living Hadis memiliki kompetensi baik secara akademik maupun teknis untuk mempublikasikan makalah dari para panelis.

### SUNNAH NABI DALAM BABAD JAKA TINGKIR

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Paper ini berasal dari penelitian yang berusaha menyingkap tentang nilai-nilai Sunnah Nabi yang hidup dalam budaya masyarakat Jawa abad ke-16 M sebagaimana tersirat dalam naskah Babad Jaka Tingkir. Metode yang dipakai adalah penelitian kepustakaan (library research), sementara pendekatan yang digunakan adalah pendekatan filosofis. Dengan menggunakan teori Koentjaraningrat yang menempatkan nilai sebagai pusat atau fondasi paling mendasar dalam sebuah kebudayaan. Penelitian ini mengungkap bahwa nilai-nilai sunnah Nabi sudah terinternalisasi dalam budaya masyarakat Islam Jawa abad ke-16 M.

Kata Kunci: Babad Jaka Tingkir, Nilai, Sunnah Nabi

### PEMAHAMAN HADIS DAN PRILAKU KEAGAMAAN KOMUNITAS MUSLIM DI INDONESIA: STUDI ATAS PEMAHAMAN HADIS DI NU DAN KOMUNITAS SALAFI WAHABI DI INDONESIA

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Perbedaan dalam memahami hadis sudah terjadi sejak masa Nabi. Namun demikian perbedaan pemahaman ini tidak sampai memunculkan perpecahan. Seiring dengan berjalannya waktu dan jarak yang semakin jauh dengan Rasulullah. Perbedaan-perbedaan dalam pemahaman hadis dirasakan semakin tajam, hingga pada masa selanjutnya perbedaan pemahaman tersebut membentuk dua aliran yang secara radikal membentuk kelompok yang berseberangan dan tidak jarang bahkan berujung pada konflik dan kekerasan. Secara garis besar, ada dua tipologi kelompok dalam memahami hadis. Tipologi ini didasarkan pada pendekatan yang digunakan. Pertama, kelompok tekstualis, kelompok ini lebih menekankan pemahaman terhadap hadis Nabi tanpa memperdulikan proses sejarah yang melahirkannya. Kelompok ini lebih mementingkan makna lahiriah teks, dalam hal ini penekanan teks hadis terfokus hanya pada aspek bahasa. Sedangkan kedua adalah kelompok kontekstualis. Kelompok ini melakukan pemahaman hadis dengan mempertimbangkan asal-usul (asbab al-wurud) hadis, atau konteks yang berada dibalik teks. Kelompok pertama selanjutnya disebut dengan ahl al-ra'yi, sedangkan kelompok kedua disebut dengan ahl al-hadis. Penyebutan kedua istilah tersebut mulai terlihat pada masa sahabat, dan semakin menguat khususnya pada masa perkembangan mu'tazilah sebagai reaksi atas spekulasi teologis kelompok mu'tazilah dan pada masa timbulnya reaksi Asy'ariyah. Dalam konteks Indonesia, perbedaan pemahaman terhadap hadis tentu saja terjadi pada berbagai komunitas muslim di Indonesia. Komunitas yang berbeda-beda ini secara tidak langsung memperlihatkan perbedaan pandangan dan penafsiran terhadap ajaran agama dan hal ini terutama cukup jelas terlihat dalam praktik keagamaan sehari-hari. Salah satu penyebab dari perbedaan dalam praktik keagamaan ini adalah pemahaman mereka yang berbeda terhadap hadis Nabi. Meski mayoritas umat muslim sepakat bahwa hadis merupakan sumber ajaran kedua setelah al-Qur'an, namun demikian tidak ada pemahaman yang sama terhadap sumber ajaran tersebut. Dari sini kemudian, penulis berusaha mengungkap bagaimana pemahaman hadis di NU dan komunitas Salafi Wahabi, sejauh mana perbedaan pemahaman terhadap hadis diantara keduanya dan apa yang melatarbelakangi perbedaan

pemahaman terhadap hadis, kitab-kitab apa saja yang dipelajari sebagai pemandu dalam memahami hadis serta bagaimana implikasi dari pemahaman hadis tersebut terhadap praktek keagamaan mereka. Lebih jauh, penulis ingin memperlihatkan bagaimana keragaman Islam Indonesia serta bagaimana perbedaan ini agar bisa dikelola secara baik sehingga meminimalisir konflik yang terjadi akibat perbedaan penafsiran terhadap ajaran agama.

Katakunci: pemahaman hadis, salafi wahabi, NU

## **SUFI PROFETIK: STUDI LIVING HADIS JAMA'AH TAREKAT NAQSYABANDIYAH KHALIDIYAH DI KABUPATEN TRENGGALEK**

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Pandangan miring terhadap kelompok Tarekat oleh sebagian golongan yang mengklaim dirinya lebih *nyunnah* menjadi pemicu perdebatan akademik yang panjang. Seolah-olah ajaran para sufi bertentangan dengan sunnah padahal dengan membaca *sirāh*, Beliau adalah *zāhid*, *ābid*, *nāsik* sekaligus sufi sejati yang patut diteladani. Pada kasus muslim Indonesia, fenomena ini lebih menarik lagi dengan adanya fakta bahwa corak Islam awal yang muncul di Indonesia menurut para sejarawan, lebih bercorak sufisme. Selain fakta tersebut, cara beragama muslim Indonesia yang terbentuk perpaduan antara tradisi yang telah mengakar dan keyakinan agama yang dianut menegaskan bahwa hubungan ajaran tasawuf baik dalam wujud tarekat maupun bukan, berbanding lurus dengan misi luhur kenabian. Berkenaan dengan hal tersebut, tulisan ini secara fenomenologis menarasikan berbagai ritual dan kegiatan yang diyakini oleh jama'ah Tarekat Naqsyabandiyah Khalidiyah di Kabupaten Trenggalek, terinspirasi dari sunnah Nabi. Aktifitas tersebut terdiri dari dua kategori. Kategori pertama spiritualitas yang meliputi amalan-amalan sunnah dalam bentuk *mujāhadah*, *riyādhah*, dan berbagai zikir dan wirid yang diwajibkan. Dan kategori kedua berupa aktifitas sosial bermasyarakat, terwujud dalam internalisasi nilai-nilai luhur dalam membangun masyarakat yang makmur, rukun dan damai. Temuan dalam penelitian ini menegaskan bahwa ajaran tasawuf sejalan dengan misi kenabian.

Katakunci: Sufi, living hadis, Tarekat Naqsyabandiyah Khalidiyah, profetik

## **MENGURAI HADITS TAHNIK DAN GERAKAN ANTI VAKSIN**

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Yogyakarta pada bulan Juli 2017 gempar dengan berita adanya beberapa sekolah berbasis agama yang menolak vaksinasi pada program imunisasi MR (Measles Rubella) yang menjadi program pemerintah. Gerakan anti vaksin memang telah lama ada baik di Indonesia maupun di luar negeri. Beberapa dari mereka menggunakan argumen teologis untuk menolak vaksinasi. Hadits tahnik di gunakan sebagai salah satu alasan utama bahwa Islam sudah mengajarkan metode imunisasi paling unggul karena berdasarkan petunjuk nabi yang berasal dari wahyu Tuhan, sehingga program imunisasi yang dilakukan

pemerintah di anggap sudah tidak diperlukan lagi. Paper ini meguraikan bagaimana sebenarnya pemahaman hadits tahnik ini dari sisi ilmu hadits, ilmu biologi, otentisitasnya, dan relevansinya dalam polemik anti vaksin di Indonesia.

Kata Kunci: Anti Vaksin, Hadis, Tahnik, Imunisasi

## **KOMIK HADIS UNTUK HADIS NASEHAT PEREMPUAN: SEBUAH PEMAHAMAN ANTARA INFORMATIF DAN PERFORMATIF**

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Komik hadis semakin berkembang pesat di Indonesia. Setidaknya komik hadis ini adalah bahan bacaan bagi masyarakat awam baik anak-anak maupun remaja dalam memahami ajaran Islam, khususnya dalam hadis. Seperti ajaran Islam yang damai dengan digambarkan dengan baik melalui komik kapasitas perempuan yang dijelaskan masuk surga. Kemunculan komik hadis tersebut merupakan suatu yang baru karena pemahaman selama ini atas hadis-hadis dapat ditemukan hanya melalui ahli hadis terutama dalam syarah kitab-kitab hadis. Apalagi dalam beberapa kajian yang ada syarah hadis yang berkembang dalam sejarah hadis lebih banyak tidak berkembang pola pemahamannya antara masa Nabi Muhammad saw. sampai abad ke-8 H. Artinya, kontruk budaya masyarakat pemahaman hadis tidak mewarnai dalam kitab syarah hadis. Hal ini berbeda dengan komik hadis yang berkembang di Indonesia. Ciri khas ke-Indonesiaan dalam komik hadis tersebut sangat terasa. Dengan menggunakan teori performatif, maka kajian ini akan melihat tentang otoritas keilmuan syarah hadis dan hasil kajiannya sebagaimana yang berkembang dalam informasi awalnya di masa Nabi saw.

## **FUNGSI PERFORMATIF DAN INFORMATIF LIVING HADIS DALAM PERSPEKTIF SOSIOLOGI REFLEKTIF**

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Studi sosial atas praktik beragama yang berazaskan al Qur'an dan Hadis memanfaatkan teori resepsi sosial, yaitu hasil pembacaan terhadap teks yang terjelma dalam bentuk penafsiran tertentu dan dilembagakan ke dalam praktik beragama. Teori resepsi membedakan antara tiga bentuk, resepsi eksegesis, resepsi estetis dan resepsi fungsional. (Iser dalam Rafiq, 2014). Tulisan ini memfokuskan pada dua bentuk fungsi resepsi fungsional, yakni fungsi informative dan performatif. Keduanya akan dianalisa menggunakan gagasan refleksifitas yang menguji keterlibatan antara subyek penelitian dengan peneliti berdasarkan pada cara pandang sosiologi (Bourdieu, 2007). Sebagai bagian dari upaya pengembangan teori sosial untuk kajian studi living hadis, maka tulisan ini akan memanfaatkan berbagai penelitian living hadis di Indonesia terkini. Sebagai kesimpulan, tulisan ini menunjukkan dua bukti penting dalam berbagai penelitian living hadis, pertama, bahwa kedua fungsi, yakni informative dan performative termasuk ke dalam keilmuan sosial-kritis menurut Habermas, dimana dalam penelitian baik peneliti maupun subyek penelitian melakukan refleksi terhadap praktik yang ada. Refleksifitas merupakan fungsi antara penelitian

yang bersifat obyektif (studi sosial kuantitatif) dengan kajian subyektif (kajian tekstual/tafsir). Kedua, berdasarkan obyek penelitian yang bersifat lokal kebudayaan/kelompok masyarakat tertentu, maka penelitian ini merupakan bagian dari representasi atas identitas kelompok atau praktik budaya tertentu.

Katakunci: living hadis, performatif, informatif, sosiologi reflektif

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Chair: Dr. Islah Gusmian, S.Ag., M.Ag.  
(Fakultas Ushuluddin dan Dakwah IAIN Surakarta)

## Title of Panel

**Mendialektikakan Praktik Penafsiran Al-Quran dengan Nilai Kebangsaan dan Budaya Nusantara**

## Panelists

**Dr. Abdul Mustaqim, S.Ag., M.Ag.** (UIN Sunan Kalijaga Yogyakarta), **Dr. Jajang Arahmana, M.Ag.** (UIN Sunan Gunung Jati Bandung), **Mohamad Yahya, M.A.** (STAI Pandanaran Yogyakarta), **Dr. Ahmad Baidlawi, S.Ag., M.Ag.** (UIN Sunan Kalijaga Yogyakarta), **Siti Mariatul Kiptiyah, S.Th.I.** (Mahasiswa Pascasarjana UIN Sunan Kalijaga Yogyakarta)

## Panel Description

Dunia Islam sedang menghadapi situasi yang menegangkan, bukan hanya didera oleh kompleksitas globalisasi yang melahirkan perubahan super cepat, tetapi juga tergradasinya nilai-nilai agama karena dorongan cara berpikir materialistis, individualistis, dan klaim kebenaran tunggal. Primordialisme, etnisisme, radikalisme, dan terorisme yang kini melanda sebagian dunia Islam telah menjadi penyakit akut yang membelenggu kehidupan umat Islam dan melemparkannya jauh dari substansi dan nilai-nilai Islam. Satu dari sekian penyebab utamanya adalah karena praktik pemahaman umat Islam atas ayat-ayat Al-Quran serta paradigma yang mereka gunakan di dalam memahaminya. Tidak sedikit di antara umat Islam yang mempunyai hasrat tinggi untuk kembali kepada Kitab Suci dan memahami isinya, tetapi tidak disertai bekal metodologi. Akhirnya, yang terjadi bukanlah ia menjadi dekat dengan sumber nilai itu tetapi justru semakin jauh. Terorisme dan radikalisme merupakan wujud kongkret yang salah satunya disebabkan oleh praktik tafsir yang miskin metodologi itu. Hal kedua, oleh umat Islam sendiri, Al-Quran seringkali sekadar diletakkan sebagai semacam nomenklatur dan corpus suci. Padahal, sebagai sumber nilai, semestinya ia selalu didialektikakan dengan kehidupan umat manusia secara terus-menerus. Berbagai masalah yang bermunculan dalam kehidupan umat, meniscayakan usaha-usaha kontekstualisasi dan pribumisasi nilai Al-Quran dengan kehidupan umat, sehingga ia akan terus bergerak dan memberikan makna bagi kehidupan. Secara fungsional, tafsir—sebagai jalan memahami nilai yang terkandung dalam Al-Qur'an—juga merupakan upaya memenuhi dasar-dasar teologis dan praktis manusia yang lebih luas dalam melakukan proses dialektika dengan kehidupan di mana sang penafsir hidup dan berada. Dengan demikian, tafsir merupakan proses dan sekaligus produk budaya yang tidak bisa dilepaskan dari dinamika sosial politik

ketika tafsir ditulis, oleh siapa sebuah tafsir diproduksi dan dipresentasikan, serta bagaimana konteks realitas sosial politik yang terjadi. Dengan demikian tafsir Al-Quran sudah selayaknya mengambil peran dalam mengurai permasalahan dan sekaligus memberikan alternatif, sehingga tafsir menjadi penggerak budaya dan perubahan sosial.

Isu-isu Utama yang Didiskusikan Atas dasar latar belakang di atas dalam panel ini akan didiskusikan beberapa pokok pikiran penting. 1. Bagaimana paradigma dan epistemologi tafsir Al-Qur'an di Indonesia dibangun oleh para ulama 2. Bagaimana teknik dan strategi penulisan tafsir dilakukan oleh ulama di Indonesia 3. Bagaimana praktik tafsir berdialektika dengan nilai dan kearifan lokal 4. Apa kontribusi tafsir Al-Quran di Indonesia dalam membangun keadaban dan nilai keindonesiaan

Pendekatan dan Analisis Isu-isu di atas dikaji dan didekati dengan pendekatan interdisiplin dan multidisiplin. Pertama, isu epistemologi tafsir dalam panel ini didedah secara komprehensif oleh Abdul Mustaqim. Doktor di bidang Tafsir dari UIN Sunan Kalijaga ini secara khusus mengkaji struktur epistemologi tafsir Faidl al-Rahman karya Kiai Saleh bin Umar al-Samarani dalam makalah berjudul: "The Epistemology of the Javanese Exegesis Treasure (The Study of the Exegesis of KH. Shalih Darat's Faidl Al-Rahman)". Tafsir ini dipilih karena ditulis oleh ulama yang secara keilmuan mempunyai otoritas dan alim serta merupakan mahaguru dari para ulama nusantara, di antaranya yaitu Syekh Hasyim Asy'ari (pendiri NU) dan KH. Ahmad Dahlan (pendiri Muhammadiyah). Abdul Mustaqim memakai pendekatan historis-filosofis dalam menggali dan menemukan struktur fundamental yang dipakai kiai Saleh Darat dalam menafsirkan Al-Qur'an. Dari kajiannya ini, ia menunjukkan bahwa tafsir Faidl al-Rahman ditulis selain memakai analisis bahasa, tafsir ini juga memakai pendekatan shufi isyari. Tafsir ini tidak hanya mengeksplorasi makna eksoteris Al-Quran tetapi juga yang makna esoterisnya. Kajian ini mengingatkan kita bahwa kosa kata dalam ayat Al-Quran mempunyai dua dimensi makna, yaitu makna dahir dan makna bathin. Ia sangat kaya. Seperti prisma, ia memberikan banyak pancaran dan tidak bersifat tunggal. Di kesimpulan, Abdul Mustaqim menegaskan bahwa kita sejatinya perlu tafsir iluminatif dan sufistik, yaitu tafsir yang tidak hanya terkurung dalam makna literal teks tetapi juga masuk pada makna-dalam atau esoterik teks, sehingga kedalamannya bisa diartikan. Melengkapi kajian Abdul Mustaqim di atas, Mohammad Yahya, dosen di STAI Pandanaran Yogyakarta, menulis artikel berjudul: "Majelis Mujahidin vis-a-vis Kementerian Agama dalam Ilusi Deradikalisasi melalui Terjemahan al-Qur'an". Artikel ini mengulas tentang peristiwa pertarungan dan perebutan wacana tentang kebenaran dan keabsahan terjemahan Al-Qur'an antara Majelis Mujahidin Indonesia yang direpresentasikan oleh M. Thalib melalui karya Terjemah Tafsiriyah yang ia tulis dengan Terjemah Al-Quran Kementerian Agama RI. Thalib menuduh bahwa terjemah Al-Quran Kementerian Agama RI menjadi penyebab dari radikalisme. Meskipun Thalib tidak menyertai tuduhannya itu dengan data-data di lapangan, ia kemudian mengajukan karyanya sebagai jawaban untuk melakukan deradikalisasi dan mendaku karyanya yang paling otoritatif. Tapi, menurut Yahya, dengan memakai analisis wacana kritis, apa yang dilakukan Thalib itu lebih merupakan strategi perebutan wacana, bukan dalam konteks bagaimana metodologi tafsir dibangun. Cara ini menurut Yahya justru lebih berpotensi mengandung ideologi terorisme.

Kedua, mengungkapkan tentang bagaimana tafsir berdialektika dengan realitas sosial budaya serta problem politik dan kemanusiaan. Pada bagian ini, tafsir bukan hanya membaca dan memahami teks (Al-Quran) tetapi juga memahami realitas sosial dan politik. Pada tataran kesadaran dan iman, Siti Mariatul Kiptiyah, mahasiswa Pascasarjana UIN Sunan Kalijaga Yogyakarta, menulis artikel: "Piwoecal Sae dalam Kitab Tafsir Al-Qur'an Poestaka Hadi Karya H. Hadikoesoema". Artikel ini mengkaji konsep piwoecal sae (pendidikan karakter) yang dikemukakan H. Hadikoesoema. Sebagai Ketua Pimpinan Pusat Muhammadiyah (1942-1953) dan seorang nasionalis yang berperan besar dalam perumusan UUD 1945, melalui karya tafsirnya ini Hadikoesoema membangun konsep pendidikan karakter yang didasarkan atas iman, akhlak, dan amal. Ketiganya ini menjadi unsur utamanya. Melalui rangkaian ketiga hal ini, menurutnya akan menumbuhkan akhlak terpuji dan pada akhirnya mampu menciptakan tatanan kehidupan masyarakat yang luhur, mulia, dan damai. Pada sisi politik, Islah Gusmian menulis artikel "Wawasan Kebangsaan Tafsir Al-Quran Indonesia: Kontribusi Tafsir Al-Huda Karya Bakri Syahid". Dalam artikel ini, Islah Gusmian memaparkan praktik penafsiran Bakri Syahid yang di dalamnya dikembangkan kesadaran dan wawasan kebangsaan. Dengan memakai pendekatan sosiologi pengetahuan, Islah berhasil mendedah gagasan dan wawasan kebangsaan Bakri Syahid, seperti peneguhannya terhadap Pancasila dan NKRI. Sebagai tokoh Muhammadiyah, Bakri Syahid juga akrab denganserat-serat warisan kebudayaan masa lalu, seperti serat Wulang Reh dan Wedhatama yang ia pakai untuk menjelaskan nilai-nilai yang ada dalam Al-Qur'an. Dalam perspektif politik, jauh sebelum asas tunggal diberlakukan oleh rezim Orde Baru, dalam karya tafsirnya ini Bakri Syahid telah mengungkapkan kesetiaannya pada Pancasila sebagai konsep dan kesepatan dalam berbangsa dan bernegara. Pada sisi ekonomi, Jajang Arahmana menulis penafsiran Al-Qur'an tentang kepedulian sosial yang dijadikan basis praksis filantropi dan perkumpulan sosial pada era kolonial. Objek kajiannya adalah Tafsier Soerat Al-Ma'oen (1930) karya KH. Abdul Halim. Dengan model analisis wacana kritis dan sejarah sosial, dalam kajian Jajang ini menegaskan bahwa penafsiran Abdul Halim tidak bisa dilepaskan dari situasi sosial bangsa jajahan berhadapan dengan kebijakan kolonial dan persaingan dengan pedagang Cina. Tafsirnya menjadi contoh lain dari pengaruh pembaharuan di Mesir terhadap aktifis Muslim Indonesia pra-kemerdekaan. Sebuah aksi progresif Islam yang didasarkan pada tafsir filantropis Al-Qur'an. Terakhir, artikel yang ditulis oleh Ahmad Baedowi, berjudul "Kajian Tentang Al-Quran Melalui Nazham dalam Karya-Karya Pesantren". dengan artikel ini kita disugahi bagaimana ulama di Indonesia mempunyai ketrampilan di dalam menyajikan sebuah karya dengan model nadham. Langkah ini merupakan quantum teaching di dalam mendekati Al-Quran kepada ummat Islam. Keseluruhan artikel ini menjadi peneguh bahwa di tengah arus individualisme, radikalisme, dan terorisme, selainya Al-Qur'an—melalui karya tafsir—didekatkan kepada umat sebagai suluh sehingga spirit rahmatan lil alamin bisa dirasakan oleh umat manusia.

Panel Ada dua luaran yang bisa dipilih dari makalah-makalah yang dipresentasikan di panel ini. 1. Makalah-makalah ini bisa menjadi salah satu bab (chapter) dari sebuah buku yang dirancang tentang Kontribusi tafsir Al-Qur'an dalam

membangun peradaban umat dan Bangsa. Buku ini bisa menjadi salah satu rujukan dalam pengembangan kajian tafsir Al-Quran di Indonesia 2. Makalah-makalah dalam panel ini bisa juga dipublikasikan di Jurnal Nasional atau Internasional terakreditasi, seperti Al-Jamiah, Mutawatir, Shuhuf dan yang lain

## **THE EPISTEMOLOGY OF THE JAVANESE EXEGESIS TREASURE (THE STUDY OF THE EXEGESIS OF KH SHALIH DARAT'S FAIDL AL-RAHMÂN)**

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Hal-hal epistemologis bukan hanya masalah filsafat, tapi juga masalah semua ilmu, termasuk tafsir al-Qur'an. Penelitian ini bertujuan untuk mengungkap struktur epistemologi dalam Tafsir Faidl al-Rahmân karya KH Shalih Darat al-Samarani, salah satu tafsir lokal yang lahir dan ditulis di Jawa. Penelitian ini penting untuk menguraikan struktur epistemologi Kiai Shalih Darat secara sistematis dalam Tafsir Faidl al-Rahmân tersebut. Dengan menggunakan pendekatan historis-filosofis, peneliti menunjukkan bahwa Tafsir Faidl al-Rahman dapat dikategorikan sebagai satu jenis epistemologi iluminatif, di mana pendekatan shufi isyari tidak hanya mengeksplorasi makna eksoteris Alquran tetapi juga yang esoteris.

Kata kunci: tafsir, jawa, epistemologis

## **TAFSIR FILANTROPIS AL-QUR'AN DI INDONESIA: KONTRIBUSI TAFSIR SOERAT AL-MA'OEN KARYA KH. ABDUL HALIM (1887-1962)**

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Studi ini memfokuskan pada penafsiran Al-Qur'an tentang kepedulian sosial yang dijadikan basis praksis filantropi dan perkumpulan sosial pada era kolonial. Objek kajiannya adalah Tafsier Soerat Al-Ma'oen (1930) karya KH. Abdul Halim. Karangan berbahasa Sunda ini merupakan saduran dari tafsir Juz 'Amma karya Muhammad 'Abduh. Abdul Halim berusaha menafsirkan surah tersebut dan menjadikannya sebagai basis praksis sosial melalui perkumpulan Persjarikatan Oelama (1917-1943). Aktivitas sosialnya itu didasarkan pada ajaran filantropi yang terkandung dalam surah Al-Ma'un, seperti orientasi filantropi dari individu ke kolektif, keterikatan salat dengan pemenuhan hak-hak yang lemah, dan kritik terhadap ketertinggalan kaum Muslim dan kekuasaan kolonial atas tanah airnya. Melalui analisis wacana kritis dan sejarah sosial, kajian ini menegaskan bahwa penafsiran Abdul Halim tidak bisa dilepaskan dari situasi sosial bangsa jajahan berhadapan dengan kebijakan kolonial dan persaingan dengan pedagang Cina. Tafsirnya menjadi contoh lain dari pengaruh pembaharuan di Mesir terhadap aktifis Muslim Indonesia prakemerdekaan. Sebuah aksi progresif Islam yang didasarkan pada tafsir filantropis Al-Qur'an.

Kata kunci: Al-Qur'an, tafsir, filantropi, miskin, perkumpulan

## **KAJIAN TENTANG AL-QURAN MELALUI NAZHAM DALAM KARYA-KARYA PESANTREN**

Ahmad Baidowi

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Penulisan karya intelektual dalam masyarakat Islam terdiri dari dua macam bentuk, yaitu natsar (prosa) dan syi'ir atau nazham (puisi/versifikasi). Tradisi ini sebenarnya sudah berlangsung sangat lama dalam sejarah intelektual Islam, terlebih lagi penulisan karya dalam bentuk nazham, yaitu sejak masa jahiliyah sebelum Islam yang dibawa Nabi Muhammad SAW lahir. Bahkan, tradisi Sastra Arab identik dengan puisi, yang karya-karya puisi itu kerap kali dilombakan dan digantungkan di dinding Ka'bah. Namun, meskipun sastra Arab sudah sejak lama dikenal menggunakan gaya nazham, teori penazhaman sendiri baru "terlembagakan" dan dikenal sebagai disiplin ilmu tersendiri sejak al-Khalīl ibn A mad melataknkan ilmu 'Arūdh yang berorientasi pada penciptaan rima dan matra dalam puisi. Penulisan karya intelektual dengan menggunakan gaya nazham ini terus berkembang dalam sejarah intelektual Islam dan belakangan menjadi bagian penting di kalangan masyarakat pesantren di Indonesia. Di pesantren, salah satu metode pembelajaran berbagai macam bidang keilmuan kepada para santri dilakukan dengan menggunakan karya-karya berbentuk nazham ini, tentu saja karena dianggap memiliki efektifitas bagi para santri. Di bidang Nahwu misalnya dikenal kitab Imri ī dan Alfiyah karya Ibn Malik, di bidang Sharaf dikenal kitab Maqsūd, di bidang Fiqh ada Matn Zubad karya Ahmad ibn Ruslan al-Syafi'i, di bidang Aqidah dikenal 'Aqīdah al-'Awām, dalam Ilmu Tajwid dikenal Hidāyat al-Şibyān dan Tu fat al-A fāl, dalam bidang Logika dikenal Sullam al-Munawraq, dalam bidang Balaghah dikenal al-Jawhar al-Maknūn dan sebagainya. Model nazham dalam pembelajaran di pesantren-pesantren di Indonesia tampaknya sangat mempengaruhi para intelektual-pesantren, khususnya para kiai yang memiliki produktifitas dalam tradisi kepenulisan. Di antara para kiai itu menuliskan karya-karyanya dalam bentuk nazham, baik yang ditulis dalam bahasa Jawa dengan menggunakan aksara pegon maupun menggunakan bahasa Arab. Dalam kajian tentang al-Quran terdapat karya-karya semisal Al-Mashabih al-Nuraniyyah fi al-Ahadits al-Qur'aniyyah karya KH Abdullah Umar, Mushtholah al-Tajwid fi al-Qur'an al-Majid karya KH Abdullah Umar, Tanwir al-Qari' fi Tajwid Kalam al-Bari karya Muhammad Mundzir dan sejumlah karya lainnya. Makalah ini berupaya menelisik dan memetakan karya-karya intelektual-pesantren di Indonesia yang menggunakan model nazham, tentu dengan berbagai karakteristik, kelebihan dan kekurangannya.

Kata kunci: nazham, pesantren, intelektual-pesantren

## **MAJELIS MUJAHIDIN VIS-A-VIS KEMENTERIAN AGAMA DALAM ILUSI DERADIKALISASI MELALUI TERJEMAHAN AL-QUR'AN**

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Dalam artikel ini penulis mengelaborasi persoalan polemik antara Kementerian Agama dan Majelis Mujahidin Indonesia

berkaitan dengan terjemahan al-Qur'an. Ada dua persoalan yang dijadikan persoalan dalam artikel ini. Pertama, apa problem fundamental dari polemik tersebut? Dan apa sesungguhnya obsesi Muhammad Thalib di balik usaha koreksinya? Dalam menjawab dua persoalan ini, penulis memanfaatkan studi wacana kritis sebagai pendekatannya. Penulis berkesimpulan bahwa problem utama dari rentetan polemik yang berkepanjangan tentang deradikalisasi pemahaman terhadap al-Qur'an melalui terjemahan sesungguhnya terletak pada status quo. Dengan ratusan bahkan ribuan temuan kesalahan terjemah dalam QTK, Thalib mendeligitimasinya. Tidak hanya itu, ia mendaku hanya produknyalah (QTT) yang paling benar dalam menerjemahkan al-Qur'an. Sementara itu, Kemenag sendiri tampaknya enggan untuk mengakui adanya kritik tersebut, dan tetap mempertahankan anggapan kebenarannya. Produk QTT pada dasarnya tidak lebih dari sekedar bagian usaha Thalib dalam menegakkan syariah Islam di Indonesia dalam perspektifnya. Hal ini tampak jelas terlihat dari pola-pola penerjemahannya. Sehingga, QTT yang dikampanyekan sebagai produk terjemahan yang anti terhadap gerakan terorisme atau lebih damai dari QTK di Indonesia, dalam hemat penulis justru lebih berpotensi mengandung ideologi terorisme.\

Kata kunci: MMI, tafsir, syariah, kementerian agama

## **PIWOECAL SAE DALAM KITAB TAFSIR AL-QUR'AN POESTAKA HADI KARYA H. HADIKOESOEMA: TEORI DAN PRAKTIK**

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Artikel ini menelaah konsep piwoecal sae (pendidikan karakter) dalam kitab Poestaka Hadi karya H. Hadikoesoema Yogyakarta. Kitab tersebut merupakan tafsir Al-Qur'an tematik yang lahir dikalangan Muhammadiyah pada 1936 dengan menggunakan bahasa Jawa aksara Latin. Studi ini penting dilakukan mengingat selain sebagai ketua Pimpinan Pusat Muhammadiyah (1942-1953), H. Hadikoesoema adalah seorang tokoh nasional yang berperan besar dalam perumusan UUD 1945. Pertanyaan yang diangkat dalam tulisan ini adalah bagaimana konsep piwoecal sae H. Hadikoesoema? apa saja unsur-unsur piwoecal sae yang terdapat dalam kitab Poestaka Hadi? dan bagaimana teori dan praktik dari piwoecal sae tersebut? Dari pembacaan saya terhadap kitab tersebut dapat disimpulkan bahwa konsep piwoecal sae H. Hadikoesoema didasarkan pada ajaran Islam di mana iman, akhlak, dan amal menjadi unsur-unsur utamanya. Pengamalan terhadap ketiganya diharapkan dapat menumbuhkan karakter dan akhlak terpuji yang selanjutnya akan mampu menciptakan tatanan kehidupan masyarakat yang damai dan luhur.

Kata kunci: tafsir, budaya, Jawa

## **WAWASAN KEBANGSAAN TAFSIR AL-QURAN INDONESIA KONTRIBUSI TAFSIR AL-HUDA KARYA BAKRI SYAHID (1918-1994)**

Islah Gusmian

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Artikel ini mengkaji tentang kontribusi Tafsir Al-Quran dalam membangun wawasan kebangsaan di Indonesia dengan

mengacu pada tafsir Al-Hud karya Bakri Syahid. Tafsir ini merupakan tafsir lengkap 30 juz. Ditulis dengan bahasa Jawa dan terbitkan pada tahun 1979. Dalam tafsir ini, sebagai tokoh Muhammadiyah, Syahid tidak sekadar memahami ayat Al-Qur'an tetapi juga memahami realitas sosial politik yang berkembang ketika itu. Topik tentang Pancasila, konsep negara, kebangsaan, dan pembangunan nasional ia kemukakan dengan mengaitkan pada nilai-nilai Al-Qur'an. Dengan metode analisis sosiologi pengetahuan, dalam artikel ditunjukkan bahwa Bakri Syahid menumbuhkan Pancasila selaras dengan Islam, konsep negara Indonesia bukanlah negara Islam atau negara sekuler tetapi negara bangsa yang berdasarkan Pancasila dan Undang-Undang Dasar 1945. Konsepsinya ini juga dikaitkannya dengan warisan budaya leluhur dengan merujuk Serat Wulang Reh dan Wedhatama. Melalui artikel ini penulis menunjukkan bahwa tafsir telah berhasil berdialektika dengan realitas sosial politik dan sekaligus berkontribusi membangun keadaban dalam konteks politik Indonesia.

Kata kunci: tafsir, pancasila, wawasan kebangsaan

Chair: Dr. Musolli (IAI Nurul Jadid Probolinggo)

## Title of Panel

نقد إبستمولوجيا الإسلام الإندونيسي، من تفكيك الفكر إلى التدين الشكلي

## Panelists

**Ahmad Fawaid, M.Th.I.** (IAI Nurul Jadid Probolinggo),  
**Muslihun** (Sekolah Tinggi Kiai Haji Abdul Halim Pacet Mojokerto),  
**Ikhwan Amali** (Institut Dirasah Islamiyah Al-Amien Madura),  
**Ulya Fikriyati** (Institut Ilmu Keislaman Annuqayah Madura),  
**Muhammad Makmun** (S3 UIN Sunan Kalijaga Yogyakarta)

## Panel Description

هذه خطة البحث تبين مناقشة الإطار المعرفي للإسلام الإندونيسي— بوصفه من الخطاب الديني أو التدين الإجتاعي، من ناحية السياسة، وإعادة بناء الفكر الديني، والراديكالية، وحراب التواصل الاجتاعي. مصطلح "الإسلام الإندونيسي" يجد أهميته على نحو متزايد في نشر الإسلام ودية وسلمية في وسط التطرف العالمي الحالي. لذلك، تتضح من هذه خطة البحث—وما كتب عليها المشركون—التضايك الراهنة المتعلقة القرار السياسي على سلطة الدين، والتطرف في النصوص الدينية، وإعادة بناء النصوص الدينية، وتكشف أفكار العلماء الإندونيسي.

بواسطة الطوبوغرافية، فإن هذه خطة البحث تمكن تقسيمها إلى ثلاثة أجزاء. أولاً، كتابتان تناقشان المادة عن التطرف، الذي هو زدهر كثيراً في إندونيسيا الحالي والتطرف المتزايد المنتشر في التواصل الاجتاعي، والفيسبوك. ويخص التطرف في إندونيسيا كثيراً يصدر من المعاهد الإسلامية—أحد المدرسة القديمة للتعليم وانتشار الإسلام، وكذلك النشر—ذلك من خلال وسائل الاعلام الاجتاعية. والثانية، ورقتان في هذا الفريق تناقشان سلطة الحقيقة التي تأتي من دفع دعوى ضد تفسير الكتاب المقدس والمؤسسات باسم قانون الله. الثالثة، الورقتان الآخرتان تكشفان نظرية المعرفة الفكرية الإسلامية الإندونيسية من قبل قادة الفكر.

وبناء على نتائج الدراسة بين أعضاء المشركين، ويسعى هذا الاقتراح لوجه للكشف عن السؤال الحاسم والأهمية في تشكيل الهوية الإسلامية الإندونيسية. أولاً، كيف يفعل المسلمون الإندونيسيون أوجه الكتب الكلاسيكية (كتاب أصفر) التي تحتوي على العنف السردي؟ ثانياً، كيف الحقيقة يتم إنتاجها في إطار بعض أمر السياسية؟ الثالثة، كيف يسهم الإسلام الإندونيسي—مساهمة كبيرة في التخفيف من حدة العنف والتطرف الناشئة عن الفرق بين المذهب، والمعرضة السياسية وممارسة الشعائر الدينية؟، النهج الأيدولوجي، والنهج اللاعنف living Qur'an وتستخدم هذه الورقة بمنهج

تحليل الخطاب، والدراسات المقارنة. كل من هذه الورقة في نهاية المطاف (non-violent) سيتم نشرها في المجلة الدولية باللغة العربية التي نشرتها قسم اللغة العربية كلية التربية من جامعة النور ومجلة "عن الإسلام، ثقافة والعلوم الإسلامية أصدرتها جامعة العلوم (IJ-ATL) الجديد بيطان الإسلامية النقاية غلوة غلوة. في الواقع، تستعد هذه خطة البحث بإعداد شخصياً لنشرها إلى الناشر. لرجع الاطلاع على موقع idea publisher، الامتياز سورابايا و ISBN الرسمي و مطبعين

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## الإطار الأيدولوجي في تفسير القرآن: دراسة مقارنة بين السني والشيعة (بين "التحرير والتنوير" و"الميزان") في تفسير سورة الاحزاب {33}

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تأدل الباحث بأن "العبرة بأيدولوجيا" هيمنت التفسير بل مقدم على "العبرة بخصوص السبب" و "العبرة بعموم اللفظ" بل على "العبرة بمقاصد الشرعية". وأن ميتودولوجيا المتبني لم تزل تؤكد ما وراء التفسير من الإطار الأيدولوجي. فبناء على هذا، أصدر الباحث بأن "العبرة بأيدولوجيا مقدم على العبرة بخصوص السبب وعموم اللفظ بل مقدم على العبرة بمقاصد الشرعية". أغنى هذا القول للبحوث الأكاديمية المحصورة على النمطين: الأول ما قدمه أندورفين على أن تفسير المسلمين المنحدر إلى الآن منظر في إطار واحد، وهو تسهيل فهم النصوص ثم فصلها عبد المستقيم في ثلاثة المحاور: التفسير الكلاسيكي ما يتعلق بالأسطورة وتفسير القرون الوسطى الأيدولوجي والتفسير المعاصرة التي مالت إلى المبادئ العلمية وخصوصاً قول السيد أحمد حسين أن الميزان كتفسير الشيعة في العصر الحاضر، معيار لعدم التمدد في التفسير لحضور الرؤى اللاشيعة فيه. والثاني، ما قدمه يوسف بليشرا بأن التفرقة في التفسير مؤطر بالمذاهب والتذهب، وبالتالي مؤطر بتوحيح الميول في فهم النصوص كذلك وليام شتيك قال بأن التفسير مبين لمعنى الطقوس ولا تنحل عن تصور مسبق والمرجعية والأحوال الثقافية الاقتصادية والبيئية بل عن الميول الأيدولوجي وأكدته أحمد محاسن أن رهنة المفسرين قد بنيت تأكيداً لبنية ايدولوجيته وإغناس غلسير أن الكشف للمختبري تفسير ايدولوجي. من البحث الذي أقرب إلى الثاني مع إغناء هنا وهناك، وصل الباحث إلى النتيجة أن بين الشيعة والسني فصل لا وصل فيه، و الإطار ايدولوجي في تفاسيرهم مفهوم بسهولة، تليخا كان او تنوعا.

الكلمات المفتاحية: الأيدولوجي، الفسيفس السني، التفسير الشيعي، المناهج، فلسفة التأويل

## ثروة التفسير في بيساتيرين الكامنة (دراسة فيلولوجية عن كتابة التفسير بـ"الإملاء" كياهي زيني عبد المنعم مؤسس معهد النور الجديد بيطان فروبولنجا، جاوك الشرقية)

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هذه الدراسة هي البراسة الفلولوجية على مخطوطة التفسير بـ"الإملاء" سورة البقرة عند كياهي زيني عبد المنعم، والرعاية المؤسس الأول معهد النور الجديد بيطان، بروبولنجا. سعت هذه البراسة للكشف المنتظم، الأشكال، الأساليب، الألوان، وأيدولوجية الولادة في نسخة التفسير بـ"الإملاء" سورة البقرة. ومن نتائج البحوث على تلك النسخة، يمكن تحديد ما يلي: التفسير بـ"الإملاء" الذي نسب كاتبه إلى كياهي زيني يستخدم الترتيب الصحفي، على هيكل التفسير بالرأي، على منهج التحليل-الاجتاعي الأدبي ويميل على أفكار وأهداف أهل السنة والجماعة. وبالإضافة إلى ذلك، أن هذه البراسة أيضاً، أي التفسير بـ"الإملاء" متأثر بشكل كبير من أعمال التفسير المراغي بيد الشيخ المراغي، و التفسير المنار من الشيخ محمد عبده ورشيد رضا، في شكل أفكار وأشكال الكتابة. ومع أنه، ظهر جلياً في بعض

## فك الاستبداد في فهم النص الديني

### (تحليل ستاتسات تفسيرية لمفسرة سورية حنان لحام)

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تدور بحث هذه المقالة في محاولات مفسرة سورية حنان لحام في إعادة فهم النص الديني (القرآن) لافتقار الأمة إليها. اشتهرت لحام بكونها قائدة رأي في رفض الاستبداد والعنف على جميع شاكلتها خاصة في فهم القرآن الكريم. صدرت عنها عددا وفيرا من الكتب، منها في التفسير. ومن اللافت للنظر يتجه كل من تفسير لحام إلى فكرة اللاعنف. ومنذ هذه الأواخر، التزمت حنان في تصدير ستاتسات في التفسير القرآني على موقع فيسبوك، وتظل على مسيرتها اللاعنف في هذا الصدد. صلت القضية فريدة، بسكوها السورية—دولة لم تنقف فيها الحروب ز منا طويلا. كيف تظهر ترة اللاعنف في ستاتوسات (لتفسير الآيات القرآنية) حنان لحام خلال حضور العنف والحروب ذاتها حوالها؟ وكيف تفك لحام الاستبداد في فهم النص الديني عبر الموقع الإلكتروني فيسبوك؟ وما نستفيد من هذا التفسير لسباق الشعب الإندونيسي؟—حصل البحث على ثلاث نتائج: (أ) تظهر ترة اللاعنف في تفسير لحام بموقع فيسبوك على ثلاثة محاور: إحياء روح الإنسانية، وتطوير الملكة العلمية وحرية التفكير، وتخوير المرأة. (ب) تفك لحام الاستبداد بطريقتين: إيجابي وسلبي. تبدو الطريقة الإيجابية يوصل تفسير الآيات القرآنية بنقد السياسة العامة التي قررها من ليديه أمر حاكم. والطريقة السلبية يوصل التفسير بإصاف الأمة الإسلامية منها النساء المسلمة على أهمية إحياء الأخلاقية وروح الإنسانية، وتطوير الملكة العلمية وحرية التفكير، وتخوير المرأة. (ج) تطبق نظرية لحام اللاعنف بشخصية الشعب الإندونيسي، بل تكون تفسيراها مما لا بد من قراءتها على المسلم الإندونيسي.

الكلمات المفتاحية: التفسير والتقدم التكنولوجي، حنان لحام، ترة اللاعنف في التفسير، حرية التفكير، تخوير المرأة، روح الإنسانية

## الفكرة الصوفية ودورها في بناء أخلاق الشباب

### (دراسة تحليلية نقدية عن فكرة الصوفية كياهي)

#### الحاج محمد إدريس جوهري

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تالمناقشات والبحوث حول الفكرة الصوفية كثير جدا. لأن الحداثة والتحديث التي فيها نوة العلوم وتكنولوجيا جعلت الأزمات على حياة الإنسان، إما في مجال الاجتماعية والروحية. لتزدادت الثروة المادية ولكن الروح فرغة. فصلت المادية إليها للأغنياء، ورأسها لها لمن يجب المال. وإذا نظرنا إلى سياق بلادنا إندونيسيا، فشهدنا القضايا الكبيرة والأزمة الأخلاقية التي أصابت شبانا وكانوا سيكونون رجال الغد الذين سينتأرون كثيرا على مستقبل حضرة بلادنا إندونيسيا. لقد فقدت منهم القيم الأخلاقية والروحية بسبب عدم التعليم التصوف كمنبع التربية الروحية والأخلاقية في المدارس والأسرة.

وكان هذا البحث يتمحور في مجال الفكرة الصوفية بتحديد حول مفهوم الفكرة الصوفية عند كياهي الحاج محمد إدريس جوهري ودورها في بناء الأخلاقية للشباب. وأما المنهج البحث الذي استخدمه الباحث منج الوصفي التحليلي النقدي. وأما النتيجة هذا البحث يتكون إلى ثلاثة محاور: أولا، أن التصوف عند كياهي الحاج محمد إدريس جوهري هو محاولة ليقيم النية في القلب وفهم حقيقة كل ما يفعله الإنسان، حتى وصل إلى نهاية المقصود في حياته، وفقا لإرادة الله عز وجل. ثانيا، الفكرة الصوفية التي قدمها كياهي محمد إدريس جوهري هي فكرة نقدية على التصورات الخاطئة عن التصوف ودور المدارس والاسرة التي تفضل العلوم الشرعية في تربية الشباب ولا تهتم عن أهمية التصوف كمنبع التربية الروحية والأخلاقية نحو الشباب. وكذلك محاولة جديدة لإعادة البناء عن التصوف نظريا وتطبيقا لتسهيل الشباب ليلسه في حياتهم اليومية. ثالثا، قدم كياهي الحاج محمد إدريس جوهري طرق بسيطة للوصول إلى الصوفية نحو الشباب ويقسم إلى ستة خطوات، وهي: إيقان النفس، تقوين النية، الدراسة والإستطلاع، التفكير والتدبر، التحلي والتجلي، والتجلي.

الكلمة المفتاحية: الصوفية، كياهي الحاج محمد إدريس جوهري، نقدية، أخلاق الشباب.

## "الصراع بين الطبقات الاجتماعية" في التعبير

### القرآني والماركسي

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تهد هذه المقالة تدور حول الدراسة في تعابير القرآن وكل ملركس عن قضية الصراع بين الطبقات الاجتماعية. فهذه الدراسة مهمة من حيث إن الموضوع ملرال واقعا مع قديم ملمسته فضلا عن تركيزها على تعابير النصوص القرآنية—التي تحتوي على كثير من قضايا الطبقة—وعلى تعابير نصوص كل ملركس—التي تدور معظمها في إطار هذه القضية. ومن نتائج هذه المقالة أن القرآن قد اعترف بوجود التفاوت الطبقي الاجتماعي في إطار قضية الأمة التي يحتاج بعضها إلى بعض مع الإيجاب بحق الفرد وعدم حذف نظام هذا التفاوت الطبقي. والغرض من هذا التفاوت هو العودة—بجميع العلاقات الطبقة—إلى درجة التوازن والقسمة ولحظة العدل الوسط من غير صراع. وأما كل ملركس—من خلال تعابيره وأساليبه المذكورة—فإنه اعترف أيضا بوجود التفاوت بين الطبقات والصراع بينها لكن مع بذل الجهد في إلغائها وحذفها. وذلك مبني على أن وجود التفاوت الطبقي يتركز على عملية الظلم من قبل الظالم على المظلوم بحيث يطرح حلا لذلك بتصميم الأيديولوجية الشيوعية لإقامة النظام الاجتماعي الجديد اللابقي الذي يتسلط عليه الفكر والحكم والمال مع سلطته السياسية.

الكلمات المفتاحية: التفاوت، الصراع، الطبقات الاجتماعية، القرآن، كل ملركس، تعبير، تأويل

Chair: Dr. phil. Sahiron Syamsuddin, M.A.  
(UIN Sunan Kalijaga, Yogyakarta)

## Title of Panel

### Philosophy, Sacred Texts, and Practices of Truth

## Panelists

**Dr. Jajang A Rohmana** (UIN Sunan Gunung Djati Bandung), **Dr. Wardani, M.Ag.** (UIN Antasari Banjarmasin), **Ridhoul Wahidi** (Universitas Islam Indragiri), **Ahmad Khoirul Fata** (IAIN Sultan Amai Gorontalo), **Dr. Salamah Noorhidayati, M.Ag.** (IAIN Tulungagung)

## Panel Description

The core issue to address at this panel is the lack of a complete interdisciplinary Quranic exegesis in Moslem society, be it in the past or at the present time, written by women or local people despite their invaluable contributions in the fields of education and writing. It primarily aims to bring together genuine local perspective and the Quran to generate holistic knowledge of the new trends of exegesis. This panel aims to explore different perspectives by studying the exegesis of sacred texts and its methodology, its academic and social value. The focal point to highlight is that sacred texts, including Quran and hadith, are deemed to represent the logics of gender equality, provide explanations on local values of manaqiban tradition, and the rulings of global issues in social media. The vast majority of the new approaches to exegesis in this panel has so far been developed by taking into account the exegetical efforts of Muslim scholars as well as their views of exegetical methodology in Indonesian archipelago today.

## TAFSIR FILANTROPIS AL-QUR'AN DI INDONESIA: KONTRIBUSI TAFSIR SOERAT AL-MA'OEN KARYA KH. ABDUL HALIM (1887-1962)

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Studi ini memfokuskan pada penafsiran Al-Qur'an tentang kepedulian sosial yang dijadikan basis praksis filantropi dan perkumpulan sosial pada era kolonial. Objek kajiannya adalah Tafsir Soerat Al-Ma'o'en (1930) karya KH. Abdul Halim. Karangan berbahasa Sunda ini merupakan saduran dari tafsir Juz 'Amma karya Muhammad 'Abduh. Abdul Halim berusaha menafsirkan surah tersebut dan menjadikannya sebagai basis praksis sosial melalui perkumpulan Persjarikatan Oelama (1917-1943). Aktivitas sosialnya itu didasarkan pada ajaran filantropi yang terkandung dalam surah Al-Ma'un, seperti orientasi filantropi dari individu ke kolektif, keterikatan salat dengan pemenuhan hak-hak yang lemah, dan kritik terhadap ketertinggalan kaum Muslim dan kekuasaan kolonial atas tanah airnya. Melalui analisis wacana kritis dan sejarah sosial, kajian ini menegaskan bahwa penafsiran Abdul Halim tidak bisa dilepaskan dari situasi sosial bangsa jajahan berhadapan dengan kebijakan kolonial dan persaingan dengan pedagang Cina. Tafsirnya menjadi contoh lain dari pengaruh pembaharuan di Mesir terhadap aktifis Muslim Indonesia pra-kemerdekaan. Sebuah aksi progresif Islam yang didasarkan pada tafsir filantropis Al-Qur'an.

## PENDEKATAN PENAFSIRAN AL-QUR'AN DI INDONESIA DI ERA KONTEMPORER: BEBERAPA TREND PEMIKIRAN

Wardani

[UIN Antasari Banjarmasin]

This article aims to describe and to analyze the emerging trends of contemporary thought of Indonesian Moslem thinkers on approaches to the Qur'an. The discussion will be focused on three trends of thought. First, critical traditionalism whose proponents insist firmly sufficiency of the traditional sciences of the Qur'an in interpreting this scripture, and make clarification on modern Western approaches. This trend has been represented by thought of M. Quraish Shihab on thematic approach to the Qur'an and his attack towards hermeneutics suggested by some Moslem scholars to be complementary or alternative to tafsir, thought of Abd. Muin Salim on the "philosophy" of sciences of tafsir and his refinement of some techniques of interpretation, and thought of Nashruddin Baidan on qualification of interpreter and his clarification on hermeneutics. Second, monolithic rationalism that explores approach sourced from classical Islamic heritage that indeed is not traditional, but rational in nature. The suggested approach is said to be "monolithic" due to that individual scholar suggest it as primary one among others. It is to this trend can be attributed thought of M. Dawam Rahardjo on Surat al-Fatihah as a paradigm of Quranic interpretation and of Djohan Effendi on structure of the Quran and its implication on Quranic interpretation. Third, eclectic rationalism in sense that the proponents have suggested rational approaches to the Quran. The suggested approaches has been results of combined Islamic and Western heritage. Taufik Adnan Amal and Syamsu Rizal Panggabean have suggested the so called contextual approach to the Quran by combining literary and historical context analysis. In other words, both of them have suggested basically thematic approach to analyze literary context and double movement in Fazlur Rahman's hermeneutics to analyze historical context. Finally, M. Amin Abdullah through "alta`wil al-'ilmî" (scientific ta`wil) has combined between the so called al-Jâbirî's classification on bayânî, 'irfânî, and burhânî epistemological domain of knowledge to interpret the Qur'an.

Keywords: pendekatan penafsiran, filsafat ilmu tafsir, paradigma al-Qur'an, struktur al-Qur'an, maqâshid al-syarî'ah, konteks sastra, konteks historis, al-ta`wil al-'ilmî

## MUBĀHALAH DI SOSIAL MEDIA: KASUS-KASUS DI INDONESIA DALAM DIMENSI QUR'ANI

Ridhoul Wahidi

[Universitas Islam Indragiri]

Mubāhalah cases are crowded in social media these days. Mubāhalah done in this social media become viral and some people claim after mubāhalah immediately get punishment from Allah, but whether it is appropriate in view of Qur'an?. The existence of mubāhalah is the presence of two disputing parties with families and children in a certain place, where both can not solve the religious problem between the two by way of dialogue and debate, while each of them considers the other as a party to lie and make mistakes, Then both pray to Allah for wrong and lie from both cursed and derived from the grace of God. The dimension of mubāhalah happened between Rasulullah Saw and the Jews and the Christians. Mubāhalah is basically



prohibited in world affairs. This is for two reasons. First, the mubalahah story takes place in the aqidah issue. Secondly, in Islam there are rules and rules in world affairs.

Keywords: mubāhalah, sosial media, dimensi Qur'ani

## **NALAR FEMINISME DALAM ARGUMEN KESETERAAN GENDER NASARUDDIN UMAR**

Ahmad Khoiril Fata  
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Gagasan kesetaraan gender yang mendominasi struktur wacana kekinian membuat sejumlah pemikir Muslim melakukan upaya penafsiran ulang terhadap sejumlah doktrin keagamaan yang dianggap bias. Pada titik ini kitab suci menjadi sasaran utama kaji ulang mengingat posisinya sebagai sumber utama doktrin keagamaan. Upaya ini telah dilakukan Nasaruddin Umar melalui buku Argumen Kesetaraan Gender Perspektif Al-Qur'an. Dengan menggunakan metode hermeneutika dan semantik kajian Nasaruddin dititikberatkan pada telaah historis masyarakat Arab dan makna kosakata dalam al-Qur'an yang terkait langsung dengan persoalan gender. Dalam kajiannya Nasaruddin melihat misi utama al-Qur'an sesungguhnya adalah membebaskan wanita dari belenggu patriarkhisme Arab dan mewujudkan hubungan setara antara pria dan wanita. Namun struktur bahasa dan budaya masyarakat Arab telah "memerangkap" firman Allah dalam patriarkhisme sehingga Islam pun dipahami turut mengekalkan kultur bias itu. Tulisan ini mencoba membuktikan kuatnya pengaruh nalar feminisme dalam tulisan Nasaruddin tersebut sehingga terkesan adanya pemaksaan makna kosakata dan ayat al-Qur'an disesuaikan dengan paradigma tersebut. Pemaksaan makna terjadi pada perbedaan makna kata al-rijal/rajul dan al-dzakar. Yang pertama ditekankan pada kualitas budaya dan kedua pada aspek biologis. Namun sayang Nasaruddin tidak konsisten dalam menggunakan makna yang diberikannya itu sendiri. Selain itu, tulisan ini memberikan kajian kritis terhadap pendekatan sosio-historis yang dilakukan Nasaruddin dalam membangun argumentasi kesetaraan gendernya. Di sini penulis menemukan kekurangcermatan Nasaruddin dalam melihat konteks sosio-historis masyarakat Arab sebelum dan saat turunnya al-Qur'an. Kekurangcermatan ini membuat analisis Nasaruddin cenderung menguatkan dan mengarahkan pada nalar feminisme yang dianutnya.

Kata Kunci: Nasaruddin Umar, Tafsir al-Qur'an, Kesetaraan Gender, Hermeneutika, Konteks Sosio-Historis, Feminisme, Masyarakat Arab.

## **TRADISI MANAQIBAN SYEKH ABDUL QADIR AL-JILANI: KAJIAN LIVING HADIS DI DESA KUNIR WONODADI BLITAR JAWA TIMUR**

Salamah Noorhidayati & Kharis Mahmud  
[IAIN Tulungagung]

This article explains the tradition of manaqiban (biography recitation) of Sheikh Abdul Qadir al-Jilaniy in the village of Kunir Wonodadi Blitar with revealing the meaning of the tradition as the focus of research. There are two problems: 1) How is the understanding of Kunir Village Wonodadi Blitar society about

manaqiban? 2) What is the significance of manaqiban for this community? This is a qualitative research with descriptive-explanative method and phenomenology approach. Data collection techniques are done through observation, interviews, and documentation, and Karl Mannheim's Sociological Knowledge theory is used as data analysis method. The results of this study indicate: 1) Tradition of manaqiban is understood as one form of Islamic accomplishment that is guided by the Qur'an and hadith and as means of seeking blessings from the pious people. 2) There are three meanings in manaqiban tradition: a) objective meaning, as a form of religious observance; b) expressive meaning, refers to some motives of congregation in following the manaqiban, and c) documentary meaning, which shows the existence of this tradition in preserving the Islamic teachings as well as accommodating the local culture in order to create social life of society in an atmosphere of unity, friendship and harmony.

Keywords: Manheim, Manaqib, Sociology of Knowledge

Chair: Dr. Ade Sofyan Mulazib  
(UIN Syarif Hidayatullah Jakarta)

## **Title of Panel The Dynamic of Islam in Indonesia**

### **Panelists**

Faizal Amin (IAIN Pontianak), Muhammad Fahmi (UIN Sunan Ampel Surabaya), Saeful Fachri (STIE Banten), Dr. Martha Beck & Dr. Nurasiah, M.A. (UIN Sumatera Utara), Dr. Muhammad Noupal, M.Ag. (UIN Raden Fatah Palembang)

### **Panel Description**

Present-day Indonesia can be seen as highly complicated spectrum of Islamic reactions to dealing with the place of religion in relation to the nation-state and society at large. This panel overviews the nature of the Islam-based social, educational, and political ideology relating to the mode of behaviour of its respective supporters. A number of the newly-formed Islam based issues, ranging from Islamic tourism, Pesantren, Islamic law vis-a-vis Pancasila, historiography of Indonesian Islam, have always been actively participating in the dynamics of Islamic discourse. At the same time, the radical and fundamentalist groups have remained watchful, looking for types of social behaviour that might be construed as signs of decreasing attachment to what they conceive to be proper Islamic behaviour, Islamic tourism, Islamic law, Islamic education, etc.

## **ISLAM INDONESIA DAN PERUBAHAN SOSIAL: NARASI DINAMIKA PEMIKIRAN KEAGAMAAN**

Faizal Amin  
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Setiap agama yang berfungsi pasti mengalami perubahan dan perkembangan. Meskipun sumber ajarannya tidak mengalami perubahan, namun penafsiran dan implementasinya terus berubah dari masa ke masa. Artikel ini dimaksudkan untuk mengkaji fenomena penafsiran agama sebagai faktor yang menyebabkan perubahan sosial dalam sejarah intelektual

Islam di Indonesia. Perubahan sosial pada ranah pemikiran Islam di Indonesia tersebut dibahas dengan cara melacak asal-usul tradisi pemikiran Islam di Indonesia yang telah ada sejak awal abad ke-17, pada saat terjadi diaspora ulama Nusantara yang belajar Islam di *arāmayn* dengan bukti-bukti sejumlah manuskrip peninggalannya. Gelombang kedua ditandai dengan perkembangan pemikiran modern Islam di Indonesia yang tidak hanya berpengaruh terhadap gerakan sosial-kultural, tetapi juga gerakan politik perlawanan menghadapi kolonialisme dan Islamophobia. Secara ringkas, artikel ini juga menyajikan pembahasan tipologi pemikiran Islam Indonesia mulai dari tradisionalisme sampai post-kolonialisme. Artikel ini juga menyajikan pembahasan tentang dinamika pemikiran Islam di Indonesia sebagai upaya untuk memberikan gambaran tentang proses perubahan sosial yang terjadi pada ranah pemikiran Islam di Indonesia.

Kata kunci: sejarah, Islam, pemikiran, perubahan, sosial, politik

## **CONTRIBUTIONS OF PESANTREN NURUL QORNAIN SUKOWONO JEMBER IN COMMUNITY ECONOMIC EMPOWERMENT**

Muhammad Fahmi

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This article has been described as "Contributions of Pesantren Nurul Qornain Sukowono Jember in Community Economic Empowerment". Through a qualitative study, this paper resulted in several findings: First, the economic business management Pesantren Nurul Qornain (NQ) is done by involving the students and alumni of the local community. Developed several business units including agriculture, trade, farms, plantations, mining. Second, the factors that underlie Pesantren NQ manage economic enterprises is a message from the caregiver boarding school teacher NQ: "If schools want to progress and evolve rapidly, it must have an independent economic enterprises; if you want to walk slowly, do not need to have a business economics, but simply rely on donations from benefactors ". Third, NQ Pesantren contribution to the economic empowerment significantly. Contributions are felt by schools, students, alumni of students, and the community. Operational boarding greatly helped by the economic operating profit schools. Santri learn at reasonable cost, because it is subsidized by the economic operating profit schools. Alumni students can work on economic business schools. The community can work on economic business unit boarding.

Keywords: Pesantren Nurul Qornain, Economic Empowerment

## **OBJEK WISATA RELIGI: POTENSI DAN DAMPAK SOSIAL-EKONOMI DARI KEBERADAANNYA BAGI MASYARAKAT LOKAL: STUDI KASUS PADA MAKAM SYEKH MANSYUR CIKADUEUN PANDEGLANG)**

Saeful Bachri

[STIE Banten]

Wisata religi adalah tradisi yang telah berlangsung lama di tengah masyarakat. Destinasi wisata religi di Kabupaten Pandeglang yang terkenal kaya, mulai dari makam para ulama penyebar ajaran Islam sampai benda cagar budaya yang dianggap keramat, merupakan potensi besar bagi peningkatan

taraf ekonomi dan sosial masyarakat lokal di kawasan objek wisata. Tujuan penelitian ini adalah untuk mengetahui potensi, dampak ekonomi dan sosial keberadaan objek wisata religi terhadap masyarakat lokal di sekitar objek wisata. Dampak ekonomi dari pariwisata dapat dilihat dari kemampuan menciptakan lapangan kerja dan meningkatkan pendapatan sektor rumah tangga yang terlibat langsung maupun sektor rumah tangga yang terkena dampak turunan dari keberadaan objek pariwisata. Sedangkan dampak sosial, bisa dilihat dari interaksi antara masyarakat dengan wisatawan, bagaimana persepsi masyarakat terhadap keberadaan wisatawan, orientasi masyarakat lokal terhadap keberadaan objek wisata religi semata bertujuan spiritual atau sudah bergeser menjadi sarana komersial. Data-data penelitian di lapangan yang diperoleh berasal dari pengamatan partisipatif dengan cara peneliti melibatkan diri langsung terlibat dalam kegiatan ekonomi masyarakat lokal di objek wisata yang diteliti serta mengumpulkan data dengan cara tanya jawab atau wawancara dengan para pelaku yang terlibat dalam kegiatan pariwisata di objek wisata yang diteliti. Dengan teknik penelitian tersebut diharapkan dapat menjawab tujuan penelitian yang akan peneliti lakukan.

Kata kunci:Wisata religi, potensi, dampak sosial ekonomi, masyarakat lokal

## **CONTEMPORARY SYSTEMS SCIENCES, ISLAM, AND THE FIVE PRINCIPLES OF PANCASILA: WISDOM AS MIND: A MICROCOSM IN THE MACROCOSM (The Unification of Contemporary Systems Thinking with the Ancient Wisdom Traditions)**

Martha Becks & Nurasih

[UIN Sumatera Utara]

Ancient wisdom traditions valued mind, but the Western Enlightenment deliberately tried to destroy it and replace it with scientific and mathematical reasoning to control nature and condition human beings, as if they could be completely reformed by our reasoning powers. Modern knowledge was intended to completely replace ancient wisdom. This paper, using Ancient Greek humanism, the work of Seyyed Hossein Nasr, and the worldview of Islam underlying Indonesia's political philosophy as expressed in Pancasila, will explained what a mistake that was and the way it is leading to the destruction of human culture and the nature world. Together the paper formulates a new way to integrate moral and intellectual education and reform human culture, so that it becomes intuitively obvious to everyone that we have a place in the universe as the creature that can understand and appreciate it, not try to control it for our own physical well-being.

Keywords: sciences, Islam, Pancasila, microcosm, macrocosm

## **HISTORIOGRAFI ISLAM INDONESIA ABAD 19 DAN AWAL ABAD 20: MENELUSURI KARYA INTELEKTUAL MUFTI BATAVIA SAYYID UTHMAN BIN YAHYA (1822-1914)**

Muhammad Noupal

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Penelitian ini berhasil menginformasikan dan memetakan tiga hal penting dari karya tulis Sayyid Uthman yaitu bidang akidah, syariah dan tasawuf. Karya tulisnya dalam bidang akidah lebih

bersifat kritik terhadap penyimpangan akidah yang terjadi di masyarakat. Ia tidak pernah membahas apalagi mendebat persoalan-persoalan teologis. Dalam bidang syariah, karya tulisnya juga tidak dapat dipisahkan dari kerangka formal Ahlu Sunnah wa al-Jamâ'ah yang dipusatkan kepada mazhab Imam Syafi'i. Kita juga dengan mudah dapat melihat keseriusannya menyandarkan setiap persoalan hukum Islam kepada pendapat dan pemikiran para ulama-ulama mazhab Syafi'i seperti Imam al-Haramain, al-Ghazali, al-Nawawi, al-Rafi'i, Ibn Hajar, al-Ramli dan sebagainya. Sementara karya Sayyid Uthman dalam bidang tasawuf, tidak pernah berbicara tentang konsep-konsep seperti fana, makrifat atau hulul; tetapi selalu tentang syarat tarekat dan syarat untuk menjadi ahli tarekat. Kontribusi Sayyid Uthman dalam bidang penulisan, menjadi sangat penting dalam hazanah sejarah Islam Indonesia karena mampu menggambarkan dinamika intelektual dan sosial keagamaan yang terjadi pada masanya.

Kata kunci : Karya Tulis, Akidah, Syariah, Tasawuf

## Diversity and Religiosity, Reinventing Religious Pluralism in Indonesia and Beyond

Chair: Dr. phil. Al Makin, M.A.  
(UIN Sunan Kalijaga Yogyakarta)

### Panelists

**Imran Muhammad Taib, PhD** (MUIS Singapore)  
**Dr. Moeh. Suhada** (UIN Sunan Kalijaga Yogyakarta)  
**Dr. Yusrizal Effendi** (IAIN Batusangkar Padang)  
**Dr. Kamaruddin Mustamin** (IAIN Sultan Amai Gorontalo)  
**Rizal Darwis, M.Ag.** (IAIN Sultan Amai Gorontalo)

### Panel Description

This panel aims at finding, and proposing, a concept of pluralism based on rich and diverse cultural and religious traditions in the archipelago and beyond. Indonesia, a nation with hundreds of religious traditions and various rituals, is a place where diversity and harmony come and go in the history of the nation. However, diversity and plurality are not well defined in both academic and political domains. This panel exposes that diversity is given, and for which the nation is rich with material from which pluralism can be defined and redefined. The emblematic *Bhinneka Tunggal Ika* cries for explanation and interpretation particularly in the face of globalization and the emergence of dividing political identity. This panel will explore the potential concept of diversity based on wisdoms and knowledge found in indigenous traditions and rituals. As a comparison we will invite a Singaporean scholar to show how diversity and harmony has become a trademark of the city-state, from which stability and management of diversity catapult the nation. We then come to Dayak indigenous wisdom in cultivating land. Minangkabau will also be a subject in the discussion, in which the role and function of surau in the ethnic community will be explored. The two speakers will expose eastern Indonesia, particularly the Bugis religious traditions, the old text of *I La Galigo* and fishery ritual. This panel will expose our concept of diversity based on four religious traditions of the archipelagic rich cultural diversity.

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#### Imran Muhammad Taib

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Taib will explore the unique diversity and harmony in Singapore based on his academic expertise and experience during his time at the MUIS (Majelis Ugama Islam Singapore). The way in which the city-state manages diverse ethnic groups with various religious backgrounds and rapid development of economy will be a turning point from which the stability and harmony has been cultivated. Taib will speak uniquely from the point of view both as academic and Muslim leader.

Keywords: diversity, harmony, MUIS

#### Moch. Soehadha

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ecosystem meet. He exposes that local population of the Loksado Dayak develops a unique concept of agriculture called

Aruh, by which the land is cultivated in a traditional ladang way to secure and sustain the people's food source, a practice different from the way in which Christian and Islamic religious tradition suggest. The government, however, is in the side with official religion, Aruh needs support. Suhada will explore how and why Aruh tradition survives and interact with modernity and local government's regulation.

Keywords: Loksado Dayak, religiosity, ecosystem

#### Yusrizal Effendi

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Effendi will explore the tradition of Minangkabau surau in Balai Pauh Kamar and Sungai Sariak. He argues that the function and old tradition of surau in Minangkabau has slowly declined in the face of modernization and globalization. Recalling the old tradition, he argues that reviving surau function in Minangkabau will shield radicalism and fundamentalism which are on the rise in Indonesia.

Keywords: Minangkabau surau, radicalism, fundamentalism

#### Kamaruddin Mustamin

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Mustamin has researched a ritual in South Sulawesi called Maccera Tappareng, held annually by the people of Lake Tempe Sengkang, Wajo. In doing so, the people slaughter a buffalo and throw the animal to the lake. Mustamin's study focuses on the attitude adopted by Muslim fishermen of Bugis community in addressing the pattern of interaction between Islamic Sharia with traditional local tradition. Mustamin will describe the ritual and examine the way in which the people appreciate the ritual and regarded it as a way of showing gratitude to God and nature.

Keywords: Maccera Tappareng, Islamic sharia, local tradition

#### Rizal Darwis

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Darwis will present the old story contained in the classical text of *I La Galigo* from Sulawesi. In doing so, Darwis will read the story and discover some principles in the text which indeed evoke local wisdoms, such as *pasangriolo*, which contains moral and ethical guide for Bugis people. Honesty and telling the truth is expressed in the words *siri ne passe*. Tolerance and respecting others is enshrined in the word *sipakatau*. In short, Darwis' reading of *I La Galigo* will shed new light on the story and morality contained in the text.

Keywords: *I La Galigo*, morality, wisdom

# Religion and Ecology

Chair: Samsul Maarif (CRCS, Graduate School of Interdisciplinary Studies, UGM)

## Panelists

**Hudriansyah, Lc., M.A** (IAIN Samarinda), **Siti Tarawiyah, M.Pd.I** (Universitas Nahdatul Ulama, Kalimantan Selatan), **Samsul Maarif (CRCS-UGM)**, **Sholahuddin, MA** (UNISNU Jepara), **Gregory Vanderbilt** (Western Mennonite University, USA)

## Panel Description

This panel focuses on “religion and ecology”. There will be five paper presentations that are all thematically interrelated. The first three are based cases of East Kalimantan. They all depart from cases of environmental destructions to develop concepts of “religious ecology” for ecological discourses and engagements. The first one advocates for engaging religious authorities in ecological issues as a way of changing roles of religion from being used for collusion to contributing to environmental protection. The second one offers local spiritualism and the third one offers Islamic ecology for ecological engagements. In relation to the third, the fourth paper continues Islamic ecology, but focusing more on education offered by a charismatic Indonesian ulama. This paper will strengthen the concept of Islamic ecology for ecological discourses and engagements developed in this panel. The last paper discusses the significance of interreligious engagement for ecological discourses, more specifically on agrarian justice. This paper offers a significant thought that religions should come together for ecological engagements. The five papers of this panel all demonstrate the highly potential roles of religions in ecological discourses and engagements: both theories and practice.

## ENGAGING RELIGIOUS ACTORS IN ECOLOGICAL ISSUES: COLLUSIONS OF NATURAL RESOURCES CONTROL IN EAST KALIMANTAN

*Hudriansyah*  
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This paper is a study case of Makroman District, Samarinda, East Kalimantan. It will discuss the dynamics of natural resources control in the context of interplay between religion and development that cause serious threats for deforestation and environmental crisis. This will address the driving forces of control. They are actors consisting of diverse associations, including the local government personnels or state regulators, brokers, religious authorities and others. They collaborate or collude to control and compete to exploit the natural resources. It will also examine their tactics of occupying the land. One of them is the use of religious authorities. A land to control and occupy was initially negotiated by brokers and even kyai (ulama) for religious purposes like building pesantrens, mosques and churches. Gengstors were utilized to intimidate farmers to sell their lands with the lowest prices under the name of religious interests. An example showed that a local pesantren had operated for several years, but then turned into coal mining

mess later. Those collusions that involve religious actors have caused the massive land occupations for natural resources exploitation and environmental crisis. This region has been endangered, and this paper will finally argue for the significance of promoting “religiously green environment” by involving religious actors. It is important to engage religious actors in ecological issues as a way of changing their behaviors from destroyers to protectors of the environment.

Keywords: engagement, religious actors, natural resources, collusion

## ENGAGING ECOLOGICAL SPIRITUALISM OF DAYAK IN ECOLOGICAL DISCOURSE OF KALIMANTANS

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Balian or the spiritual leaders of Dayak community are respected persons for their spiritual powers in Dayak community of Kalimantan. They are healers, ritual specialists, and mediators of communication between human and the spiritual world. Through such capacities, Balian mediate between human beings and other microcosmic beings that include the protectors of forest, rivers and all in the context of ecosystem life. The roles of Balian for ecological preservation have been admittedly recognized. They offer a kind of “local wisdom” to effectively deal with and respond to the environmental crises confronting our planet. The existence of Balian, along with their roles, have been however endangered. The invasion of mining companies and palm oil monocultural plantation in East Kalimantan have pushed Balian away from their sacralized adat territories. They have no more forest and river to protect. Plants and kinds of wood usually used for ritual are extremely rare, or most of them are extinct. Another invasion endangering life and roles of Balian is by the state recognized religions. Christian priests prevented pregnant women from the work of Balian. No mantra and incense/offerings were allowed, and no more spirits to navigate away. Those who believed in Balian were claimed to kafir (infidel). For those religion's followers, Balian is sesat (misled and misleading) and holding ancestral primitiveness, and so should be demolished. This paper will discuss both the impacts of ecological destruction in Kalimantan against spiritual life of Dayak community and roles of the state recognized religions in destroying Dayak Balian's spiritualism. It will specifically address that both have been the most responsible for “the cleansing” of the protectors of ecological system. In the end, this paper will argue that it is necessary to reconsider Balian ecological spiritualism for the current environmental crisis and for ecological discourse and engagement.

Keywords: Dayak, ecological spiritualism, ecological discourse

## “ECO-ISLAM” OF THE VILLAGE: ADVOCATING THE VICTIMS OF THE IMPACTED ENVIRONMENTAL DESTRUCTION

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This paper is based on an action research in a village of Kutai Kertanegara, East Kalimantan that have been undergoing

environmental changes due to long and explosive coal minings surrounding them. The villagers happening to be Muslims have realized that their environment has been changing. For long time, they thought that the environmental changes were natural. But, when they realized that those changes have appeared to be worsening their life: flood occurred more frequently, their farming always failed, clean water was no longer available, they began to perceive about them as environmental destruction. This paper will discuss how those villagers have conceptualized natural phenomena (environmental changes) as environmental destruction. It will show how they learned from flooding, river disfunction, problems of farming, and so forth, and then developed a concept of ecology. For them, what has been narrated -the environmental changes are natural- by mining companies and authorities is ecological issues: Deforestation and minings by human beings contaminated and disfunctioned the river, the contaminated river destroyed the farmings, and the destroyed farmings affected badly social life. Human-nature relation has become clear to them that if nature is destroyed, it will destroy back the destroyers: human beings. More interestingly, this paper will also demonstrate how those Muslim villagers begin to develop "eco-Islam" as a strategy for environmental advocacy.

Keywords: eco-Islam, environmental advocacy, environmental destruction

### **EXAMINING "RELIGIOUS-ECOLOGY" EDUCATION OF KH. SAHAL MAHFUDH: ISLAMIC ENGAGEMENT ON ECOLOGICAL ISSUES**

*Sholahuddin*

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Natural disasters have recently become daily experiences of Indonesia. It is without any doubt that environmental destruction has become the real threat confronting the future of the nation, humankind, and all creatures. If not well anticipated, humankind may not live longer. Given the fact that the issue of environment is critical, it is therefore not surprising that Indonesian ulamas have also paid attention to and address it. This paper will specifically discuss concept of "religious ecology" by a charismatic Indonesian ulama, KH. MA. Sahal Mahfudh of Pati, Central Java. He is well known to have a strong voice calling that the uncontrolled exploitation of the nature will definitely destroy the life of human beings. For Kyai Mahfudh, human is the most responsible for the future of the nature and of their own life. Kyai Mahfudh advocates that destruction of the nature has been mainly driven by human desires of worldly wealth, their ignorance of their life of akhirat, and lack of spiritual knowledge and capacity. Those problems (what drives humans to destroy the nature) must be anticipated and overcome through ecological (Islamic) education, according to the kyai: an education that will expectedly lead Muslim to the stage of shalih-akram (the highest level of taqwa and of capacity to establish peacefully social relation, manage the nature, and conserve the environment. Again, this paper will elaborate the concept of "religious ecology" education developed by KH. MA. Sahal Mahfudh. It will examine the works and engagements of the kyai, and its contribution to ecological discourses and engagements.

Keywords: religious ecology, islamic engagement, Sahal Mahfudz

### **RE-THINKING AGRARIAN JUSTICE INTER-RELIGIOUSLY**

*Gregory Vanderbilt*

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Ecological and economic change in the countryside of Indonesia and elsewhere has made questions of agrarian justice—of how human communities may live together ethically within their ecological place, time, and relationships—all the more urgent and yet, as recent scholarship on "religion and development" discourse has shown, these questions cannot be satisfactorily answered with only "secular" frames of reference. Indeed, keadilan agraria has become a central theme for discussion in both Islamic and Christian institutions in Indonesia, including Ansor and PGI. At the same time, to think inter-religiously requires not only knowledge of the faith and tradition of one's "other" but also consciousness of the obstacles presented by historical and social-economic contexts. This paper attempts to look at the contemporary discourses of agrarian justice for openings to inter-religious solidarity and to connect the present to past openings for similar connection and, in so doing, rethink "religion and ecology" discourse as well.

Keywords: agrarian justice, inter-religiosity, religion, ecology