



**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**DIREKTORAT JENDERAL PENDIDIKAN ISLAM**

Jalan Lapangan Banteng Barat No. 3 – 4 Jakarta 10710

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Website : diktis.kemenag.go.id

Nomor : 2580/Dj.I/Dt.I.III/HM.01/07/2018  
Sifat : Penting  
Lampiran : 1 (satu) berkas  
Hal : Pengumuman *Open Panel*  
AICIS ke-18 Tahun 2018

4 Juli 2018

Yth .

1. Rektor/Ketua PTKIN/PTKIS
2. Ketua Kopertais
3. Rektor PTN/PTS dalam dan luar negeri
4. Pemakalah

Assalamu'alaikum wr. wb.

Berdasarkan hasil penilaian Tim Reviewer karya ilmiah *Annual International Conference on Islamic Studies (AICIS) ke-18 Tahun 2018*, bersama ini kami sampaikan Keputusan Direktur Jenderal Pendidikan Islam Nomor 3550 tentang Peserta **Open Panel** pada *Annual International Conference on Islamic Studies (AICIS) ke-18 Tahun 2018* dengan penjelasan sebagai berikut:

1. Peserta yang dinyatakan lolos diwajibkan mengirimkan final paper dalam format *Microsoft Word* hingga tanggal 15 Agustus 2018.
2. Peserta yang dinyatakan lolos wajib mengirimkan bukti submit paper via Open Journal System (OJS) pada jurnal terakreditasi Internasional atau Nasional (untuk Invited dan Selected Panel) dan jurnal terakreditasi nasional atau belum terakreditasi (untuk open panel). Bukti submit dapat berupa notifikasi dari masing-masing jurnal yang dituju.
3. Peserta mengisi form bukti kesediaan hadir pada conference AICIS di Palu Tanggal 17-20 September 2018.
4. Panitia menanggung biaya konferensi, akomodasi dan konsumsi untuk Open Panel, sedangkan tiket perjalanan dari tempat peserta ke Palu ditanggung oleh institusi masing-masing.

Informasi dan konfirmasi lebih lanjut dapat diakses melalui menghubungi Sdr. Dr. Mamat S Burhanuddin (+6281584812523); Ahmad Rafiq, Ph.D (+628156888069); Ahmad Mahfud, M.Ag(+6281354744455); Nurdin, Ph.D (+6281343741632).

Demikian surat ini disampaikan, atas perhatiannya diucapkan terima kasih.

Wassalamu'alaikum wr. wb  
a.n. Direktur Jenderal  
Direktur Pendidikan Tinggi  
Keagamaan Islam,

Ttd

M. Arskal Salim GP

Tembusan  
Direktur Jenderal Pendidikan Islam



KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM  
NOMOR 3550 TAHUN 2018 TENTANG  
PESERTA *OPEN PANEL*  
PADA *ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES* (AICIS) KE-18  
TAHUN 2018

DENGAN RAHMAT TUHAN YANG MAHA ESA

DIREKTUR JENDERAL PENDIDIKAN ISLAM,

- Menimbang
- a. bahwa dalam rangka mensukseskan *Annual International Conference on Islamic Studies* (AICIS) ke-18 Tahun 2018, maka dipandang perlu menetapkan Peserta *Open Panel* yang dapat mempresentasikan karya ilmiahnya pada penyelenggaraan dimaksud;
  - b. bahwa nama-nama yang tercantum dalam lampiran keputusan ini dipandang memenuhi syarat untuk ditetapkan sebagai Peserta *Open Panel* pada *Annual International Conference on Islamic Studies* (AICIS) ke-18 Tahun 2018;
  - c. bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Direktur Jenderal Pendidikan Islam tentang Peserta *Open Panel* pada *Annual International Conference on Islamic Studies* (AICIS) ke-18 Tahun 2018;

- Mengingat
- : 1. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Lembaran Negara Republik Indonesia Tahun 2003 Nomor 78, Tambahan Lembaran Negara Republik Indonesia Nomor 4301);
2. Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi (Lembaran Negara Republik Indonesia Tahun 2012 Nomor 158, Tambahan Lembaran Negara Republik Indonesia Nomor 5336);
3. Peraturan Pemerintah Nomor 4 Tahun 2014 tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi (Lembaran Negara Republik Indonesia Tahun 2014 Nomor 16, Tambahan Lembaran Negara Republik Indonesia Nomor 5500);
4. Peraturan Presiden Nomor 83 Tahun 2015 tentang Kementerian Agama;
5. Peraturan Menteri Agama Nomor 42 Tahun 2016 tentang Organisasi dan Tata Kerja Kementerian Agama;
6. Keputusan Direktur Jenderal Pendidikan Islam Nomor 705 Tahun 2018 tentang Penetapan Tuan Rumah Pelaksana *Annual International Conference on Islamic Studies* (AICIS) ke-18 Tahun 2018;

MEMUTUSKAN:

- Menetapkan : KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM TENTANG PESERTA *OPEN PANEL* PADA *ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES* (AICIS) KE-17 TAHUN 2017.

- KESATU : Menetapkan nama-nama sebagaimana tercantum dalam Lampiran Keputusan ini sebagai Peserta *Open Panel* pada *Annual International Conference on Islamic Studies (AICIS) ke-18 Tahun 2018*.
- KEDUA : Peserta *Open Panel* sebagaimana dimaksud dalam Diktum KESATU terdiri dari seorang *Chair* dan beberapa anggota, dengan pembagian tugas sebagai berikut:
- a. Tugas *Chair* adalah :
    1. Melakukan koordinasi dengan Panitia Pelaksana;
    2. Mengorganisir dan memandu anggota panel selama kegiatan berlangsung;
    3. Mempublikasikan karya ilmiah anggota panel setelah dipresentasikan dalam *Annual International Conference on Islamic Studies (AICIS) ke-18 Tahun 2018*.
  - b. Tugas masing-masing Anggota Panel adalah :
    1. Menyerahkan karya ilmiah kepada *Chair*;
    2. Melakukan koordinasi dengan *Chair*;
    3. Mempresentasikan karya ilmiah dalam *Annual International Conference on Islamic Studies (AICIS) ke-18 Tahun 2018*.
- KETIGA : Keputusan ini mulai berlaku pada tanggal ditetapkan.

Ditetapkan di Jakarta  
pada tanggal 2 Juli 2018

DIREKTUR JENDERAL,

KAMARUDDIN AMIN

LAMPIRAN  
 KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM  
 NOMOR                      TAHUN 2018  
 TENTANG  
 PESERTA *OPEN PANEL*  
 PADA *ANNUAL INTERNATIONAL CONFERENCE KE-18*  
*ON ISLAMIC STUDIES (AICIS) TAHUN 2018*

<b>No</b>	<b>Anggota Panel</b>	<b>Judul Panel</b>
1	1. Naqiyah (IAIN Purwokerto) An Analysis of Interaraction between Lectures of IAIN Purwokerto and the Holy Qur'an 2. Zaenatul Hakamah (IAIN Kediri) Konsep Ulumul Quran Muhammad Mafudz al-Tarmasdalam Manuskrip <i>Fath al-Khabir bi Sharh Miftah al-Tafsir</i> sebagai Alternatif Baru Pembelajaran Ulumul Qur'an di PTKI 3. Darlis Dawing (IAIN Palu) Dynamics of Tafser Study at IAIN Palu (Method and Context) 4. Tajul Arifin (UIN Sunan Gunung Djati Bandung) Gender Equity in Hadith Literature: an Analysis of the Contemporary Hadith Curriculum of Madrasah Aliyah in Indonesia	The Quran and Hadith in Formal Islamic Education
2	1. Adib (IAIN Syekh Nurjati Cirebon) Kontribusi Terjemah Al-Qur'an terhadap Wacana Islam Moderat di Indonesia: Studi Atas Terjemah Ayat-ayat Tentang Kerukunan Umat Beragama 2. Anwar Mujahidin (IAIN Ponorogo) Pola Hubungan Al-Quran dan Ilmuilmu Sosial Humaniora (Analisis Epistemologis terhadap Literatur Tafsir al-Quran Tematik pada Bidang Ilmu Sosial Humaniora) 3. Ali Imron (UIN Sunan Kalijaga) Hadis Nabi dalam Meme Culture & Satire: Wajah Baru Kontestasi Pemikiran Keagamaan Generasi Millenial di Indonesia 4. Ahmad Fawaid (Universitas Nurul Jadid) تقديس التفسير في بيان القرآن الكريم الدراسة الاستقصائية عن المادة العنقوية في مراجع التفسير بباستنترين جاوى الشرقية	The Dynamic of Historical and Contemporary Context of the Quran and Hadith in Indonesia
3	1. Islamul Haq (IAIN Parepare) دراسة و تحقيق لكتاب (التعقيبات على المهمات) للشيخ أحمد بن عماد بن يوسف بن عبد النبي أبو العباس شهاب الدين الأقفهسي القاهري. المتوفى سنة: 808 هـ، في كتاب	Text, Philology, and Interpretation: The Contribution of Manuscript Studies in

	<p style="text-align: right;">الصلاة</p> <p>2.Syofyan Hadi (UIN Imam Bonjol Padang) جدل السماح دون حمل الرماح :دراسة في مخطوطة المنهل العذب لذكر القلب للشيخ إسماعيل المينانكباوي</p> <p>3.Muhammad Lutfi Hakim (IAIN Pontianak) Islamic Inheritance Law of Kubu Kingdom: The Filological Study and Analysis of Manuskrip Majmu' al-Mirats Fi Hukmi Al-Faraid Works Mufti H. Ismail Mundu (1941 M)</p> <p>4.Muhammad Yunus Anis (Universitas Sebelas Maret)Textual Equivalence in The Book of Tarjamah SyarḥulḤikam : The Ideology of ArabicJavanese Translation</p>	the Current Muslim World
4	<p>1.Suherman (UIN Raden Intan Lampung) Ethnomathematics : Exploration of Traditional Crafts Tapis Lampung as Ilustration Science, Technology, Engineering, and Mathematics (Stem)</p> <p>2.Shinfi Wazna Auvaria (UIN Sunan Ampel Surabaya) Improvement of Awareness and Aspect of Roles and Communities in Environmental Management and Climate Change By Eco-Mosque</p> <p>3.Hanafi Guciano (UIN Syarif Hidayatullah) When Science and Spiritual converge: Mitigating Climate Change – Sufi way</p> <p>4.Nana Sepriyanti (UIN Imam Bonjol Padang) The Integration of Islamic Values in Math Learning</p>	Science and Technology in Islamic Universities
5	<p>1.Gabriella Hornung (University of Rostock, Germany) Ideas about Interreligious Dialogue in Indonesia: Opinions of Religious People and What it Means for Interreligious Peace</p> <p>2.Khaidir Hasram (UIN Syarif Hidayatullah Jakarta) Globalized Muslim in Modern Saigon: A Study of Muslim Minorities in Contemporary Vietnam</p> <p>3.Sunandar Macpal (IAIN Sultan Amai Gorontalo)Anau Sengkatau, Praktek Toleransi Beragama di Perbatasan Indonesia-Filipina</p> <p>4.Arif Abdullah Sagan ()Muslim Community in Timor-Leste and</p>	Globalized Muslim Communities in Timor Leste, Vietnam and Philipine
	Contribution Towards Timor Leste Nation Universidade Dili Timor Leste	

6	<ol style="list-style-type: none"> <li>1.Siti Mumun Muniroh (IAIN Pekalongan) Religiusitas dan Seksualitas Kaum LGBT di Pantura Jawa Tengah: Kajian Fenomenologi</li> <li>2.Mardian Sulistyati (UIN Syarif Hidayatullah) Between Authority and Sexuality: Being Muslim and Lesbian in Indonesia</li> <li>3.Saidin Ernas (Institut Agama Islam Negeri Ambon) Dari ODHA Menjadi SADHA; Transformasi Keagamaan dalam Gerakan Pencegahan HIV/AIDS di Kalangan Gereja Protestan Maluku dan Best Practice untuk Organisasi Islam</li> <li>4.Benny (UIN Imam Bonjol Padang) The Digital Literacy Rate of Adolescent Free Sex Offenders in West Sumatera</li> </ol>	Sexuality and its Relation to Religion and Society
7	<ol style="list-style-type: none"> <li>1.Lukman S. Tahir (IAIN Palu)Islam of the Archipelago: Cosmopolitanism of Islamic Civilization in Indonesia</li> <li>2.Firdaus Wajdi (Universitas Negeri Jakarta) Globalization and Transnational Islamic Education: The Role of Turkish Muslim Diaspora in Indonesian Islam</li> <li>3.Jamaluddin (Universitas Islam Negeri Sulthan Thaha) Migrasi Muslim Bugis di Tanah Melayu: Dari Tradisi ke Syiar Islam</li> <li>4.Ali Amin (WASEDA University) From a Mushalla to a Mosque the Development of Indonesian Muslim Community In Tokyo</li> </ol>	Mobility and Diaspora in Muslim Communities: Trends and Developments
8	<ol style="list-style-type: none"> <li>1.Rizpan Ridwan Pauzi (UIN Sunan Gunung Djati Bandung) Islam, Treatment and Commodity: The Commodification of Thibbun Nabawi at the Clinic of Bekam Ruqyah Center in Bandung</li> <li>2.Anis Farida (UIN Sunan Ampel Surabaya) The Complexity of Digital Media Practices in the Making of a Contemporary Islamic Social Movement in Indonesia</li> <li>3.Hetti Waluati Triana (UIN Imam Bonjol Padang)Discourse Critical Analysis on Language Usage in Social Media: Reflecting Islamic Students' Verbal Behavior and Identity in PTKI</li> </ol>	Piety, Popular Islamism and Media in Indonesian Context
	<ol style="list-style-type: none"> <li>4.Fikria Najitama (Institut Agama Islam Nahdlatul Ulama (IAINU) Kebumen) Komodifikasi Poligami dan Sosial Media: Studi Atas Daurah Poligami Indonesia</li> </ol>	

9.	<ol style="list-style-type: none"> <li>1. Syahbudi (IAIN Pontianak) Engagement and Resistance to Spirit 212 (Case Study at Islamic Student Activist in Pontianak)</li> <li>2. Mukrimin Andi Akifah (IAIN Sultan Amai Gorontalo) Democratisation and Decentralisation: A Reflection of Two Decades of Indonesia's Local Autonomy</li> <li>3. Muhammad Wasith Albar (University of Indonesia) Revealing the existence of Afdeeling-B, 1919: Is It Really an Organ of Religious Radicalism in the body of the Sarekat Islam?</li> <li>4. Sulaeman (IAIN Ambon) Pengalaman Komunikasi Agama Komunitas Muslim-Kristiani di Kepulauan Maluku</li> </ol>	The Relation of State and Religious Movement in Indonesian Context
10.	<ol style="list-style-type: none"> <li>1. Hadi Machmud (IAIN Kendari) Women and Regional Election (Study on Local Election in South East Sulawesi)</li> <li>2. Muhammad Irfan Hasanuddin (Institut Agama Islam Negeri Palopo) Female Ulama: Mediating Religious Authority and Limited Islamic Sphere in Contemporary Indonesia</li> <li>3. Ririh Megah Safitri (UIN Walisongo Semarang) Konstruksi Gaya Hidup Perempuan Muslim Pesisir: Studi Kasus di Tambak Lorok Kota Semarang</li> <li>4. Alim Syariati (UIN Alauddin Makassar) Love of Money, Religiousity And Ethical Perceptions of Members of Indonesian Young Entrepreneurs (HIPMI) in Makassar: Exploring Gender as Moderator</li> </ol>	Agency, Power and the Politics of Islam: The Role of Women within Indonesian Muslim Societies
11.	<ol style="list-style-type: none"> <li>1. Zaky Ismail (UIN Sunan Ampel Surabaya) <i>Halal Tourism</i> dan Diplomasi (Studi Tentang <i>Halal Tourism</i> Sebagai Multy Track Diplomacy Oleh Pemda NTB di Lombok)</li> <li>2. Winengan (UIN Mataram) Industri Pariwisata dalam Kemasan Nilai Syari'at Islam: Analisis Perumusan Kebijakan Publik Terhadap Lahirnya Kebijakan Pariwisata Halal di NTB</li> </ol>	Halal Industry as An Emerging Issue in Indonesia

	<p>3.M. Fuad Fauzul Mutamar (Trunojoyo University) The Influence of Halal Product Assurance Laws on Product Development in Indonesia</p> <p>4.Mohammad Jeffry Maulidi (State Islamic University of Mataram) Halal Tours as the Form of Islamic Civilization Progress (Special Economic Zone Lombok)</p>	
12.	<p>1. Sahraman D Hadji Latif (Mindanao State University) Awareness and Perceptions of Mindanao State University Employees Towards Islamic Banking in the Philippines</p> <p>2. Murtiadi Awaluddin (UIN Alauddin Makassar) Strengthening the Role of Universities in Encouraging the Development of Islamic Financial Institutions in Indonesia</p> <p>3. Trimulato (Universitas Muhammadiyah Parepare) Good Corporate Governance for Sharia Micro Financial Institution</p> <p>4. Kuat Ismanto (IAIN Pekalongan) Pola Kemandirian Ekonomi Pesantren di Wilayah Pekalongan</p> <p>5. Ade Sofyan Mulazid (UIN Syarif Hidayatullah Jakarta) Manajemen Resiko dan Kepatuhan Syariah dalam Transaksi Pelunasan Sebelum Jatuh Tempo Pada Produk Rahn di Pegadaian Syariah</p>	New Trends on Islamic Economic Institution
13.	<p>1.Muqarramah S. Kurdi (UIN Antasari Banjarmasin) Islamic Primary School in Worldview: Contemporary Issues and Trends in Education</p> <p>2.Munzir Hitami (UIN Sultan Syarif Kasim Riau) Membela Atas Nama Dakwah; Potensi Radikalisme di Kalangan Mahasiswa Muslim Riau</p> <p>3.Saparudin (State Islamic University of Mataram) Dilema Pendidikan Islam Kontemporer: Ekspektasi dan Diseminasi Ideologi Keagamaan di Lombok</p> <p>4.Noval Maliki (IAIN Syekh Nurjati Cirebon) Reinterpretasi atas NilaiNilai Pancasila dalam Konteks Pendidikan KeIslaman</p>	Islamic Education: Islamic Education: Ideas, Praxis, and Challenge
14.	<p>1.Sibro Mailisi Fathurrohman (Irsyaadul Ibaad Islamic Boarding School, Mekarsari) Irsyaadul Ibaad Contribution on the Formation of</p>	Reactualization of Islamic Intellectual Heritage (turats) in the Practice of Indonesian



	<p>Islamic Student Character with Islam Rahmatal Lil Alamiin</p> <p>2.Sulasman (UIN Sunan Gunung Djati Bandung) The Value Education of QosidahBurdah Arts In Boarding School in the Land of Sunda</p> <p>3.Muhimatul Umami (IAIN SyekhNurjati Cirebon) Integration of Ethnozoology and Fiqh of ecology to Establish Indigenous Conservation Skills in Muslim Communities</p> <p>4.Imroatul Hasanah (IAIN Kediri) The Trilogy of Brotherhood on the Subject of Aswaja as Prevention of Radicalism at NU Schools</p>	Islamic Education
15.	<p>1.Indria Nur (STAIN Sorong) Internalisasi Nilai-Nilai Islam dalam Bingkai Budaya Lokal dalam Upaya Membentuk Karakter Islami pada Masyarakat Pulau Misool Raja Ampat Papua Barat</p> <p>2.Khoirul Mudawinun Nisa (STAI Madiun) Glocalization: Build Global Education Based on Local Wisdom in Modern Cottage</p> <p>3.Dewi Anggraeni (Universitas Negeri Jakarta) Model Pembelajaran Pendidikan Agama Islam Multikultural Berbasis Kearifan Lokal di PTU (Studi Analisis Nilai-Nilai "SILAS" Pada Budaya Sunda)</p> <p>4.Syafwan Rozi (IAIN Bukittinggi) Model Application Local Community-Based Disaster</p>	Islamic Education and Local Culture

DIREKTUR JENDERAL,

Ttd

KAMARUDDIN AMIN



**MINISTRY OF RELIGIOUS AFFAIRS  
THE REPUBLIC OF INDONESIA  
DIRECTORATE GENERAL OF ISLAMIC EDUCATION**

Jalan Lapangan Banteng Barat No. 3-4 Jakarta Pusat 10710  
Phone: +62-21-3812216 ext 327; Facsimile: +62-21-34833981

Number : 2660/Dj.I/HM.01/08/2018  
Attachment : -  
Subject : Invitation for The 18<sup>th</sup> AICIS

August 19, 2018

Ahmad Fawaid, M.Th.I.  
Universitas Nurul Jadid  
Probolinggo

Dear Mr. Fawaid,

Directorate General of Islamic Education, Ministry of Religious Affairs of The Republic of Indonesia, cordially invites you as a speaker in the Open Panel session: *The Dynamic of Historical and Contemporary Context of the Quran and Hadith in Indonesia*, at the 18th Annual International Conference on Islamic Studies (AICIS). The conference will be held on September 17-20, 2018, at Palu State Islamic Institute, Palu, Central Sulawesi. The conference main theme is "Islam in A Globalizing World: Text, Knowledge and Practice".

The committee will bear the expenses for the panels covering accommodation and meals during the conference only. The participants should be responsible to secure the transportation to the conference venue. Should you have any question, please feel free to contact Ahmad Rafiq, Ph.D (+628156888069/ahmad.rafiq@uin-suka.ac.id) or Nurdin, Ph.D (+6281343741632/nnurdin69@gmail.com). For further information, please visit <http://diktis.kemenag.go.id/aicis/2018/>.

We highly appreciate your participation and thank you for your kind attention.



Sincerely yours,  
Director General,

Kamaruddin Amin

# ABSTRACT BOOK



## 18<sup>th</sup> ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES



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

#### KEYNOTE SPEAKER:



**Lukman Hakim Saifuddin**  
*The Minister of Religious Affairs, RI*

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



IAIN Palu, Central Sulawesi  
September 17-20, 2018



# Chairs and Panelists

## The Quran, Hadith and Contemporary Interpretation

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

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

## Islamic Education, Culture, and Knowledge Production

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

## Chairs and Panelists

- Chair:  
Dr. Wasilah, ST., M.T. (UIN Alauddin Makassar)
- Panelists:  
Suherman (UIN Raden Intan Lampung);  
Shinfi Wazna Auvaria (UIN Sunan Ampel Surabaya);  
Hanafi Guciano (UIN Syarif Hidayatullah Jakarta);  
Nana Sepriyanti (UIN Imam Bonjol Padang)
- Chair:  
Dr. Nurasmawati, M.Pd (IAIN Palu)
- Panelists  
Dr. Zulfah, M.Pd (IAIN Pare Pare);  
Dr. Kaharuddin, M.Pd. (UIN Makassar);  
Dr. Gusnarib, M.Pd. (IAIN Palu);  
Arifuddin. M. Arif, M.Pd. (IAIN Palu)
- Chair:  
Jarot Wahyudi (UIN Sunan Kalijaga Yogyakarta)
- Panelists  
Professor Alan Hayes, Ph.D. (University of Newcastle, Australia);  
Deborah Hartman, Ph.D. (University of Newcastle, Australia);  
Dr. Waryono Abdul Ghofur (UIN Sunan Kalijaga);  
Dr. Sukiati (LPPM UIN Sumatera Utara)
- Chair:  
Prof. Dr. H. Sagaf S. Pettalongi, M.Pd.
- Panelists  
Dr. Moh. Ali Hafid, M.Pd.I. (IAIN Palu);  
Dr. H. Ahmad Syahid, M.Pd (IAIN Palu);  
Dr. Gafur Marzuki, S.Pd., M.Pd. (IAIN Palu);  
Dr. Fatima Saguni, M.Si (IAIN Palu)
- Chair:  
Dr. Rizal Darwis, M.H.I. (IAIN Sultan Amai Gorontalo)
- Panelists  
Dr. Muhiddin Bakri, Lc., M.Fil.I. (IAIN Parepare);  
Dr. Iksan Kamil Sahri, M.Pd.I. (STAI Al-Fithrah Surabaya);  
Dr. Dwi Setianingsih, M.Ag. (IAIN Kediri);  
Dr. Imelda Wahyuni, M.Pd.I. (IAIN Kendari)
- Chair:  
Aat Hidayat, M.Pd.I. (Institut Agama Islam Negeri [IAIN] Kudus)
- Panelists:  
Musmuallim, S.Pd.I., M.Pd.I. (Universitas Jenderal Soedirman Purwokerto, Banyumas);  
Nasri Kurnialoh, S.Pd.I., M.Pd.I. (STAI Haji Agus Salim Cikarang, Bekasi);  
Muhammad Miftah, S.Pd.I., M.Pd.I. (IAIN Kudus);  
Mualimul Huda, M.Pd.I. (IAIN Kudus)
- Chair:  
Dr. Mardía, S.Ag., M.Pd.I. (UIN Alauddin Makassar DPK pada STAI DDI Pinrang Sulawesi Selatan)
- Panelists:  
Indria Nur, S.Pd.I, M.Pd.I. (STAIN Sorong);  
Khoiril Mudawinun Nisa, S.Pd.I.,M.Pd.I. (STAI Madiun);  
Dewi Anggraeni, Lc., MA. (Universitas Negeri Jakarta);  
Dr. Syafwan Rozi, M.Ag. (IAIN Bukittinggi)

## Muslim Mobilities, Migration, and Diaspora

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

- 29 Chair:  
Muhammad Said, M.Ag.  
(Sekolah Tinggi Agama Islam Darul Kamal, Lombok Timur, NTB)
- Panelists  
Dawam Multazamy Rohmatulloh, M.Hum (INSURI Ponorogo);  
Arik Dwijayanto, M.A (UIN Sunan Kalijaga Yogyakarta);  
Suryo Adi Sahfutra, M.Hum. (UIN Sumatera Utara)
- 31 Chair:  
Prof. Dr. Abdullah Idi, M. Ed. (UIN of Raden Fatah Palembang)
- Panelists:  
Dr. Arif Abdullah Sagran & Dr. Abdurrahman Misno (Universidade Dili Timor Leste);  
Khaidir Hasram (UIN SyarifHidayatullah Jakarta);  
Sunandar Macpal (IAIN Sultan Amai Gorontalo);  
Dr. Eko Ariwidodo, M.Phil. (IAIN Madura)
- 33 Chair:  
Dr. Rosmah Tami, MSc (Hons). M.A. (UIN Alauddin Makassar)
- Panelists:  
Lukman S. Thahir (IAIN Palu);  
Jamaluddin (UIN Sulthan Thaha Jambi);  
FirdausWajdi (Universitas Negeri Jakarta);  
Ali Amin (Waseda University, Japan)
- 34 Chair:  
Dr. Phil. Khoirun Niam (Executive Editor Journal of Indonesian Islam, UIN Sunan Ampel Surabaya)
- Panelists  
Dr. Hj. Umma Farida, Lc., MA (IAIN Kudus);  
Dr. Choirul Mahfud, M.I.P, M.Pd.I. (Institut Teknologi Sepuluh Nopember Surabaya);  
Dr. H. Ahmad Imam Mawardi, M.A. (UIN Sunan Ampel Surabaya);  
Dr. M. Samsul Huda, M.Fil.I. (UIN Sunan Ampel Surabaya)
- 36 Chair:  
Ismatu Ropi, Ph.D. (Studia Islamika, UIN Syarif Hidayatullah Jakarta)
- Panelists:  
Muhamad Arif (UIN Syarif Hidayatullah Jakarta);  
Ibrahim (IAIN Pontianak);  
Fauzi Saleh (UIN Ar-Raniry Banda Aceh);  
Harry Effendy (Universitas Andalas Padang)
- 38 Chair:  
Arif Maftuhin (Al-Jami'ah Journal of Islamic Studies, UIN Sunan Kalijaga Yogyakarta)
- Panelists:  
Erson Effendi (Minstry of Religious Affairs, Jembrana, Bali);  
Rezza Maulana (ICRS, Universitas Gadjah Mada);  
Abdullah Fikri (Pusat Layanan Difabel, UIN Sunan Kalijaga, Yogyakarta);  
Achmad Siddiq (SMP Islam Prestasi al-Mubtadi'in, Bantul)
- 40 Chair:  
Dr. Ismail Yahya, M.A. (IAIN Surakarta)
- Panelists:  
Islamul Haq (IAIN Parepare);  
Syofyan Hadi (UIN Imam Bonjol);  
Muhammad Lutfi Hakim (IAIN Pontianak);  
Muhammad Yunus Anis (Universitas Sebelas Maret)

## رئيسة الجلسة: 55

- نور عين، S.Ag., M.Ag. (جامعة سونان كاليجاكا الإسلامية الحكومية، جوكرابارتا)  
أعضاء الجلسة:  
محمد رفيقي، S.S., M.Hum. (جامعة نهضة العلماء جوكرابارتا)،  
عبد الملك، S.S., M.Hum. (جامعة سيلباس مارت سورابارتا)،  
نور هداية، Lc., M.A. (جامعة نهضة العلماء جوكرابارتا)،  
محي الدين، Lc., M.A. (جامعة نهضة العلماء جوكرابارتا)

## Piety, Popular Islamism and Media

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

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

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

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

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

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

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

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

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

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

## Agency, Power, Populism, and Local Politics

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Islamic Economics, AEC, and SDGs

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

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

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

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

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

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

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

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

## Interreligious Relations and Minority Affairs

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

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

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

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

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

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

## Science and Technology in Islamic University

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

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

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

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

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

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

## Islamic Visual Arts, Architecture and Performance

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

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

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

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

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

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

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

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

# The Quran, Hadith and Contemporary Interpretation

Chair: Muh Syaifudin

(Universitas Wahid Hasyim Semarang)

Title of Panel:

الامتداد التاريخي: نظرة جديدة في تفسير القرآن الكريم

Panelists

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

Panel description

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

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

## وحدة موضوعية في القرآن الكريم في سورة النساء والمجادلة

د. محمد ويدوس سيمبو

(جامعة العلوم الإسلامية الماليزية)

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

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

## شرايع الأنبياء: إختلاف الشرايع والأديان ظاهرة إيجابية أم سلبية

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

## تعيين الأشخاص في قصص القرآن الكريم: دراسة مقاصدية

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



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

### نحو تفسير حضاري للقرآن الكريم

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

**Chair: Ahmad Zainal Abidin**  
(IAIN Tulungagung)

#### Title of Panel

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

#### Panelists

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

#### Panel Description:

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

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

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

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

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

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

Keywords: Rajah, Meaning, Function

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

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

Keywords: Berkah, Interpretation, Interaction, Impact

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

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

Keywords: Character Building, chosen chapters, maqashidi interpretation

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

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

Keywords: Nagham, Interaction, Aesthetic, Orality

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

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

### Panelists

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

### Panel Description

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

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

### **TAFSIR IN MALAYSIA: GENERAL OVERVIEW WITH SPECIAL REFERENCE TO ITS RECENT DEVELOPMENT**

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

Keywords: tafsir, Malaysia, originality

### **MODERN APPROACHES TO THE HERMENEUTICS OF THE QUR'AN**

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

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

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

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

Keywords: Qur'anic commentaries, Sundanese, vernacular tradition

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

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

Keywords: oral tafsir, Maiyah, politics, Indonesia

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

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

## Panelists

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

## Panel Description

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

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

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

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

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

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

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

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

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

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

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

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

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

### FRAMING RELIGIOUSITY OF LOCALIZED AND GLOBALIZED PEDAGOGICAL INTERACTIONS

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

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

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

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

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

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

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**Chair: Novizal Wendry**

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**Title of Panel**

**PARADIGMA STUDI HADIS KONTEMPORER**

**Panelists:**

**Dr. Novizal Wendry, M.A.** (UIN Imam Bonjol Padang); **Muhammad Anshori, M.Ag.** (STAI Darul Kamal Lombok Timur); **Dr. Abdul Majid, M.A.** (IAIN Samarinda); **Dr. Hj. Fitri Yeni M. Dalil, Lc., M.Ag.** (IAIN Batusangkar); **Haidir Rahman, M.Ud.** (IAIN Samarinda)

## Panel Description

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

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## MENINJAU ULANG KONSEP AL-JARH KRITIKUS HADIS TERHADAP PERIWAYAT KUFAH

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

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

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

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

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

Keywords: Ziyadah siqah, kemunculan, pelebagaan

## REINTERPRETASI HADIS-HADIS RUKYATUL HILAL

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

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

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

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

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

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

### RELASI MUSLIM DAN NONMUSLIM DALAM PERSPEKTIF HADIS

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

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

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

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**Chair:** **Munirah**  
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#### Title of Panel

**EXPLORING INDONESIAN QUR'AN AND HADITH EXEGESIS: SOURCES, DEVELOPMENT, INFLUENCE, AND APPLICATION**

#### Panelists:

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

#### Panel Description

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

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

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

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

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

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

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

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

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

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

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

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

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

## MANAQIB DALAM RESEPSI MASYARAKAT BANJAR: SAKRALISASI TEKS

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



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

Keywords: text knowledge, manaqib, reception, Banjarese tradition

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

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

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

### HERMENEUTIKA POST KOLONIAL: DARI LIYAN MENUJU PENAFSIRAN EMANSIPASI

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

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

Keywords: Hermeneutika Poskolonial, liyan, emansipasi

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#### Title of Panel

#### THE QURAN, HADITH AND CONTEMPORARY INTERPRETATION

#### Panelists

**Dr. Tamrin, M.Ag.**; (IAIN Palu); **Dr. H. Ahmad Sehri, MA.**; (IAIN Palu); **Dr. H. Muhammad Syarif Hasyim, Lc., M.Th.I.**; (IAIN Palu); **Dr. Malkan, M.Ag.**; (IAIN Palu)

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### ALQURAN DAN PERLINDUNGAN ANAK JALANAN

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

Kata Kunci: Alquran, Perlindungan, Anak Jalanan

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

**DIVINE MESSAGES, CONTINUITY, CONSISTENCY, AND HUMAN WELFARE**

## **Panelists:**

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

## **Panel Description**

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

## **RICOEUR'S HERMENEUTICAL MODEL OF ECONOMIC VERSES**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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**Title of Panel:**

**KONTESTASI NALAR PEMAHAMAN HADIS DI INDONESIA**

**Panelists:**

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

**Panel Description**

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

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

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

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

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

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

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

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

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

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

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

Kata kunci: Hadith, Khilafah, Politic

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

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

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

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

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

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

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

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#### Title of Panel

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

#### Panelists:

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

#### Panel Description

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

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

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

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

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

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

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

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

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

Keywords: Quran translation, moderate Islam, Religious harmony

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

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

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

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

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

Keywords: Pemikiran keagamaan, generasi millennial, Kontestasi

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

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

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

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#### Title of Panel

#### THE QURAN AND HADITH IN FORMAL ISLAMIC EDUCATION

#### Panelists

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#### Panel Description

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

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

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

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

Keywords: Gender equity, Hadith, Hadith Curriculum.

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

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